THE LIVES OF SAINTS.

Written in Spanish by the learned and reuerend father, ALFONSO VILLEGAS, Diuine, of the order of Saint Dominick.

Tranſlated out of Italian into English, and diligentlie compared with the Spanish.

Wherunto are added the liues of ſundrie other Saints of the vniuerſall Church. Extracted out of F. Ribadeniera, Surius, and out of other approued authors.

The ſecond edition, ſet forth by IOHN HEIGHAM, *more correct, and more exact then the former.*

Wee ſenceles, eſteemed their life madnes, and their end without honor: behold how they are counted among the children of God, and their lot is among the Saints. Sap. 5. 4.

With permiſſion of Supetiors,

ANNO 1621.

THE PREFACE
TO THE READER.

WHAT allmighty God promiſed by the Roiall Prophet to shew himſelfe Admirable in his Saincts, he hath largely fulfilled in all ages, but eſpecially in the law of Grace, wherein he hath aduaunced them ſo highe, and made them ſo glorious, that in compariſon of them, all other creatures ſeeme baſe and abiect. For what could be more Admirable, then out of ſo imperfect a maſſe as mans nature, to frame and fashion men ſo perfect by grace, that liuing in this world they liued not as worldlings, but as Princes, and Peeres of the courte of glorie? that ſoiourning on earth, had ſo eſtranged their loue, and ſo weaned all their affections from earth, that their whole conuerſation was in heauen? What might be imagined more glorious, then to ſee ſuch a multitude of people of ſuch different qualities, and callings, many tender by age, many weake by ſexe, all generally of a fraile and feeble inclination, well amaſſed together by Faith, ſurely anchoring on Hope, linked together amongſt themſelues, and vnited to God with chaines of loue, and ſo ſtrengthened with his puiſſant hand and power, that neither the enticing allurements of pleaſures, nor the flatteringe hopes of honoures and preferments, nor dread of cruell torments, nor terroure of enraged tirants, could make them ſwarue from their heauenly deſignes and purpoſes? What more ſtupendious, then to behold a generation of people, that being tempted,

did profitt; beinge aſſaulted grew ſtronger; being vanquished, conquered; and by dying triumphed; and in the midſt of the worlds ſlauerie, enioyed their greateſt libertie? Well might they ſeeme to be knightes and champions of almightie God, for God did not only fight on their ſides, but was imbowelled in their very hartes; and out of him ſprunge, not only their proweſſe and valour, but alſo that generoſitie of minde and noble demeanure, wherewith the Stoicks Philoſophie matched, was a dreame and a shadowe. They were ſteadfaſt & vnapalled in daungers; neuer amated nor changed with the force of fortune: neuer moued with hatred, nor pricked forth with anger, nor wonne by fondneſſe of affection: neuer puffed vp with pride, neuer deiected with deſpaire, neuer empouerished by the loſſe of ſuch fleeting goods as ebbe and flowe with the tide of fortune: their treaſures were the grace of God cloſely locked vp in the caskett and cabinet of their ſoules. All worldly wealthe they trampled in the duſt, or liberally beſtowed it in relieuing the poore, or furthering workes of pietie. They ſcorned the fained hue of worldly bliſſe, and made a mockery of that glory, that fadeth as time, on whoſe winges it flieth: they deteſted ſuch pleaſures as lull vs a ſleepe, to betraie vs to our enimies. They voluntarily abandoned their liues to defend their faithe; and willingly ſupported all laboure and trauaile in this life, to enioy all comfort and reſt in the next. Their only care was, to proue themſelues worthy ſouldioures of that Captaine, in whoſe liſt they had enrolled their names by Baptiſme: they iudged their comming into this world to be only with violence, being ſtrengthned and

made

made powerfull with the bloud of Chriſt, to winne that euerlaſting kingdome of heauen.

But God did not only shewe himſelfe Admirable in his Saincts, but in them alſo he declared his care of our good, placing them as ſtarres and planets in the firmamẽt of his Churche, with the beames of their vertues and good example to enlighten our ſteppes in the path of ſaluation. In them, as in a moſt perfect table, he liuely repreſented before our eyes thoſe counſailes, aduiſes, ſtrange plottes and admirable ſtratagems, wherwith ſpirituall warriers muſt vanquish their enemies; the meanes and courſes whereby they muſt arriue at the end of their deſignes. By them wee are rowſed out of the ſleepe of ſinne, and encouraged to trauaile forward in the way of vertue. Their good example doth ſtrengthen our weakeneſſe & giue vs courage to encoũter with our enemies, ouer whom they moſt glorioufly triumphed. By reading their liues we ſee the great bliſſe and happines of the good; the manifeſt punishments inflicted on the wicked: that honour and renowne doth attend vpon vertue; and that euen in this life there is no greater ioy, then a vertuous conſcience. Heere youth learneth modeſtie, men temperance and bridling of their paſſions, age wiſdome and watchfull prouidence, parents how to inſtruct and bring vp their children, Princes how to rule and gouerne their ſubiects, all callings how to diſcharge their duetie. Finally Saincts liues being diligently read and maturely weighed, and regardfully applied to our ſelues and our actions, are the beſt and moſt perfect ſchoole of Chriſtian wiſdome. True it is, ſpirituall bookes doe guide our ſteppes with ghoſtly documents

cuments, but yet thoſe very documents doe more gentlie ſinke and diue into our harts, and more forcebly moue vs, when they are propounded by liuely examples, then when they are deliuered with naked words: for nature hath framed vs more apt to be led by imitation, then by inſtruction, and that which in a hiſtorie wee view as it were with our very eyes, clad with all particular circunſtances, doth more powerfully ſtirre vp our mindes to performe the like, then generall admonitions and precepts; Wherefore by how much the more deedes in perſuading take place of doctrine, ſo much the more ought an attentiue peruſing of Sainctes liues be preferred by ſuch, as carefully ſeeke their ſaluation, before the reading of ſuch bookes wherein only are rules and precepts of ſanctity. And yett the miſeries of our times are ſuch, wee ſtand amazed at the liues of manie Worthies in Plutarke, Philoſophers in Laertius, Cyrus the elder in Zenophon, Ceſar in his Commentaries, Alexãder the great in Q. Curtius & theſe bookes are daily read, diligently peruſed, trãſlated with applauſe into vulgar tõgues, wellcome to people of all ſorts: only the liues of ſuch famous worthies and peereleſſe Princes as followed & fought vnder the banner of Chriſt, & vanquiſhed the enemies of Chriſtianitie, are neglected by moſt, ſcorned & derided by ſome, and ſuch as take paines in ſettinge thẽ forth, afflicted & perſecuted by others: as if either Chriſtians were aſhamed of the braueſt followers & champions of Chriſt, or the chiefeſt furtherers & aduancers of Chriſtianitie, did not for true Heroical vertue, ouermatch all thoſe nuſled vp in Idolatrie; or finally as if it were verie fitting wee ſhould giue a teſtimonie by our deedes, that not-

notwithſtanding wee belieue as Chriſtians, our ſecret affectiõs doe moue vs to admire and like beſt of Heathens. We call not in queſtion Greeke and Romaine Hiſtories in matters that ſeeme incredible, & yet when wee read how with earthen veſſels, God did batter downe the walles of Hiericho, when wee reade what miracles God hath wrought by weakeſt inſtruments to the battering downe of all misbeliefe, wee giue creditt but to that which common ſence doth wittneſſe, meaſure Gods Sainctes by the weakeneſſe of our forces; and yett God the author of a ſupernaturall lyfe, endued ſuch as were eminent therein with ſupernaturall forces. Their deſires & diſignes were very farre different from ours, & ſoe were the branches of outwarde workes that iſſued from that inward roote; & now as charitie is waxen cold & the hartes of Chriſtiãs are allmoſt frozen: ſoe likewiſe are the fruites of charity, which becauſe they are ſeldome ſeene in our dayes, many belieue that whatſoeuer is ſpoken of theyr plentie in former times & in famous Sainctes, is a verie fable, bereauing therein God of his glorie, and his Sainctes of their due commendation. Not ſo they whoe truely aſpire to vertue, and deſire to lead a true Chriſtian life. They honour Gods Sainctes, and in his Sainctes doe glorifie God: they read their liues, and finde themſelues inflamed to follow their ſteppes. Beholding how high they mounted by grace, themſelues remaine aſhamed and confounded, to ſee how they lie wallowing in vice: finding what victories others haue atchieued being aided with the helpe of heauen, they endeuoure to follow their courſe of life, whoſe companie they ſeeke to enioie after their death.

For

For the profit and edification of ſuch, I haue taken the paines to tranſlate the liues of all ſuch Saincte, as being in the Romaine Calender are generally ſerued in the Catholique Churche: and hauing at length with exceeding great trouble compaſſed the printing and ſetting forth of al the twelue moneths in one vniforme fashion, I preſent them to ſuch as in our countrie, are deſirous to reape ſuch fruites, as others haue taſted that are dailie conuerſant in the liues of Saincte. What difficulties, loſſes, griefe, affliction, and perſecution I haue ſuſtained both at home and abroade in ſetting out this worke I ſhall account very well beſtowed if that fruit may enſue which I haue deſired: The glorie of God, the honoure of his chiefeſt friends and ſeruants that now are triumphant with him in heauen, the edification, comfort, and furtherance in vertue of ſuch as are militant heere on earth.

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IANVARIE.

OF THE FEAST OF THE Circumciſion of our Lord. IANV. 1.

And of the moſt holy name of IESVS.

AMONGST othes the notable damages and grieuous euils which aroſe and reſulted from the firſt man Adam, one was, that all his poſterity remained in the diſgrace and diſfauour of God, being all borne in originall ſinne, and the children of wrath. For God hauing left in the hand and power of Adam, all our originall Iuſtice, wherin he began to traffique with him, and finding him vnexperte to negotiate and deale therein, he loſt his owne Iuſtice, and in looſing his owne, he loſt ours alſo, leauing all vs his of-ſpring in a miſerable eſtate: as S. Paul ſaith: *Omnes in Adam peccauerunt*, that is. All ſinned in Adam. For he had in his power the originall Iuſtice of euery one, wherein hauing failed himſelfe, we were all left in miſerie, the enemies of God, borne out of his fauour, and in originall Sinne. God had compaſſion of this miſerable eſtate of men, and to remedy their ſo great loſſes, determined to ſend his only begotten Sonne, being made man, into the world, to remedie and repaire the loſſes of men. As it pleaſed him, ſo it was done. God being made man came into the world, and did not only pay with his death the offence that man had made vnto God, but moreouer left them meanes, whereby euery man might be freed from originall Sinne, and retourne againe into the fauour of God, at leaſt, if he did not purchaſe more Grace. Theſe remedies be the Sacraments, one of the which is Baptiſme, the which is as it were the entry and gate of all the other, and was particularly ordained by God, as a remedy againſt originall Sinne. It was conuenient that the Sonne of God ſhould for a while, deferre this his comming into this world, for diuerſe cauſes that occurred, and yet to the end, that in the meane time, the world ſhould not be without remedy for originall Sinne, he ordained two ſeuerall meanes; one that was generall to all the world, aſwell for the men, as for the wo-

men, and the other that was particular to one nation, and the people of the same. The remedie generall was the protestation, and confessing of the faith of one sole mediatour, the which we confesse now also at this present, but yet in a manner different. For they protested the faith of one mediatour that was to come, and we confesse the faith of one mediatour that is already come, Iesus Christ. None can be saued without this faith, agreable to which we reade in the booke of wisdome, where he saith, *By Wisdome they were all healed, that pleased God since the beginning.* S. Paul saith also; *Without faith it is impossible to please God.* As though he said. He that doth not confesse that Iesus Christ is mediatour betweene God and man, it is impossible that such a one should please God and be saued. This faith of one mediatour was a remedy of originall sinne from the beginging of the world. The fathers did apply it to their children, and thereby they were cleansed from originall sinne, as now we are by Baptisme, as Saint Gregory saieth. *That the faith of one mediatour was of the same value to the auncient Fathers, as Baptisme is to vs.* The Fathers did apply it to their little infantes with some interiour or externall act, but they that were greater, and of yeares of discretion, confessed it themselues with some Sacrifice, and offering that they made which was ordained for them, for that intent. This was a generall remedy for all the world, and lasted a long time. But malice encreasing in diuerse parts, they forgotte by little and little the true God, and worshipped false Gods, committing Idolatry. God being mercifull, and seeing the same, in remedy thereof selected one linage, and one particular family, which he would should be his people, of which it pleased him to take flesh when he was made man, and this was the family of Abraham, who liued in the world when Idolatry beganne, God knowing that he was a vertuous man, and desirous of his seruice, marking him for his owne among other nations: and to giue him a sure token, that of his familie the eternall word should take flesh, he commaunded him that he and all his descendents after him should be circumcised, as we reade in Genesis. This was ordained vnto him by precept, which bound all the men of that nation, and was to be performed the eight day, confessing by that Ceremony and Sacrament, the faith of one mediatour, which was to come of that linage and stocke. There remained still in auncient force the other ceremonie, for the fathers to apply vnto their children, the faith of one mediatour throughout the rest of the world, and in this particular people also concerning the women, who by this confession, were freed from originall sinne, as the men were by the Circumsion. The Son of God cominge after into the world, abrogatinge the old lawe, and publishinge the lawe of grace, did likewise abrogate this ceremonie of Circumcision, and institute in place thereof, the Sacrament of Baptisme, which is a generall remedie for originall sinne thoroughout the worlde, alwell for the men as for the women, without which Baptisme, it is impossible that anie should enter into heauen, accordinge as the

same

ſame Sonne of God ſaith: *They that are not borne againe of Water and the holie ghoſt, can not enter into the kingdome of God.* Theſe three remedies were in the world, againſt the detriment we were all runne into, by the ſin of the firſt man Adam: and as ſaint Thomas ſaith: *God did applie them and change them according to the diſpoſition of the World that ſhould receaue them*; Men at the firſt, were very fearefull conſidering the puniſhment impoſed vpon all, for the ſinne of Adam, and for that cauſe, God was contented, that they ſhould confeſſe their miſerie, and the great neede they had of a mediator, that ſhould help and deliuer them. Afterward the malice of men increaſinge, it was conuenient that God ſhould proceede againſt them, with more ſeueritie; and ſo he ordained Circumciſion; a precept of rigour and of bloode (For as Ioſephus an hiſtorian of the Hebrewes affirmeth, manie children died being circumciſed) which was to the ende, that euerie one ſeing with what ſeueritie, one ſinne that Adam committed, was cleanſed and waſhed away, they might haue feare of the puniſhment that eache one ſhould ſuſteine, if they preſumed to offende God. Afterward this remedie was changed, in the lawe of grace. For God ſeeing, that he had to deale with a nation more docile, and of better intention, gaue vnto them Baptiſme, which is a Sacrament eaſie and pleaſant, not grieuous or dolorous, and by it the ſoule was cleanſed from originall ſinne, and with all he pardoned and remitted alſo actuall if the receauer had committed any. And by vertue of this Sacrament, did giue grace vnto the ſoule, and in this reſpect, this remedie, is far more noble, then anie other Sacrament in the old law. For although, by manie other remedies, originall ſinnes were pardoned, and the ſoule remained in the fauour of God, this came not by the vertues which thoſe Sacraments had, as Baptiſme hath; but the grace which was giuen to them that receaued thoſe Sacraments, was by the faith of Ieſus Chriſt, which they confeſſed, to witt; that he ſhould be the Mediator and Redeemer of men. And this is the reaſon, that it is a mortall ſinne, to be Circumciſed at this time. For euen as in Baptiſme, he that is Baptiſed, confeſſeth the faith of Ieſus Chriſt, and that he is nowe come: ſo they that be circumciſed, confeſſe the faith of Ieſus Chriſt, that is to come. In ſuch ſorte, that at this daie, he that ſhould be circumciſed, ſhould denie that Ieſus Chriſt is come, and beleeue that he is to come, as the Iewes do beleeue; and ſhould therein make himſelfe a Iewe. This is that S. Paule ſaith: *If you be circumciſed, Chriſt will nothing auaile you.* As if he had ſaid: with the Circumciſion, you deny, that he is come into the worlde. By theſe thinges aboue ſaid, we may learne, that theſe three remedies, that God hath giuen to the world, to cleanſe men from Originall ſinne, were applied vnto them that were the enemies of God. Moreouer, by the ſame things we may learne, how much we be bound vnto the Sonne of God, Ieſus Chriſt our Lord, who not only was made man, which ſeemed the greateſt thinge that could be done for man, but would alſo this daie be Circumciſed, and reputed a ſinner,

It would ſeeme maruailous (vndoubtedly) if a great Prince, highly diſpleaſed againſt his ſlaue, and deuyſinge to chaſtice him, his only Sonne, for the loue he beareth to this ſlaue, ſhould inueſt himſelfe with his garments, aſſume his very geſture and countenance, and ſuffer the puniſhment of his father, to quitt and free the ſlaue. God was highly diſpleaſed with Adam, for that he had eaten the forbidden apple; Neuertheleſſe, ſuch was the loue that the Son of God bore vnto man, as he tooke his forme, and ſimilitude, and was clothed with his veſture as S. Paule affirmeth) ſaying: *He tooke the forme of a ſeruante in the ſimilitude of the fleshe of ſinne.* Ieſus Chriſt beheld in this habite, the wrathe of his father, which was poured out vpon him in ſuch ſorte, that in all his body there remained no free place from blowes and woundes, and at the laſt, he was nailed on a Croſſe, and ſo died.

This death and ſheddinge of the blood of the Son of God, was deferred for a time, after that he was made man. For it was behouefull, that he ſhould conuerſe firſt with men, for the ſpace of 33. yeares. And albeit we acknowledge, the great deſire he had to make this ranſome, yet at 8. daies only after his birth would he be Circumciſed, and begin to ſhed his bloode. S. Vincentius Ferrerus ſaith: That our Sauiour did as a merchant doth, that goeth to a faire to buy merchandiſe. Who being ſcarce entred therein, and ſeing ſome ware that pleaſeth him, is preſently diſpoſed to buy the ſame, and making bargaine, giueth erneſt, to pay afterward the entire ſomme, in ready mony at the ende of the faire. The Son of God came into the worlde as a marchant to buy riche Iewells, which are the ſoules of men. The price of them is his owne bloode, which he muſt ſhed at the ende of the faire, that is of his life, vpon the bancke of the woode of the Croſſe. And for erneſt, he began to ſhed his blood 8. daies after his Natiuity, when he would be Circumciſed. The Angelicall Doctor S. Thomas, yealdeth ſome reaſons why Chriſt would be Circumciſed, not being bound to the lawe, and that he could not poſſibly haue ſinne, either Originall or Actuall. The firſt was, he would be Circumciſed, to ſhewe, that he was truly man. Another was, to ſhewe that he diſcended from Abraham after the fleſhe. And to the ende, that the Iewes ſhould not haue any iuſt cauſe to reiect him, or to ſay, that he was not deſcended of Abraham to whom the promiſſe was made, *That of his ſeede the Meſsias ſhould be borne.* S. Baſil ſaith: that Ieſus would be Circumciſed, not to bind vs nowe to Circumſion, but to breake the bondage of ſo heauy a yoake. And the like ſaith Saint Paule. *God ſent his ſonne into the World, and ſubmitted him vnto the lawe, to deliuer them, that were in ſubiection to the lawe.* And in like ſorte, Chriſt abrogated the lawe, not as a thinge vnknowne of him, but as a thinge made by him. Finally, he would as Saint Baſill ſaith, ſubmitt himſelfe to the Circumciſion after the fleſhe, to giue vs inſtruction, that we ſhould be Circumciſed after he ſpirit. Some men haue need to Circumciſe their ſences, as the Sight, in keepinge it from

from that which is not lawful to be deſired. The Hearing, as not to giue eare to detraction. The Tongue, by not ſpeaking vaine and diſhoneſt wordes.

For theſe, and manie other like reaſons, which the holy Doctors alleadge, the 8. day after the Natiuity of the Son of God, holy Ioſeph husband of the glorious Virgin, and a diligent obſeruer of the lawe, ſaid vnto our Lady, as may be imagined. Mary, my deare ſpouſe. This is the 8. day ſince thy B. Son, was borne, and our Lord commanded in the lawe, vpon that day all the male children of our people ſhould be Circumciſed. Tell me, whether it be the will of God, that he ſhould be ſubiect to the lawe, which God hath commanded ſhould be fulfilled. To whom the bleſſed virgin, taught by the Holy Ghoſt, anſwered. It is the will of God, that his Son ſhould be circumciſed, and ſo it is neceſſary. Forthwith, the good olde man, went to call the miniſters of the temple, of the citty of Bethleem. Who being come, with other people (as the cuſtome was for that ſacramẽt) into the place where the child was borne, the bleſſed virgin as S. Epiphanius ſaith: Began to vnclothe and open her Son, not without teares, which powred downe her face; Feeling already the grief, that her tender yonge child was there to ſuffer. Hauinge taken him out of his clothes, ſhe gaue him into the hands of the Prieſt or miniſter of this ſacrament. Who taking his ſharpened knife did his office diligently. The ſon of God crying for the greate paine that he ſuffered; not only as a childe of 8. dayes olde, but as a perfect man. And the more, for that he had the entire, and perfect vſe of reaſon. The teares were not fewe, that iſſued from the mothers eyes, nor ſighes from her breſt, ſhee ſeing her ſon, and the ſon of God, to ſhed his blood. Very ſoone did this tender virgin begin to ſuffer ſorrowe, which yet ſhe felt not, when ſhe was deliuered of him. She began ſoone to ſuffer, in that ſhe felt the grief of her tender litle child. The holy man Ioſeph was not without his part of ſorrowe who alſo, ſhed teares ſeing his God and Lord, to ſhed his blood. When this ſacrament was celebrated, it was the cuſtome (ſince the time of Abraham) to giue them that were Circumciſed a name. The miniſter therefore demanded, what the name of the childe ſhould be called. For which cauſe, the holy man Ioſeph, and the bleſſed virgin with mutuall conſent ſaid: that his name ſhould be IESVS. As the Angell had foretould, when he was firſt conceaued.

Lib. 1. tom. 1.

Of the moſt holy name of IESVS.

COncerning this moſt ſweet name of Ieſus, it ſhalbe neceſſary to ſay ſome thinges, of many that haue beene ſpoken, by the Saints, aſwell of the olde, as of the new teſtament. The Prophet Ieremie, ſpeaking of this name

Iere.11 ſaith: *An Oliue abounda nt, faire, and fruitfull, ſhalbe the name that our Lord ſhal giue vnto his ſonne.* Such truly is this moſt sweete name. He is the oliue, that bringeth forthe the oyle of mercy, through which by his meanes God doth ſhew mercy to all men, in comunicatinge to them his heauenly treaſu-

Pſal.33 res. The kingly Prophet Dauid, talking with God, ſaid: *Saye o Lord, vnto my ſoule, I am thy ſaluation*: as if he ſhould haue ſaid, Lord, we haue ſeene thee a long time, a rigorous Iudge, puniſhing our ſinnes ſeuerely, cauſing thy ſelfe to be called God of reuenge, God of hoſtes, God of rigour, and of puniſhment, hyde now theſe names of Maieſty, and Empirie, and let vs heare the name of pitty, and mercy. Let my ſoule heare thee ſay: *I am thy ſaluation*. I that was wont to be thy puniſher, will now be mercifull vnto thee. I am named Ieſus which is an Oliue, and which bringeth forth the oyle of mercy. Moreouer, Ieremy ſaith, that this Oliue is abundant. For by this name ſaluation doth flow forth aboundantly. And this Oliue is faire, for it hath in it the beauty of God. It is alſo fruitfull, by the benefite, and proffit that it produceth in our ſoules. The principall of all other, is that it is the redemption and ſaluation of our ſoules. And thus much ſignifieth the name of Ieſus. It is

Cap.3. much agreable to this, that we reade in the Canticles. *Oyle poured out is thy name.* Ieremy ſaith, he is an Oliue. Salomon ſaith, he is Oyle. Theſe names agree very well together, ſince that of the Oliue, Oyle is made. Let vs giue eare to that which Salomon ſaith. *He is oyle powred out.* The reaſon is; Before the ſonne of God was incarnate, all the mercy that he ſhewed to men, was as litle drops or as the dewe of this heauenly liquor, which he imparted vnto mankind by meaſure: But when the eternall word was once made man, and had aſſumed the name of Ieſus, he powred his mercyes vpon mankind, in all aboundance. God hath not any thing that he hath not giuen, ſeing he hath giuen himſelf. So that the sweete name of Ieſus, is truly Oyle, and Oyle powred out, he is the mercy it ſelfe, which he imparteth aboundantly.

Pro.18. The ſame Salomon ſaith: The name of God, is a ſtrong Tower, to which the iuſt retire themſelues, & are defended. With great reaſon he calleth the name of Ieſus a Tower, for he is the fortreſſe of the Chriſtiãs, vnto which whoſoeuer retireth, ſhalbe defended againſt all tribulations, and troubles. If thou (o chriſtian man) perceyue thy ſelfe, to be grieuouſly tempted by the deuill, in matters of faith, retire thee to this ſtrong Tower, embrace this moſt holy name, call often vpon it, and thou ſhalt be freed, & deliuered from this torment. If thou find thy ſelf tẽpted by deſperation, in regard of thy many fould, and grieuous ſinnes, retire thee to this Tower, embrace the meritts of this moſt holy name, and if thy ſinnes were more in number, then the ſands of the ſea, they ſhall all be pardoned. Perhaps thou art tempted with diſhoneſt thoughtes, canſt thou not find a remedy therefore? clyme vp vpõ this Tower,

and

an I thou ſhalt find ſome ſhelter, or ſome place, in ſome ſide thereof, wherein if thou enter, thou ſhalt be freed frō this temptation. If any tribulation afflict thee, be it corporal, or ſpirituall: retire thee to this tower, there thou ſhalt be defended, there thou ſhalt be ſecure. To whom ſhall pouerty be greuous, ſeing Ieſus Chriſt ſo poore? Who ſhalbe diſpleaſed with ſuffering hunger, ſeing Ieſus Chriſt enduring both hunger, and thirſt? Who ſhalbe aſhamed to be il apareiled, ſeing Ieſus Chriſt all naked? Who ſhalbe afrayd of torments, or toyled with wearines? who w lbe ouercome with perſecutions? and who wilbe daunted with death? ſeing Ieſus Chriſt tormented, toyled, wearyed, and dead.

Moſt merueilous truly is this diuine name, wherein is found a remedy for ſo many great euils. Eſay calleth it the meruailous Name, & the ſame ſaith Dauid. Ezechiell calleth it a moſt holy Name, Malachy calleth it the great Name amonge the nations. This name ſeemed ſo sweete and pleaſant vnto the Apoſtle S. Paule, that in his Epiſtles, he nameth it fiue hundreth times. Writing to the Philippians he ſaith. In this name euery knee ſhall bowe, in heauen, in earth, and vnder the earthe. Euery day both Angells and men, encline & bow themſelues vnto it. The diuells alſo did bowe, and yeald vnto it, when the Apoſtles did caſt them out of men, by the vertue of this Name. S. Luke ſaith: the Apoſtles returned ioyfull vnto Chriſt, and ſaid vnto him, Lord, the Diuels alſo by vertue of thy name, do tremble, and are ſubiected vnto vs. The ſame Apoſtles, did great, and merueilous miracles, in the vertue of this name, after the coming of the holy Ghoſt, God heard their prayers, which they made ioyntlie together ſaying: Lord, giue power to thy ſeruants, to do wonders, & miracles, by the vertue of this holy name Ieſus, by which name all are ſaued, that come into heauen. S. Luke ſaith in the Actes of the Apoſtles; *There is no other name giuen vnto men, in Wh ch We can be ſaued.*

Eſay. 9. *Pſal. 8.* *Ezech. 9.* *Malach. 1.* *Phil. 2.* *Luk. 10.* *Act. 4.*

And finally this is the name, as the Prophet Ioell ſaith, that euery one muſt cal vpon, that wil be ſaued. So that contemplatinge this sweete and holy name; all the afflictions of body and minde, wilbe tollerable and eaſie: and they ſhall at the ende be deliuered, and freed, from all perturbations, corporall, and ſpirituall, and being exerciſed in good and holy workes, by the meritts, of the paſsion and death of the Son of God who began vpon the day of his Circumciſion, to ſuffer, and ſhed his blood for vs, ſhall obtaine the grace and fauour of God in this woſlde, and in the world to come life euerlaſtinge.

Ioel. 2.

Pope Clemens the 7. comanded in the yeare of our Lord, 1530. that the Feaſt of the name of Ieſus, ſhould be celebrated the 15. day of Ianuary. But it was not receaued thoroughout the Catholike Church, which doth celebrate this feaſt, together with the Circumciſion, the firſt day of Ianuary, being the ſame day, that Chriſt was Circumciſed, and they gaue him the name of Ieſus. He being 3. d[illegible] Cal[illegible] in Rome

Of the feaſt of the Epiphanie, with ſome conſiderations of this ſolemnitie.

THe holy ſcripture in the booke of Heſter recoumpteth that king Aſſuerus, a moſt mighty prince, deſirous to shew his magnificence and greatnes, made a moſt ſumptuous feaſt, whereat were preſent many nations, of dyuers qualities, and conditions. The feaſt beinge begun, euery one wondred exceedingly, at the things that were therein. The order of the ſeruice, the delicacie of the meate, the precious wyne, the riche veſſells of gold, in which they were serued. Theſe things shewed the greatnes and magnificence of the kinge. It happened, the kinge beinge merry, hauinge dronckemuch wyne, comanded ſome of his ſeruants, to call Queene Vaſthi his wife, a meete beautifull woman; who in this meane ſpace, was in tryumphe alſo, and making feaſtes, to her ladies, and her damoſells. The king would that she should come into the preſence of thoſe that were at the feaſt, that at once they might ſee her rare beautie, and exquiſite aparaile. The Queene shewed her ſelf diſobedient, and would not come. Whereat the king being wrothe, made a lawe, by the conſent of the greate lordes of his courte, by which Queene Vaſthi was depryued of the title of Queene, and that she should be called no more the wife of Aſſuerus, but that in her place should ſucceede another, as beautifull, and more obedient, then shee. This woman was the beautifull Heſter, who ſucceeded in the place of Queene Vaſthi, and was entitled Queene, and wife of king Aſſuerus.

Nowe let vs vſe this figure, and apply it to the coming of the Sages to worship Ieſus Chriſt, figured by king Aſſuerus, who deſirous to shewe vnto all, that is, both vnto Angells, and men, the greatnes and maieſtie of his kingdome. He made a ſolemne feaſt and banquett, when he was made man, giuing vnto men that, which was firſt the foode of Angells. At this banquet are aſtonished, and amaſed, as well Angells, as men; to ſee the order that God obſerued in performing it. The pretious Viande, which was the king himſelf that made the feaſt. The veſſells of pure gold, which was his Bleſſed Humanity, in the which his Diuinity lay couered, and incloſed. All theſe things shewe, the Greatnes, and Magnificence, of the ſon of God; who being pleaſant, and iocunde, with the wine he had drunk, which was the Loue he bore vnto man, for whoſe ſake he had done it, comanded that Queene Vaſthi, which was the Sinagogue, should come to the feaſt, in the preſence of the Angells, and of men, which were with him, in that poore cottage at Bethleem to the ende that they might all reioyce in ſeeing her. He ſent to call her by the Scripture, and Prophets, who all ſpake of his coming. The Sinagogue was ſo proude, that she made no accompt, of the comandement of the king, but ſet him at nought, & would not obey him. The ſon of God being diſpleaſed hereat, made a decree, the Sinagogue

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ſhould be depriued of the title of Queene, & that in her place ſhould ſucceede another, Which was the Gentiles, figured by Heſter (Which ſupplyed the place of the ſinagogue) of Whom for the moſt parte was founded, the Chriſtian Catholike Churche, the only Spouſe of Ieſus Chriſt. This daye in her name came the Sages or three kinges, to adore our Sauiour, to doe him reuerence, and to preſent him With giftes, as to her ſpouſe, in the name of the gentiles. How it came to paſſe S. Mathewe recounteth, ſaying.

WHen Ieſus was borne in Bethleem, of Iuda, in the dayes of Herode the Kinge, beholde, there came Wiſe men, from the Eaſt to Ieruſalem ſaying: Where is he that is borne Kinge of the Iewes? for we haue ſeene his Starre in the Eaſt, and are come with guiftes to worſhip him. It is an ordinary thinge with God, to vſe ſome meanes towards men, to drawe them vnto him, yet according to their ſeuerall qualitty, ſo that no man bee excuſed, for not coming vnto him. Hereof it came, that he ſent an Angell, in the ſhape of man, vnto the Sheapheards; For they were ſimple men, and vnlearned, and needed to haue the matter explicated to them plainly by word, howe all had paſſed. To the Princes of the Iewes, the Scribes, and Phariſes, he addreſſed, the Scriptures, and Prophets; for that was a conuenient meane for them, and ſufficient, which the Euangeliſt doth inſinuate (as S. Chriſoſtome noteth) in making mention in this place of Herode. Agreable wherto, is the prophecy of Daniell, which appointed 70. weekes, vnto the coming of the Meſsias. It was a certaine ſigne that he was now come, for they were fulfilled at that time when King Herode raigned. So that for the Scribes, and Phariſes, God tooke the Scripture for a ſufficient meane, thoughe they had beene deaffe. To theſe Kinges, which were skillfull in Aſtrologie, he ſent a Starre, which both called and conducted them vnto him.

This Starre (after the opinion of S. Auſten which I take to be trueſt) apeered in the ayre the ſame day, that Chriſt was borne, and being ſeene of them that dwelt in the Eaſt, from Ieruſalem, which they expected longe before, it was a comon opinion amongſt them, that when this newe Starre was ſeene; it was a certaine token, that the remedy hoped for of the whole worlde, which was the Meſsias and King promiſed to the people of Iſraell, was come. It might alſo be, that they might haue this opinion, becauſe of the Prophecye of Balaam, their countryman, which he had lefte written in the booke of Numbers, where he ſaith: *There ſhall riſe a Starre out of Iacob.* Or els for that, patient Iob who liued amongſt them, and had knowne by reuelation, the coming of the Sonne of God, into the world, had giuen them notice thereof. Or els for that ſome of the Sibilles had plainly told them, Num. 24.

that when they ſawe this new Starre, it was a ſure ſigne, that God was borne into the worlde. Whatſoeuer it was, this was in practiſe amongſt them, & they did aſsigne ſome ſpeciall perſons, to watch for that Starre, and then to giue notice thereof, vnto the Kinges adioyninge; the which ſhould meete together, and go to worſhip him. Which came to paſſe at the ſame tyme.

The Starre being ſeene, three principal men of the Prouince, being certified thereof (whom holy Church affirmeth to be Kings: aswell becauſe the Prophecye of Eſaye, which ſpeaking of the coming of this nation, to adore Chriſt, ſaith: that they were Kings. Or els by tradition, grounded vpon the picture of this hiſtorie: or for that as Tertullian ſaith, in that prouince, the wiſeſt were made kings, who contented themſelues with the name of Wiſemen, ſeing that they were raiſed to ſuch dignity by that meanes) gathered together by the ſpeciall motiue of the holy Ghoſt, and rydinge vpon Dromedaryes, that are very swift in trauell, they arryued at Ieruſalem,
Mat 2. & entring thereinto, enquired. *Where is he that is borne king of the Iewes?* The Starre which apeared to them, did alwaies guide them, goinge before them in the ayre. But when they came vnto Ieruſalem, it vaniſhed from their ſight. Their Guide fayling them, they were inforced to inquire for the Meſsias, in that which was the chief citty, where the generall place was, for the ſtudy of holy Scripture. By this meanes was publiſhed the miſtery, of the Nativity of Chriſt, ſo that nether the Iewes, nor Herode, might haue any excuſe. The Sages enter into Ieruſalem, and make enquiry: *Where is he that is borne king of the Iewes?* Here is no ſmale conſideration to be had, in this demand which the kinges did make: nor leſſe worthy of praiſe, is their holy boldnes, in making enquiry for this newe kinge, where Herode was, that tiranized the kingdome, and ſought all meanes to ſettle himſelf therein, for the ſpace of thirtie yeares, that he had held the ſame. This could not ſtaye the good kinges, but that they would make enquirie, for the greate loue they bore to Ieſus Chriſt, which was ſuch, that as S. Chriſoſtome ſaith, they were ready to dye for him, before they ſawe him. It is alſo to be noted, that they ſay, that he whom they enquire after, was borne kinge. Not as other kings be, that ordinarily obtaine the kingdome longe after they are borne, as firſt to be borne, and after to be kinges, no it fell not out ſo in Ieſus Chriſt, for he was borne kinge, and his kingdome hath no ende by his deathe. Euen as the Angell Ga-
Luk 1. briell told the Bleſſed Virgin of him. *His kingdome ſhall haue no ende.*

We ought al to imitate theſe things, in the enquirie that they made, for that in euery place we ought to ſeeke after God. And hauing found him after diligent enquirie, not to leaue, or forſake him, all our life. Kinge Dauid pro-
Pſal. 71. phecied of the cominge of theſe kinges, in one of his Pſalmes, ſaying: *The kings of Tharſis and of the Iles, ſhall proffer guiftes, and they ſhall fall before him*

on the earthe to worship him, and shall offer to him, of the golde of Arabia. Esay likewise prophecied and said in particuler, that they should come from the country of Saba, and they shall offer vnto him Gold and Incense. These kings were witnesses, that Iesus Christ was the Messias, and their testimony was of such Authority, that they could not be reproued. The testimony in fauour of one, may bee suspected, either for kynred, or for being poore, or vnlearned. The Infidells might reproue S. Iohn Baptist, for that he was the kinesman of Christ: They might reproue S. Peter, for that he was a poore fisher. They might taxe many of the Apostles, because they were simple persons, and vnlearned. They could not say so of these kings, because they were not the kinesmen of Christ, but Gentiles, not poore mē, but kings, they were Sages, that is to say, wise men, not ignorant, or vnlearned. Isa 60.

Hereof it came, that they being people of good accounte, Herode was troubled, vnderstanding of the demand which they made. Neither was he troubled alone, but al the whole citty with him. It is no marualle that Herode feared, for he raigned like a tyrant in the kingdome, and hearing them name another king, he had reason to feare, and to be timerous. But one may iustly meruaile, that the citty of Ierusalem was troubled, when they should rather haue reioysed, at the coming of the king so much expected. Of this, may be yealed two reasons, one is: For that they sawe the king troubled: for the inferiors alwaies haue regarde to their superiors, and do the same that they see them doe. We may beholde the same, in the seruant of Saule, who seeing his master fall on his sworde, and kill himself (hauing lost the battaile with the Philistians vpon Gilboe) he did the same also. Which prooueth, that if the princes be good, so will the subiects also bee. Salomon affirmeth the same saying: *Such be the citizens of a citty, as the gouernors be.* So that the citizens of Ierusalem were troubled, for that they sawe the king troubled. The other reasō is, for that all the people, aswell ecclesiasticall as secular, were quite out of order. They were Couetous, Proude, & Carnal. And hearing that the Messias was come, who (comanded by God) was to chastice offenders, it caused them to be troubled, fearing the chasticement, which they deserued. In fine, this thing seeming to be a matter of great importāce, king Herode caused the cheif priestes, & teachers of the people, to be assembled, & demāded of thē in what place the expected Messias should be borne, as they found by the Scripture & Prophets? They answered him with the wordes of the Prophet Micheas, that saith: *he should be borne in Bethleem of Iuda.* S. Chrisostome saith: These doctors sinned greuously, and that they were like Iudas, who told the officers which was Christ, that they might take him; In like maner these doctors did: For knowing (or they ought to haue knowne) the perfidious intētiō of Herode, in telling where Christ was borne, was a deliuery of him into his handes, 1. Reg. 15. Eccl 30. Cap. 4.

that

that he might kill him. And for this cauſe, he calleth ſuch men, not preachers of the worde of God, but betrayers thereof. S. Auſten ſaith: They were like the Carpenters, that built the Arke of Noe, wherein other men were ſaued, and themſelues were without, and periſhed.

Herode hearing their anſwere, called to him the Sages, & reported to thē, what the doctors had ſaid; and being further enformed by them, of the Starre they had ſeene, and of the tyme it had apeered vnto them, he ſent them vnto Bethleem, requeſting of them, that when they had found the child they ſought, they would make report thereof at their returne to him, to the ende he might goe to worſhip him. But this that he ſaid to them was in deceite; for if he had found him, he entended to kill him.

The Sages being diſmiſſed herewith, tooke their iorney toward Bethleē, and behold the Starre, which had guided thē before, apeared to them againe, which they following with ioy, arriued at Bethleem on the 13. daye. It ſtoode ouer the houſe, where the Glorious Virgin, with her Bleſſed Sonne were, which was in the ſame place, where ſhe was deliuered. Being done by the ordination of God, that it ſhould be a matter of more admiration, to ſee three kings worſhip as God, a litle child, borne in a ſtalle, and layd in a Cribbe. Of this alſo reſulteth more honor to the child: in that he was not adored of them in any ſumptuous pallace. God would alſo haue the Sages find him there, becauſe the place was priuate, which could not haue beene if they had found him in the Citty, for then euery man had knowne the coming of the kings, & that they had adored, the ſonne of Mary, the ſpouſe of Ioſeph. The people likewiſe had giuen notice to Herode, when he diligently ſought the new king, and made the Maſſacre of the Innocent children, to haue ſlaine him amongſt them. And if he had bene then in Egypt, he had ſent to perſecute him there, which might haue bene a greuous affliction, both for the bleſſed Virgin, and for Ioſeph alſo. For all theſe cauſes, it pleaſed God to haue the adoration of him by the kinges, performed in the cottage at Bethleem. The Starre ſtanding ſtill, ſpread many beames vpon the place, wherein the ſonne of God was, as if (ſaith S. Auguſtin) it had ſaid to the kings: Here is he whom you doe ſeeke, you neede to go no further, here is the dwelling place of the Sonne of God. Where we may imagine, that greate was the admiration of theſe kings, at this ſo great a miſtery; ſeing withall the place, where the king lay whom they ſought, to be a fitter lodging for beaſtes, then men.

At that time the glorious Virgin was ful of care, as we may by reaſon imagine; for (as Origen ſaith) ſhe vnderſtanding well the Scriptures, and Prophets, and alſo inſtructed by the Holy Ghoſt, knewe very well that the kings of the Eaſt, ſhould come to adore her Sonne, and expectinge it, we may beleeue, that ſhe had trimmed, and dreſſed vp that poore lodging. On the other

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ſide, ſhe knewe that Herode, would ſeeke the death of her ſonne: wherupon, hearing the noiſe, which the kings, with their ſeruants made, whileſt they alighted from their beaſtes, and ſeing the Starre to caſt ſhining beames vppon that place, and perceiuing them alſo to enter into the houſe, the coulor of her face changed often; On while ſhe felt ioy, thincking it to be the kings that came: another while ſhe feared leaſt it were Herode. She tooke her litle Child in her armes, and held it to her face, and then the kings entred. Who ſeing the glorious Virgin, began to feele the taſt of heauenly sweetenes in their ſoules, and ſpeaking to her with duty, they modeſtly deſired her to ſhewe them the DIVINE TREASVRE, that ſhe held in her armes; for they were come from the fardeſt borders of the earth, to ſee, and adore him. The Bleſſed Virgin putting away all feare, and repleniſhed with ioy, opened the curtaines of the Holy of Holies (as a man may ſay) to wit, the blankett, wherewith ſhe had couered the face of that sweete Child. The kings caſting their eyes on him, by the teſtimony the Holy Ghoſt gaue in their hartes, knewe clearly, that this Child which they ſawe, although poore, and in a baſe place, and in the armes of a damoſell likewiſe poore, (yet moſt holy and vertuous) was the very ſonne of God. And theſe kings, whom the Starre had guided, when they ſawe this Sunne, their eyes were dazeled, and they fell downe proſtrate on the earth before him, making to him obeyſance, and reuerence. No humane tongue can expreſſe, with what tendernes of hart, and deuotion, the holy kings adored him: how greate their ioy was, and the holy conference they had, with the Bleſſed Virgin. But what vnderſtanding of man can conceiue, the infinite ioy and content the Glorious virgin tooke? and the holy patriarch Ioſephe, who was preſent at the coming of the kings?

When theſe holy kings had adored the ſonne of God, they preſented and offred vnto him Gold, as to a potent king, Incence, as to the true God, and Mirrhe, as to a morrall man. We may alſo meditate among other thinges, that theſe kings reioyſed with our Bleſſed Lady, that ſhe was elected, to be a pure Virgin, and Mother of God: and how ſhe with modeſt, & graue ſpeeches, returned thancks for their coming, and for the preſents giuen by them to her ſonne. twould be too tedious to ſpeake, how in this ſollemne action is treated, the eſpouſalls of the new borne Infant with the Gentiles, from whom, & in whoſe name theſe kings came, for to that ende was their cominge.

Hauing thus accompliſhed that which was inioyned or needfull for them to doe, it was reueiled vnto them by God, that they ſhould not returne back to Herode. So taking leaue of the Bleſſed Virgin, they returned to their cuntry another way: Leauing the poore lodging of Bethleem empty, and the Child well pleaſed, who vnderſtood right well the honor, and ſeruice, they had done him. Let vs alſo reſort, and repaire vnto him in this ioyfull tyme, to

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obtayne his grace, and beare vnto him the ſame preſents, that the kings brought him, that is to ſay: The pure Gold of a liuelie faith. The ſweete ſmelling Incence of effectuall prayer; And the bitter Mirrhe of mortification; To the end we may obtaine that of him which theſe obtained, to wit; his heauenly Grace, and fauour, as a pledge, and erneſt, of his Glorie and Beatitude. To which God of his mercy and bounty bring vs. Amen.

S. Hierome, S. Auguſtin, S. Chriſoſtome, S. Anaſtaſius, S. Iſidorus, Tertulliã, and Remigius ſay: that theſe Magi, were kings. S. Auguſtine ſaith they were three. Frãciſcus Maurelicus in his Martyrologe ſaith: their names were Gaſpar, Baltazar, and Melchior. S. Chriſoſtome ſaith: S. Thomas the Apoſtle baptiſed them, and made them Biſhops. Iohn Eckius ſaith: their bodies were kept in Conſtantinople, and were afterward tranſlated from thence to Millane, and from thence to Collen in Germanie. The Church celebrateth thisſolemnity on the ſame day that the kings adored Ieſus-Chriſt, which was one the 6. of Ianuary, in the firſt yeare of our Lord: Cæſar Auguſtus being Emperour of Rome.

The life of S. Higinius Pope and Martyr.

ACcording as the Apoſtle S. Peter ſaith, God taketh eſpecial care of his Church. And although ſometimes she be in grieuous neceſsity, we should not therefore thinck that she shal vtterly periſhe, yea, ſometimes, the Stormes of perſecutiõs do make her more Glorious, and Beautifull. The more the Waters of the deluge increaſed, the higher the Arke of Noe was liſted vp, and aduanced. So alſo the Perſecutions, which the Church endureth, do aduance her and make her more renowmed Euſebius Cæſarienſis ſaith: the more the cruell tirants perſecuted the Church in putting Chriſtians to death: the more the faith of Chriſt increaſed. For in the killing of one martyr many Gentiles beholding their conſtancy; and the deſyre they had to ſuffer for Chriſt Ieſus, forſooke their Idolatry and became Chriſtians. All this proceeded, of the eſpeciall care God had continually, of the good of his Church.

Hereof it came, that in thoſe times, When the enemies were many, and very potent, and the Church tender, and of ſmale force, as in her beginninge; God gaue vnto her Prelats, and Biſhops, notable for their vertuous liues, and famous for their doctrine and learning: So that as well, With the example of their holy lyfe, as of their conſtant ſuffring death, they cauſed the faithfull to take heart and courage, to continewe in the ſeruice of God, and to dye for his loue, When occaſion was offred. And With their learning and doctrine they inſtructed them in the Chriſtian faith, and to beleeue as they ought. Such a Prelate, Was the Glorious S. Higinius, a man excellent both for his life and learning, of Whom Damaſus and other authors Write in this maner.

S. Peters Seat being voyd by the death of Teleſphorus: Higinius borne in Athens, ſonne to a Philoſopher was placed in the ſame. At which time, the

fourth Perſecution was vyolent; the faithfull being not only afflicted by that meanes, but alſo moleſted by the hereticks, Valentinus, Cerdon & Marcion. This holy Pope Higinius, oppoſed and ſet himſelfe againſt theſe hereticks, ſtrengthning the Chriſtians that were preſent, by his good example, and conforting the abſent by Epiſtles, full of great learning and Chriſtian loue (as may be ſeene by two of them yet extant) exhorting them to fight manfully for the loue of Ieſus-Chriſt. One of theſe Epiſtles he directed vnto all the faithfull, to hold them in the vnion of Faith: in which he teacheth and declareth, what they ought to beleeue in the miſterye of the Incarnation of our Lord; which was at that time by ſome not rightly vnderſtoode, and impugned by the hereticks. The other he wrote vnto the Athenienſ, his countrymen, admoniſhing them to good woorkes, which to vnderſtand, would be comfortable and ioyfull vnto him: the contrary, would be ſorrowe, and griefe of hart, euen vnto death. He added therein many notable documents for the gaining of heauen. Thus he behaued himſelf, toward thoſe that were abſent; And was very prudent, and diſcreet in gouernment, of thoſe that were preſent.

He apoynted perticuler diſtinctions in degrees, and Eccleſiaſticall Offices; though they were inſtituted, euen from the time of the Apoſtles: as Oſtiarie, Lector, Exorciſt, Acolyte, Subdeacon, and Deacon, neuertheleſſe, this good Biſhop declared what belonged to eache ſeuerall duty, leaſt by ignorãce there mighte aryſe diſorder, and confuſion in the Churches and other places, where the faithfull people aſſembled vnto diuine ſeruice. Likewiſe he ordained, that the Church ſhould be conſecrated, and being once made, might not be bigger, or leſſer, without lycence of the Metropolitane. Alſo, that the wood, and ſtone of a Church ruinated, might not be conuerted to any prophane building; yet might they be tranſported, to the vſe of buildings dedicated to God; Which he did to confound the hereticks, which did not only put to prophane vſe, the timber and ſtone of the Churches, but alſo the holy Veſtures, and ſacred Veſſels, in contempt of the Saints, and God himſelfe; who will at the laſt, giue them their deſerued chaſticemẽt, as he puniſhed the wicked king Baltaſar, that prophaned the Veſſels, in ſeruing them into his banquett. Moreouer, that at Baptiſme ſhould be but one God father, and one God mother, which decree at lenght was not obſerued, but the Councell of Trent hath renewed this old ordinance. Alſo, this Pope comanded, that the Metropolitane ſhould be bound, to aſſemble together, the other Biſhops that be his Suffraganes, whenſoeuer occaſion ſhould be, to proceed againſt any Biſhop ſubiect to him. Likewiſe he added ſome decrees, concerninge the Conſecration of Chriſme, the thing it ſelf, being in vſe before; Finally, hauing gouerned the Church of God vertuouſly, foure yeres, three monthes, and foure daies, he was martyred, for the loue of Ieſus Chriſt, in the fourth perſecution, and on the 11. day of Ianuary. In the

yeare of our Lord. 158. In the raigne of Antonius Pius. He gaue holy orders thrice, in the which he ordered, 15. Prieſtes, 5. Deacõs, and. 6. Biſhops. His body was buried in the Vatican, with his other predeceſſors. It is ſaid of him, that he encreaſed the number of Prieſtes in the Pariſhes; there being but one before that time in each of them, the which after that time were called the Cardinalls, (that is, the Principall, and the head of the other Prieſtes). And of them the Cardinalls that at this preſent are in ſuch eminent place in the Church of God, haue their Original. The Catholike Church maketh a comemoration of S. Higinius, on the ſame daie of his martyrdome.

The life of S. Hillarius, Biſhop, and Confeſſor.

THe Apoſtle, S. Paule, exhorteth the Philippians, that they ſhould ſhewe themſelues thankfull vnto God, in ſeruing him, and not to diſpleaſe him. Hauing regard and reſpect to that ſinguler grace, they had receiued of his Maieſty. And ſhewing to them what this grace was, he ſaid: Ieſus Chriſt hath granted to you, that not only you ſhould beleeue in him, but alſo that you ſhould ſuffer for him. It is a great fauour of God, that he giue a man grace to beleeue in him: but to giue him grace, that he be ready and prompt to ſuffer for his ſake, is a great, and moſt eſpecial fauour. This grace and fauour, was granted by God vnto vnto S. Hillarius, not onlye that he ſhould ſerue and beleeue in him: but alſo gladly and ioifully to ſuffer for his ſake, all that his aduerſaries impoſed vpon him, as wee may ſee in his life. Written by Fortunatus B. of Poitiers, by Gregory Turonenſis, and by Ruffinus in this maner.

THe bleſſed Hillarius Biſhop of Poitiers, was borne in the countrie of Galcoignie in France. There appeered in him ſuch hope of learning and wiſedome euen from his Childehoode, that it was a manifeſt ſigne that God had elected him to be a defender of his faith and Ghoſpell. His father and mother were both of noble blood, by whoſe counſell and comandement he tooke to wife a Damoſell of equall eſtate to himſelf, by whom he had one daughter. Lyuing in this eſtate, he ſhewed himſelf to be a moſt faithfull Chriſtian in belief, and a capitall enemie to the Arrian hereticks, of whom there were verie manie at that time. Hillarius perſecuted them as much as he might, and eſchewed and auoided their companie and conuerſation, nor euer ſhewed he the any good countenance. He perſwaded them that were free from this hereſie, to continewe firme and conſtant, in the true faith of the Holye Trinitie, in confeſsing the equalitie of Perſons; againſt the impious hereſie of Arrius, that affirmed the contrarie. His wordes were as fierie ſparkes, of the loue of God, with

with which he kindled the luke warme; yea, and froſen hartes of diuers, and was cauſe, that the error of the Arrians was ſtayd, and encreaſed not ſo faſt. By this the bleſſed Hillarius got much eſtimation, and the good opinion of him was ſo augmented, that by the deſire of the people (moued by God) he was made Prieſt, and ſhortelie after elected and conſecrated Biſhop.

The Romaine Breuiarie ſaith, his wife was nowe deade; but Fortunatus ſaith, ſhe was aliue, and that ſhe liued long after. I giue yet more creditt, and hold that as more certaine which the breuiarie ſaith; but withall, I doe not vtterlie diſalowe, that Hillarius was made Prieſt, and elected and conſecrated Biſhop, his wife beinge yet aliue, for ſo the vſage was in the primitiue Church, but not in ſuch ſorte as ſome heretiques meane and vnderſtande it. The truth is (if you aduiſedlie marke the hiſtories diuine and humane) that none after he was Prieſt, tooke a wife, but if it happened that anie that had deſerued that function, or office, were maried; he tooke Orders, but with this condition, that he ſhould not after keepe companie with his wife. So that either they ſeparated themſelues aſunder, with mutuall conſent; or els if they continued in houſe together, they liued not as man and wife, but as brother and ſiſter; ſo that alwaies the Prieſt liued in chaſtitie. For this cauſe, it is not inconuenient to ſaye, that Saint Hillarius was made Prieſt, his wife being aliue, as at that time the vſage was: But for that the Romane Breuiarie ſaith ſhe was deade, I ſaie the ſame alſo. Hillarius being thus made Biſhop, he did not onlie labour to doe good in his owne Dioceſſe, but the good report of his vertues, ſpreading into diuers regions of Chriſtendome, all tooke profitt of his doctrine, and hollines of life, ſo that ſome encreaſed in vertue, and others forſooke and lefte their vicious and ſinfull liues, by his good example.

At that time Conſtantius at Conſtantinople ruled the Empire, vnder whom the venimous hereſie of Arrius tooke ſtrength, and was enlarged into diuers partes of Chriſtendome. Which thing Hillarius conſidering, ſhaking of all feare, and armed with zeale and feruour of the faith, like a valourous Captaine with an inuincible minde, entred the mideſt of the enemies ſquadron, putting himſelf manie times in danger of death, among the verie ſwordes of the Heretiques which he (furniſhed with eloquence and learning, and repleniſhed with Godlie and burning Zeale) did blunt, and made vnprofitable, and euen to fall out of their handes. The argumens and reaſons whereby he prooued the veritie of the Catholike Faith were of ſuch efficacye, and force, that he ſtroke them ſo dombe as they had not one word to ſaie againſt him, in the defence of their hereſie. This was a great ſtay and comfort, prouided without doubt, by the almightie hand of God, for the helpe of the vnlettered and ſimple people; who ſeing manie Biſhops, learned and of good life in outward ſhew

(although that one or two were plaine hipocrites) to maintaine and vphold the opinion of Arrius, they might by that occasion be drawne into that error; but nowe considering the case without passion of mind, and seing Hillarius a Prelate, so learned, and holy of life, to be of contrarie opinion; and that he disputed with the Heretiques and conuinced them openlie, it was a notable motion to drawe and induce them, to deny the pernicious heresie of Arrius, and to beleeue and hold firme the Catholique faith. Two Bishops of the Arrians, the one called Vrsatius, the other Valens, noting this, procured the Emp: Constantius (who fauoured them greatlie, and was also infected with the heresie of Arrius) to send Hillarius into exile, and perswaded the Emperour thereto saying; that Hillar: was the onlie man that disturbed the peace of Christendome; and that if he were banished, he should enioye peace after, in all his empire. The emperour enclined easilie thereto, and banished Hill: into Phrigia a countrie of Asia; and with him he sent two other holie Bishops, to witt Dionisius bishop of Millane, and Eusebius bishop of Vercelles.

The blessed man Hillarius, bore this affliction with wonderfull patience, knowing well, that the farther he parted from his earthlie countrie, for the loue of Iesu Christ, the neerer he drewe to the kingdome of heauen. In the time that Hillarius was in exile, in manie things he manifested his constancie and vertue; and the loue he bore to God; not murmuringe or grudginge, but rendring thancks that he was made worthie to suffer troubles, for the loue of his holie Name: And this is a most certaine proofe and triall, whether vertue be true and sincere, or in outward shewe onlie. For the man that in aduersitie doth not retaine the vertue he shewed in prosperitie, declareth it to be but imperfect in him: but he that shineth in tribulations, as the Gold in the fire, sheweth that he is trulie vertuous indeede.

Whilst Hill: was in exile, he was aduertised that his daughter Abra, whom he had left in his owne countrie, was sued much vnto (for that she was yong, faire, and verie wise) by a yong man, riche, and noble, of the same cittie, and that they were at the point to make vp the mariage. The good father Hilla: vnderstanding it, fell forthwith to prayer, and instantlie desired of God, that the mariage might not go forwarde; but that his daughter might continewe firme, in her purposed and intended Virginitie. And occasion offring it self, he wrote a letter vnto her, in which he said: that he had prouyded her of a spouse, whose nobilitie surpassed all nobilitie on the earth; his fairenes exceeded the beautie of the lillies, and roses; the splendour of his eyes dimmed and darkned the precious stones; his garments were more white then the snowe, and shyned like the beames of the Sunne; and his wealth was greater then of all the kinges in the worlde; his wisdome was without comparison, and his lipps distilled hony when he spoke: his conuersation was right honest

and

and vertuous; his eſtate was honorable; and he was in all thinges ſo compleat that it was great indiſcretion and follie to take any worldly man in his ſtead. Laſtlie, he praid her, that vntill he ſawe her, ſhe ſhould not diſpoſe of hir ſelfe: that ſhe ſhould remember her dutie; that ſhe ſhould loue him, and be vnto him obedient as a daughter ought. When Abra receiued this letter, ſhe tooke great comfort therein, and being inamored of the Spouſe which her father promiſed in it: ſhe reſolued to obey him and to remaine a Virgin.

The holie Biſhop Hilla: remained certaine yeeres in baniſhment, in which time there was ſomoned a Councell at Seleucia in Iſauria, which is a prouince of the leſſer Aſia, and he being alſo warned vnto it, made prouiſion of neceſſaries for the voyage. As he trauailed on the way, entring into a Cittie, a certaine damoſell named Florentia, whoſe parents were Gentilles, by hap being in a temple where were manie people, ſeinge the holie Biſhop Hilla: to come to that temple, preſentlie with a loud voice told who he was, and of his Holie, and vertuous life. Then forceablie preſsing through the middeſt of the people, ſhe fell at his feete, and would not ariſe by anie meanes, till the Holie Biſhop condeſcended to baptiſe her, which ſhe ſought with manie teares. Afterward he baptized her, with her father and mother, hauing firſt inſtructed them in the Chriſtian faith, to the great ioy and reioycinge of S. Hilla: There he ſtaid a fewe daies, and afterwardes he went on his iourney. That Damolel viſited him in his Biſhoprick afterwarde and ſaide; that ſhe had more reaſon to ſtaie where he was, for that ſhe was regenerat by him, then to remaine where her father and mother lyued that did begett her.

After that, Hilla: came to the Councell, and was receiued of the Catholickes with incredible ioye. In that place manie matters were treated of, and handled, and the errors which the Hereticall conuenticle of Ariminum had receiued, were confuted; for in that councell, the Heretickes by might and ſubtillty preuailing, ſome thinges were ſet downe and ordered, contrarie to the veritie of the Catholick faith: although the Catholickes had gainſaid and contradicted the ſame continuallie.

Hilla: and other Prelatts, ſeing that the affaires of the Catholickes ſtoode ſecure, in the preſent Councell of Seleucia, and that the moſt neceſſarie buſines, was, to reduce the Emp: Conſtantius to the truth, who ſtoode all this time obſtinate in his error, hauing neere vnto him two heretikes, Vrſatius and Valens; It was determined he ſhould go to the Emperour to talke with him, as legat from the Councell, and ſo it was done. Hilla: being come into the Emperors preſence; deſyred him to appoint, and ſett, men of Iudgment, and ſufficiencie, to be Iudges; for he would diſpute with Vrſatius and Valens; and he truſted in God to conuince them, with the truth, vpon which he relyed; and he hoped his maieſtie and all the world ſhould ſee and perceaue, the blindnes and error,

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wherein they, and their teachers were. Thoſe two Heretickes hauinge notice of his requeſt, and fearing the domage and diſcreditt that might ariſe to them: ſollicited the Emp: before he gaue anie anſwere vnto Hill: that he would ſend him backe vnto his Biſhopricke in Fraunce. They were ſo importunat therein, that although the Emp: was reſolute and determined to heare the diſputation, and to followe the part that remained Victor, yet they obtained at the laſt, that Hilla: was ſent home to his Biſhopricke, which thing Hill: did, verie vnwillinglie, but he could do no other. And he ſaid: that this was vnto him a newe baniſhment; For that, leauing the cauſe of God vndetermined, he could not bringe them to the diſputation, where he made full account of Victorie: albeit, it was likelie, that although he had remained Victor, againſt his aduerſaries, yet litle good would haue arſen to the Emp: who ſhould haue beene left in the hands, of the perfidious heretikes, to be againe deceaued.

There were others beſide, that drew the Emp: to the wrong waie; among whō was another fauourite of his called Saturninus, who was the cheife procurer of his baniſhment. He was Biſhop of Arles, who being preſent in a councell holden at Bytera, which was called for that entent, laboured the matter ſo, that Hilla: was baniſhed by decree of that councell. After which alſo he ſollicited the Emp: till he had cauſed execution to be done, according to the decree there made. The ſame Saturninus trauelled with Vrſatius and Valens that Hilla: ſhould be ſent back to his Biſhopricke. For they feared, if he returned to the Councell of Seleucia (in which before he had refuted the determination of the Conuenticle of Ariminum) he would proceed further; hauing not yet made the decree in the Counceli, as they ſaid he had, and as he would haue done wi hout queſtiō if thē Emp: would haue permitted him, to returne thither. But therefore did the Emp: inhibitt him to go, ſo that he could not be preſent at the things eſtabliſhed in that Councell.

Hilla: returning into France, the ſhip wherein he was, arriued at an Ile called Gallinia, the which is in the ſea of Toſcana, and vnderſtanding it was vnhabited becauſe of the manie venimous ſerpents which were therein (it ſeemed a ſmaller danger to the holie Biſhop to combate with thoſe venemous beaſtes, then with the heretickes with whom he was in continuall ſtrife) reſolued to lande; although they that were in the ſhippe with him, were verie vnwilling he ſhould. He took his Croſier in his hand, and ſeing the ſerpents coming toward him, threatned them therewith making the ſigne of the Croſſe; where vpon ſodeinlie they fled backward; and he followed and droue them to a ſteep and mountainous place of the Iland, where he pitched downe his Croſier in the gound, as a bound which the ſerpēts ſhould not afterwards paſſe. And although they are ſeene to ſwimme in the water, in the other parte of the Iland, yet are they not ſeene at anie time, to paſſe the boundes the holie man

had

had ſet them. By this we may ſee how much the ſecond Adam Ieſus Chriſt ſurpaſſeth the former Adam. The firſt obeyd the Serpent, and the ſecond hath ſuch ſeruants, vnto whom the Serpents obey. The firſt Adam was caſt out of his ſeate, that is Paradiſe, by the meanes of a Serpent: And the ſecond dryueth the Serpents, out of their walkes, by his ſeruants. From that time this Iland was made habitable, and where before dwelt Serpents, nowe inhabit men, who laud, and praiſe the ſecond Adam Ieſus Chriſt, who worketh ſuch wonders hy the handes of his Saints. Hillarie being retorned into his Countrie, the people receaued him with incredible ioye.

After a fewe daies, he went to viſit S. Martin; who was yet a Catacumen, that is ſo ſaie, was not yet baptyſed, but ſtayed the time of baptiſme, vntill he had bene ſufficientlie inſtructed in the faith; hauing alreadie merited to ſee Chriſt vnder the ſhape of a poore man, whom he had clothed with part of his owne apparell. He deſyred alſo to ſee S. Hillarie, whoſe learning, & vertue was famous ouer all the world. Martin being at that time lodged in a village of Pictauia, called Tegiacum, raiſed to life a dead man, by the power of God, which miracle was publiſhed thorough all the cittie. A while after it came to paſſe, that the ſonne of a noble woman of the ſame place, dyed without baptiſme. The diſcomforted mother went to S. Hillarie, and fell at this feete, ſheding manie teares, and layd the bodie of her dead ſonne before him, vttering wordes that would haue ſoftened a hart of flinte. Among other ſhe ſaid. Martin being onlie a Catacumen, hath reſtored life to a dead bodie; Thou that art a Prelate, and haſt ſerued God ſo manie yeares, demaund of God alſo that my ſonne may returne to life, or at leaſt, that he may liue to be baptiſed, and then I ſhal remaine conforted, although he die preſentlie after: Thou art father of manie people, let me be mother of onlie one ſonne that I haue. Theſe wordes moued Hillarie to compaſsion exceedinglie. Forthwith in preſence of much people, he fell to prayer, with ſuch feruour, and efficacy, that the child by litle, and litle, begane to change the palenes, and deadlie colour, and a liuelie red came into his face; the cold members became warme; the eyes which before were ſhutt, did open; and the child alſo opened the mouth, and ſpake: and in fine, before the holie Biſhop aroſe from his prayers, the Child was reſtored from death, to life: whereat the mother, and all the people preſent, reioyced exceedinglie.

God alſo wrought another miracle, by the hand of his ſeruant Hillarie, contrarie to the former; and it was thus. His daughter Abra hauing continued, in her purpoſe of Chaſtitie, till the returne of her welbeloued father; one a time ſaid to him, that ſhe much deſyred the Spouſe, which he promited her in his letter. He then knowing by reuelation from God, that ſhe was in the ſtate of Grace; fell to prayer, and obtained that which he requeſted:

namely, that the maide without infirmitie, and (as 't ſeemed) without griefe, might depart out of this life vnto eternall ioye. And ſo her ſoule went to poſſeſſe the Spouſe, her father had promiſed; who alſo himſelf did burie her in the earth. This was as great a miracle, as the raiſynge of the childe, from death, for ſhe returned to that life in which ſhe might ſinne and offend God; but ſhe in dying, obteyned the life wherein ſhe could not ſinne. The holie Biſhop ſpent the reſt of his life, and the time he could ſpare (from his ordinarie, and needfull buſines) in wryting, wherein remaineth the euerlaſting memorie, of his notable eloquence, and profound and elegant ſtile, of which the bookes he wrote of the B. Trinitie, do giue teſtimonie, although it be ſaid, that he wrote them in the time of his baniſhment. He wrote vpon ſome Pſalmes of Dauid: vpon the Ghoſpell of S. Matthewe, and of other matters; whereby as alſo by his trauells, that he ſuffered, for the defence of the faith, and the Miracles he wrought, appeareth how high he was in the fauour of almightie God.

Thus he paſſed his life, and when the hower of his death came, which was ioyfull to him, gladfull to the court of heauen, but dolorous and ſorrowfull for his cittie, he moſt happilie rendered vp his ſoule to God. And after his bodie was laid in the earth, God ſhewed manie miracles by his meanes. One was, there was a yong man called Probianus, who was ſicke vnto death; whom his father made to be borne, to touch the relikes of the Saint, and forthwith he aroſe vp perfectlie whole. This yongman was afterwards Biſhop of the ſame Cittie of Poytiers, and would vſuallie remember and repeate this benefitt that God beſtowed on him, by the meritts of S. Hilarie. Two leepers that tooke of the earth of his ſepulchre, and laid it on their heades, recouered their perfect health. A yong woman that had her arme withered, was healed viſiting his ſepulchre. A blind man vſed ordinarilie to viſitt the Church of S. Martin; who likewiſe did manie miracles. It happened that he remained one night in the Church where S. Hillarie was buried, and hauing ſpent the night in prayer, he was reſtored to his ſight, and was the firſt that ſawe the daie breake, and called vp the Prieſtes to mattins, which they vſed to ſaye in thoſe times at daie breaking.

Clodoueus King of France being to go to warre againſt the Heretikes, entred the Church of S. Hillarie to praie, and there came a ſhining raye from the heauens, with a voice, which willed him forthwith to depart, to ſet on his enemies and he ſhould obtaine the victorie: The good King did ſo, and was victorious, as the voice foretold him. So that it ſeemed S. Hillarie after his death, perſecuted ſtill the Heretikes.

Notable was the hap that befell to two marchants, who coming with their marchandiſe to the cittie, where S. Hillarie laie buried, the one ſaid to the other.

Let

Let vs make an offringe at the ſepulchre, as ſome Picture of waxe, that may be for vs both. Theſe wordes diſpleaſed the other marchant, although he ſeemed willing. To the ſepulchre they come, and offer the Image of waxe; which forthwith was deuided in the midle, and the one part remained there where they laid it, and the other piece was throwen a good way of. When the marchant that made the offring with an ill will, ſawe this miracle; he confeſſed his ill intention, and perceiued, that for that cauſe the S. would not accept of his part, and repented him of his error, and before he departed from the cittie, he offred to the holie ſepulchre a guift of more valewe.

Fortunatus recounteth many others miracles, that God did and doth yet cõtinuallie, by the meritts of S. Hillarie Biſhop, and Confeſſor, whoſe glorious paſſage out of this life was on the 13. daie of Ianuarie, in the yeare of our lorde 369. Valentinianus beinge Emperour (Trithemius ſaith it was the yeare of our lorde. 371. Onufrius ſaith 352.) The Churche Celebrateth his feaſt the daie following, that is to ſaie, on the 14. daie. for that the Octaues of the Epiphanie fall on the 13. daie.

The life of S. Felix, Prieſt, and Confeſſor.

HAppie doth the Holie Ghoſt in Eccleſiaſticus call him, that hath not ſorrowe of mynd and falleth not from his hope. Some men are ſo impatient in their tribulations which God ſendeth them, that they complaine of him as thoughe he had done them great iniurie, and do ſo nourriſh in their mindes diſcontent, and ſorrowe, that ſometimes they fall into deſperation. One cannot call them fortunate but diſgraced, not happie, but vnhappie and miſerable. But thoſe that ſupport with patience the like afflictions, and giue thancks therefore to God, knowing that all cometh from him for their profitt and good, theſe be happie and bleſſed in ſuffering tribulation, cheerefully for the loue of Ieſus-Chriſt, as S. Felix did, not only Felix, or happie in name, but alſo in ſuffering courageouſly for the loue of his Sauiour, as you ſhall read in his life, written by S. Paulinus Biſhop of Nola, and by venerable Bede, as followeth.

S. Felix was borne in the cittie of Nola in Campagnia, his father was of Syria and was called Hermias, who left at his death great ſtore of riches, which were deuyded betwene Felix, and another brother he had, who was called Hermias, after his father. This Hermias followed the warres in the courte of the Romaine Emp: Felix was deſirous to follow the warfare, but not of the Emp: of his world, but of the King of heauen; he tooke orders, and paſsing frõ one degree to another, he was made Prieſt. In his time was a verie ſore perſecution againſt the Chriſtians, and officers came to Nola, to aprehend all the

Christians that cou'd be found there. There was at that time, an old man of great hollines called Maximus, Bishop of that cittie, who seing they entended to impriſon him, and remembring the wordes of Christ, in S. Mathewe that ſaith; *When they shall persecute you in one cittie, flye into another,* put it in practiſe. The holie old Biſhop departed in ſecret maner from Nola, and left S. Felix to diſcharge his place and office (putting him in minde that he ſhould haue a care, of the honor of God, and of the good of his neighbour) for that he being a yong man, was better able to beare out the brunt of the perſecution. Felix accepted of the charge, and was very diligent to encourage the Chriſtians, aduiſing them that they ſhould conſider the groſſe blindnes of the Idolaters, which adored things made with handes as their godds. This cauſed him to be known, of the perſecuting officers, who tooke and put him in a moſt dark dongeon, loaden with bolts and manicles of Iron, and they made him ſtand barefooted vpon broken Oyſter-ſhells and Tile-ſheardes; a great and grieuous torment.

Maximus fled to the top of a hill, and although he was at libertie, yet ſuſteined he aſmuch affliction, as Felix did in priſon. It afflicted him to thinck of the eſtate of his flock, honger tormented his body, and for that it was winter, the cold wel nighe extinguiſhed the litle naturall heat that remained in him, being feebled with old age; ſo that for very weakenes, he fell half dead in a place full of buſhes and thornes. But God who is mercifull, would not forſake nor relinquiſhe his ſeruant in this diſtreſſe, but ſent an Angell to the priſon where Felix was, and bad him to ariſe from that place. He was in doubt to do ſo, thincking it might be an illuſion and deceite of the diuell, but the Angell comanding him ſtill to depart this priſon, he aſſayed to ſtand on his feet, & ſodeinly all the bolts and irons that were vpon him fell to the ground, and he remained free; the Angell going before, he paſſed thorough the watche, all the dores opening of their owne accord. The Angell wental wayes before him, and guided Felix to the hill where the holy Biſhop laye at the point of death. When Felix ſaw him, he had great compaſsion, and lifted him from the ground, but he could not by any meanes, get life almoſt at all into him, wherefore he fell to prayer, the only refuge of afflictions; in which caſting vp his eye, he ſaw a bunch of grapes, hanging on a thorne, which came from the land of promiſe, euen from heauen; Felix tooke the grapes, and cruſhing them with his hand with difficultie, made the ſweete moyſture to enter into his mouth, which aſſoone as the holy old man taſted, he came to himſelf, opened his eyes, and weeping complained tenderly on Felix and ſaid; why ſtayedſt thou ſo long, my ſonne, for God told me that thou ſhouldſt come to relieue me. Felix excuſed himſelf, as well he might, and there they two had ſundry and compaſsionate ſpeeches mixed with teares, for the afflictions wherein the people of God remained: and both of them reſolued to returne into the cittie.

The

The good Felix laid the bleſſed old man on his ſhoulders, hauing no better meanes to effect it; and not only bore him into the cittie, but placed him alſo in ſaftie, in the houſe of a vertuous widowe, where he remained ſafe till the end of the perſecution. Felix hauing prouided for the ſecurity of the Biſhop: returned to his owne houſe where he ſtayed certaine daies with an old woman that attended him. But after the Church was reſtored to peace, by reaſon the Tyrants were departed from thence: the valiant warriour of our Lorde iſſued out a freſhe, with greater courage then before, preaching the faith of Ieſus Chriſt publiquely in the ſtreetes; encouraging the Chriſtians, whoſe mindes had beene danted by the foreſaid perſecution. The report hereof coming to places adioyning, it cauſed the Tyrants to returne to Nolà to ſeeke Felix, & they coming to the towne made haſt to the ſtreet where as he was. The firſt mã of whom they inquired for him was Felix himſelf, who anſwered them, that Felix was not farre off. They lefte him and asked of another for Felix, and he told them that they had ſpoken to Felix themſelues euen now. In the meane time, Felix was gone out of the ſtreet, vnderſtanding the cauſe of their inquiry, and while the officers went vp and downe ſerching for him, Felix came to an old wall in the cittie, & thinking it a fit place to hide himſelf, he went between the breaches of the wall. Aſſone as he was gone in, it pleaſed God, that on a ſodaine there were gathered together a multitude of Spyders: who with their webbs couered the breache in the wall. One that ſawe Felix enter in, told the ſearchers who were not farre off, and they veiwing the place full of cobwebbs ſaid one to another who ſaith Felix is gone in heere? they do but mock vs: here cannot enter in a flye much leſſe a man, but he ſhould be ſeene; and ſo in an anger they went to ſeek him in another place.

Of a truth this is a moſt meruailous thing, that ſometimes the thickeſt walles and multitudes of men, are not able to hold out the enemies to enter a cittie, neuertheleſſe, a ſpiders webbe is ſufficient to defend an vnarmed man from many ſoldiers armed with weapons. Vpon this S. Paulinus who wrote his life ſaith in this place. The man truly that hath Chriſt Ieſus in his company, a ſpiders webbe is a wall fortified vnto him, but the fortified wall will not defend the man, who is not defeded by Chriſt. When the ſoldiers were gone, Felix departed from thence, ſinging this verſe of Dauid. *Although I walk in the midſt of the ſhadow of death, I will feare no euill our lord being with me.* He looked then for a place more ſecure which was a pryuate houſe, where he ſtayd three monethes ſecretly without the companie of anie man; where God alſo fed him by the meanes of a good vertuous womã, who not only kept Felix ſecret without manifeſting him to anie, but guided & inſpired by God, ſhe brought him victualls and departed. Saint Paulinus affirmeth, that this woman did not knowe what ſhe did, the wiſedome of God ſo directing her. Three monethes beinge ended

Felix had a releuation from God, that the perſecution was ceaſed, wherefore he came abroade, and the citiſens made as great ioy, as though he had come from heauen. Within a fewe daies after, the Biſhop Maximus of whom mention is made before dyed, and the people with one conſent, would haue choſen Saint Felix to that dignitie, who would not conſent thereto, ſaying, that in the citty was a Prieſt named Quintus that was made Prieſt ſeuen daies before him, and aſwell for that, as alſo for that there was in him fitte quallities to be required in a Prelate, they ought to chooſe him rather, and ſo Quintus was choſen Biſhop, and Felix remained ſtill as at the firſt, an inſtructor of the ignorant in faith and Chriſtian manners.

Saint Felix was verie riche and had great poſeſsions, but in the time of Perſecution all was confiſcat. His frendes perſwaded him that he would vſe the meanes to recouer his goods which they ſaid was eaſie to do by way of Iuſtice: but he made them this anſwere, that ſeing he had loſt his goods for the loue of Ieſus Chriſts God would not be pleaſed if he recouered them by ſuite in law. For which cauſe he liued in poore eſtate manie yeeres, vntil the time that being full of dayes, and of vertuous life he dyed of ſicknes, & paſſed from this earthlie life to eternall ioye. His body was buried neere to the cittie Nola in a place called Pincis, where a Church was builded vnto him, and where God by meanes of his Saint wrought manie miracles and wōders. The death of this bleſſed Confeſſor, was one the 14. daie of Ianuarie in the raigne of the Emperor Dioclesianus, and yere of our Lorde 288. or thereabout, and one the ſame daie the Church maketh his comemoration. Of Saint Felix make mencion Saint Aug. epiſt. 137. in the 16. cap. de cura pro mortuis. Greg. Turō. cap. 104. de gloria confeſſ. and Vſuardus and Ado in their Martyrologies.

The life of S. Paule the firſt Hermit.

THe ſollitarie man ſhall ſit downe, and hold his peace, for he ſhall liſt himſelf aboue himſelf, ſaith the prophet Ieremie in his lamentations: Which is aſmuch as if he had ſaid; The moſt conuenient meanes for a ſoule to aduance his deſire towards God, is to ſeek ſollitarines, and there to conſerue himſelf after he hath attained thereto. Many of the holie Saints vnderſtood well this verity, who wholly to reſigne themſelues ouer vnto God, ſeperated themſelues from the world entirely, that they might meditate continuallie on him, fixing all their thoughts and cogitations vpon him. S. Paule the firſt Heremit was one of theſe, whoſe life was written by the glorious Saint Herome, in this maner.

In

IN the time of the Emperour Decius and Valerianus, there was raiſed a very great perſecution againſt the Chriſtians thorough out all the worlde, but eſpeciallie in Thebayda a prouince of Egipt, neere to the riuer Nilus. The officers of the Emperour (or rather of the deuill) ſearched out the Chriſtians verie diligently, not only to depriue them of their bodeily life, but alſo of the life of their ſoule, enforcing them by moſt cruell torments and helliſh deuiſes (as muche as lay in them) to deny their faith. This was moſt aparant by one, whom they forced to ſtand vpon pikes of Iron called Triboly, and broken tiles, and rowling him theron wounded all his bodie. Theſe torments not ſufficing to make him deny the faith of Ieſus Chriſt, they anointed him all ouer with hony, and hauing bound his handes and feet, they ſet him in the hot ſunne, to the end the waſpes and flies might torment and ſting him. They laid another in a delightfull garden (but bound hand aud foote) in a pleaſant and ſoft bed, decked with floures and roſes; then they brought vnto him a beautifull, but a laſciuious curtiſan, that might entiſe him to ſinne: who not only allured him, with flatteringe and wanton ſpeaches, but alſo with diſhoneſt embracements, and filthy behauiour. The valorous martyr perceiuing the danger, and finding no other meanes to deliuer himſelfe from this iminent perill, bitt of his tong, and all bloodie as it was, ſpit it forth in the harlots face; who aſhamed, and confounded therewith departed, and the martyr remained victorious.

Theſe thinges and the like were done in Thebais at ſuch time as Paule was fifteene yeeres old; who fearing to fall into the like dāger, eſpecially he doubted that the husband of his ſiſter would for the gredines of his poſſeſsiōs, geue notice of him to the tyrant, whereby his life might be ſhortened & he enioye his goods, not a whit reſpecting the teares of his owne wife, which was ſiſter vnto Paule, who beſought him continuallie not to deale ſo with her brother, againſt the lawes both of God and man, which hate ſuch inhumane cruelltie, yet he perſeuered ſtill in his damnable intent to perſecute him. Herevppon Paule reſolued to leaue, and forſake all his worldly goods, and to go liue amōg wild beaſtes, thincking to find them more mild to him, then men. Being come into the deſert, he found a caue verie fitt for his purpoſe, it was neere to a fountaine of water, and a palme tree hard by. This place lyked him ſo well, that he determined to ſpend his life there, and to vſe the fruite of the palme for his dyet; the leaues for his aparell; and the water of the ſpring for his drinck. Glorious Paule lyued in this ſorte 98. yeares. Let no man maruell at this, ſaith S. Herome, for Chriſt and his angells be my wittneſſes, that I ſawe two hermits in the deſert of Syria, whereof one was incloſed in a caue 30. yeares, all which time he liued with courſe bread made of barley and troubled water. The other

had

had his dwelling in an old ceſterne, and his meat was euerie day fiue dry figgs, and nothing elſe.

At the ſame time that Paulus lyued in the deſert, there likewiſe liued S. Antony the monck who was 90. yeres old. On a day this thought came into his mind, that there was not ſuch another that had ſtaid ſo long in the deſert, as he had done. It was reueiled vnto him that there was another more perfect then he, & that he ſhould go ſeeke him. The good old man took his iorney for that purpoſe, without delay, ſuſteyning his feeble body with a litle ſtaffe. As he trauailed, he ſawe a creature, which was halfe a horſe and halfe a man, ſuch as the poetts call Centaury. Antony made the ſigne of the Croſſe on his forehead, and asked that creature if he knewe in what part of the deſert dwelt one of gods ſeruants. The creature ſpoke as it were ſomewhat betweene his teeth, but not intelligiblie, ſo that it ſeemed he rather cryed like a beaſt, then ſpoke. Yet pointing with his right hand he ſhewed the way to the bleſſed old man, and then he began to run ſo ſwiftly, that hee was ſoone out of his ſight. It is not certaine whether this was an illuſion of the diuell to put him in feare, and ſo to hinder his voyage, or els, whether that deſart bringeth forth ſuch mõſters. But certaine it is, that the philoſophers will not grant, that there be beaſtes halfe men, and halfe horſe. They that ſay they haue ſeene them, were moued here vnto; for that they ſawe a man on horsback, a far off, & ſeing it no more plainly, pictured the monſter in this ſorte, in their imagination; and ſuch ſeemes this illuſion of the deuill to be.

S. Antony going on his way, and marualing at this he had ſeene, being come to a deep valley, he beheld a man of a verie lowe ſtature, that had a crooked nose like the beak of the foules of prey, with two litle hornes on his head, and with feete like a goat. Antony was afeard when he ſawe this monſter, and made the ſigne of the Croſſe, but the dwarffe ſpred his armes againſt him, in ſigne of peace, and profered him dates. Antony ſeing that, was ſomewhat quieted; and asked him what he was; the dwarffe anſwered: I am a mortall creature, and one of the inhabitants of the deſert, whom the people (deceiued with the errors of the gentiles) calle Fauni, Satiri and Incubi, and adore as Gods. I am come to thee as Embaſſadour from our nation; to requeſt thee, that thou wilt pray to the vniuerſall God of all, and our God alſo, whom we know to be moſt gratious, that came from heauen into this world for the ſaluation of all mankind, whoſe name is knowne thorough al the earth. Whiles the monſter ſpoke theſe wordes, the good old man ſhed teares abundantly, reioycing to heare our Sauiour honored; & ſtriking his ſtaffe on the gound ſaide: Woe be to thee thou cittie of Alexandria, who denying to adore the true God, holdeſt mõſters, and portents like to this, for Gods; Wo vnto thee ô adulterous cittie, in which the deuills doe make their habitation. How canſt thou be excuſed, ſince the beaſtes

beaſtes acknowledge & confeſſe Chriſt; and thou denyeſt him, and adoreſt the ſame beaſts? The venerable old man had ſcarce ended and finiſhed his ſpeach, but the monſter began to run light, and ſwifte as a foule. Let none wonder hereat, and take it as a fable (ſaith S. Hierome) for all the world doth witneſſe, that one of theſe monſters was brought aliue to Alexandria, to the Emperour Conſtantinus, and was ſeene of all the people; and after it was deade it was bowelled & preſerued, and caryed into diuers partes of the world, to be ſeene.

Antony going on his iourney, had walked about a whole daie, ſeing nothing but the foote ſteps of beaſtes. Then came the night which he ſpent for the moſt part in prayer; and on the next daie walking not far, he came neere to a caue, to which liſtening diligentlie, if he could perceiue anie thinge within, at laſt he eſpyed a light at one corner thereof. The holy man was in doubt whether it were beſt, to go in, or to call. While he thus doubted with himſelfe, on a ſodaine the dore was bolted, and he ſhut out: Then Antony perceiued that there was the holie man he ſought, to whom he had directed his iourney. Caſting himſelfe on the ground with humble and compaſsionate wordes, he beſought him to open the dore ſaying: Thou knoweſt who I am, and from whence I come, and although I am not worthie to ſee thy face, neuertheleſſe, I will not depart till I ſee thee. Thou receaueſt the beaſtes, who find lodging with thee, wherefore doſt thou put back me, that am a man? I haue ſearched diligently to find thee, and by good hap I haue found thee, and why doeſt thou not giue me entrance into thy houſe? If I cannot obtaine to ſee thee whileſt I liue, take it for certaine, I wil remaine at thy dore vntill I dye, and thou ſhalt haue the paines to bury me being dead, for that thou wouldeſt not ſee me aliue.

Theſe wordes ſpoke the bleſſed old man Antony, mingling euery word with ſighes, for the great deſire he had to ſee Paul the ſeruant of God, who hauing the dore betweene them, aunſwered within in this maner: O bold man that thou art, why doeſt thou ſeeme to beg, and yet threaten, pretending force, and yet ſheddeſt teares? If thou come to dy here, why doeſt thou maruell that I am ſo loath to lett thee in? and with theſe wordes he opened the dore. The bleſſed old fathers looking one at another, with great wonder embraced and ſaluted by their proper names, as though they had bene of long acquaintance, iointly praiſing and thanking almightie God. They ſitting together neere the fountaine, Paul began in this ſort. Behold now the man whom thou haſt ſearched after with ſo great toile in the deſert, ſee his members and limmes, now euen rotten and conſumed, and all his haire white as ſnowe, ſee him that ſhall very ſhortelie turne to duſt. But becauſe all trauaile is ſupported by charity, ouer and aboue the toile thou haſt taken to find me, take a litle more I praie thee, and tell me howe matters paſſe in the worlde: who ruleth the Empire, and

whether there be any Idolaters remaining? Of which Saint Antony made some litle speeche, and after enformed him of his owne life, and of the occasion that caused him to come into the desert to liue, and how long he had staid therein. Being in this comunication, there came a Crowe, and satt on a tree thereby, who flying sodenlie neere vnto them let fall a whole loaffe, and went away; then said Paul to Antony. Blessed be God that hath sent victualls for vs to eate: know brother Antony, that it is 6. yeres since this crowe hath euerie day brought me halfe a loaffe, but now at thy coming our Lord hath doubled our prouision. Both rendered thancks vnto God, and then stood they a while in strife for humility who should first deuyde the bread. S. Paul said that S. Antony should begin, for that he was a stranger; S. Antony said S. Paul should begin, for that he was more ancient. At last they agreed that both at once should hold the bread, and each take his parte vnto him, and so they did. After they had refreshed themselues there with, dronck of the water of the fountaine, and giuen thancks to God, the night came which they spent in prayer, and the next daie returned to their vertuous and brotherlie conuersation.

S. Paul said to S. Antony, my brother: long since haue I knowne of thy habitation in this desert, and our Lord promised me that I should see thee before my death. Now the time I haue so much desyred is come, in which my soule shalbe deliuered from the prison of my body. God hath guided thee hither, that thou maiest burie my body, and couer earth with earth. Antony hearinge this, made great lamentation, and desyred him with many teares that he might passe out of this life with him, and goe in his company. To whom S. Paul said. It is not well ô Antony, to desyre that which God hath not apointed. It is good indeed for thee to be deliuered from the prison of thy body, and to follow the immaculate lambe Iesus Christ, but it is necessary, for the good of thy brethren, that thou stay yet a while with them, and giue them good example. And if it be not troublesome to thee to goe, I pray thee fetch me the Mantle which Athanasius gaue vnto thee, wherein thou maist wrap my body before thou doest burie me. S. Paul spoke not this for that he regarded, whether his body became dust either couered, or vncouered, hauing had so long time no other clothing, but the leaues of the Palme, but the cause was, for that S. Antony not being present at the time of his death, might be oppressed with lesse sorrow. Antony had much marueille when he heard Paul mention Athanasius, and the mantle, for the matter was pryuate and secrett betwene them two, which caused Antony seing God had reueiled it to Paul, not to deny or cõtradict him; but drawing neere to Paul, lamented, and wept, without saying any one worde but kissing his handes and eyes, returned to his monastery: and such desire had he of speedy returne, that although he was old and feeble, he enforced himself to go verie fast. Being come to his monastery, two of his disciples who gaue attendance on him,

him, came to meete him, and ſaid: where haue you bene Father? To whom he anſwered, woe to me miſerable ſinner, who falſelie am called a religious man: I haue ſeene Helias, I haue ſeene Iohn Baptiſt in the deſert, & more, I haue ſeene Paul in Paradiſe. The bleſſed old man ſaid no more wordes, but bowing down his face and ſtriking his breaſt, went into his cell, and brought the Mantle: and to his diſciples (asking him what he ment by this dark ſpeach) he ſaid there is a time to be ſilent, and a time to ſpeak.

Hauing taken a ſmale refection, he went back on his iourney, thinking alwaies on Paul. He doubted (as indeed it came to paſſe) leſt Paul ſhould depart this life in his abſence. Hauing trauailed one whole day, and part of another, being within three houres iourney of the caue of Paul, he ſaw his ſoule as white as ſnowe, aſcend into heauen with a glorious light, accompanied with Prophets, Apoſtles, and a great multitude of Angells. Antony ſeing this fell on the ground, and threw ſand on his head ſaying: Ah Paul, why doeſt thou leaue me? why doeſt thou depart, and I not take my leaue of thee? So long ere I knewe thee and ſo ſoone to looſe thee? S. Antony was wont to ſay afterward, that he paſſed the reſt of the waie ſo ſwiftly, that to his ſeeming he flew till he came to the caue. When he came thither he ſawe the body of S. Paul on both his knees, his hands ſtretched toward heauen, his face looking vpward, ſo that he thought he was aliue, but coming neerer, he might ſee him to be dead, for that he perceiued not the ſighes which he vſed to poure out when he prayed; and yet it ſeemed the dead body praied to almightie God. Antony embraced the bleſſed corps, and kiſſed it oftentimes ſhedding many teares, and then he caried it out of the caue in his armes, and although he was alone, yet ſaid he all the Pſalmes and Himnes that Chriſtians vſe to ſay for the dead. Hauing ended them, he ſtudied how to burye him, and he could not deuiſe any meanes to make the graue. To returne to his monaſterie he feared to leaue the corps of the bleſſed man alone, for that it was three daies iourney, and alſo he thought the time loſt to ſtaie ſtill, hauing no meanes in this place. At laſt he reſolued not to leaue it, ſpeaking thus to God; Lorde, here will I dye euen by thy champion, here will I yeld vp my breath, and ſo my ſoule ſhalbe happye; In the time that Antony talked thus, behold two lyons came thorough the forreſt runninge apace, which when bleſſed Antony ſawe, he ſtood in ſome feare of them; but lifting vp his hart to God, and calling on him for help, they drewe neere to him like two meeke lambes; Coming hard to the dead corps of Paul, by their roaring they ſhewed that they lamented his death, in ſuch manner as they could. In a place not farre off, they began to throw out the earth, and made a pitt capable of a mans bodye. Hauing finiſhed their woorke, they came neere to S. Antony wagging their eares, and bowing downe their necks, licking his handes, and feet, and as it ſeemed they demanded wages for their

worke. Saint Antony thought that they demanded his benediction, wherfore lifting vp his eyes to our Lord, and giuing thankes he ſaid: Thou Lord without whoſe prouidence a leafe of the tree is not mooued, nor the leaſt byrde dyeth, giue to theſe liuing creatures which honour thee, that which is conuenient for them, and bleſsing, gaue them a ſigne with his hand to departe, which they inſtantly did.

Antony took the dead bodie, and laid it in the graue, he couered it with earth after he had wrapped it, in the Mantle which he brought, and took off the veſture or Palme, vnto which he remained ſole heire and poſſeſſor. This being done, he departed to his Monaſterie, and tooke the veſture, and told his diſciples how all thinges had paſſed. For teſtimony of the truth, vppon the ſolemne daies of Eaſter and Pentecoſt, he was apparailled with the veſture of Saint Paul. His diſciples did not only giue creditt hereto, but alſo the whole Catholique Church, gaue beliefe and creditt to Saint Antony, in ſuch ſort, that onely on his word, without any other witnes of man, it did canonize Paul for a Saint and kept the day of his death holie. Of ſuch importance is the report of ſuch a Saint as Antony was.

Saint Hierom in the end of this hiſtorie ſaith: I would aske one queſtion of them that be riche, who know no end of their goods, who build princely and royall pallaces, who heape and hord vp aboundant treaſors, and are holden to be in happy eſtate. This I ſaie is it, that I would aske them, if they were ſo happie as was S. Paul the Heremit? They drinck delicate wines in veſſells of gold, and he did ſtanch his thirſt with water of the fountaine taken with his hand: they go aparailled in veſtures of ſatten embrodered, and he had not ſo much as a gurment of ſackcloth. If you reſpect the outward thinges only, it will ſeeme Paul to be vnhappy, and theſe men happy. But if you haue a further conſideration, you ſhall ſee Paul aſcend to heauen in his pouertie, and the rich with their riches (if they vſe them not well) deſcend into hel. Paul in his nakednes was clothed with Chriſt, and they being daintily apparailed haue loſt the gurment of Chriſt, which is Charity. Paul was couered in his graue with earth, and ſtayeth to be raiſed at the generall reſurrection vnto glory; and they being couered with moſt curious Marble ſtone, remaine there to be burned with perpetuall fire of hell, at the coming of Chriſt to iudgment. If they would take more care to ſaue their ſoules, then to conſerue their riches, they would diſtribute them to the poore (which is the meanes they haue to purchaſe heauen,) as Paul hath done. By whoſe meritts and interceſsion God grant vs his glorie. This Glorious Saint dyed as Vſuardus ſaith, on the 10. of Ianuarie in the yere of our Lord. 343. in the time of the Emperor Conſtans ſonne to Conſtantinus Magnus. The Church celebrateth his feaſt on the 15. daie of this moneth, for that the former daies are otherwiſe full. Pope Gelaſius in

ſius in a Councell of 70. Biſhops, among manie liues of Saints which he alloweth, and aproueth, doth allow this life of Saint Paul the firſt Heremite, written by S. Hierome. It is ſaid that in Venice in the Church of Saint Iulianus, is the body of Saint Paul, but without his veſture. The Romane Breuiarie ſaith, that Saint Paul was 113. yeres olde when Saint Antony viſited him, and when he dyed. And that Saint Antony himſelfe was 90. yeres olde.

The life of S. Maurus Abbotte, diſciple to S. Benedict.

ALmightie God comending the patriarch Abraham for the prompt obedience he shewed, in leauing his owne country, his kinsfolk and friendes, and the houſe of his father to obey his commandement, and trauailing like a pilgrim one while in this countrie, another while in that, ſaid to him on a time, as we read in the book of Geneſis. Thy Generation ſhalbe as the duſt of the earth. *As if he would haue ſayd. They that ſhall diſcend of thee shalbe ſo many, as be the ſandes of the Sea, and the Starrs of heauen; and if any can nomber the Starres of heauen, or the Sandes of the Sea, they may alſo nomber the Generation that shall come of thee. The ſame may be ſaid of the Glorious Father S. Benedict, for he forſook his country the houſe of his Father, and himſelfe alſo, to follow Ieſus Chriſt: for which cauſe was granted vnto him, the moſt aboundant generation of many religious men, of whom diuers that made profeſsion of his order, were Popes, others Cardinalls, many more Biſhops, others Martyrs, others Confeſſors, and ſome others, Doctors and Teachers, one of which number was the Glorious S. Maurus Abbot, S. Benedict his diſciple, and one of them that were deere vnto him, and in whom he putt great affiance. His life was written by Fauſtus his fellowe diſciple.*

SAincte Maurus deſcended of the noble ſtock of the Senators of Rome. His fathers name was Eutychius, and his mothers Iulia. Maurus being yet a child was recommended by his father vnto the bleſſed S. Benedict, to be inſtructed and brought vp in a Reguler life; & this was the meanes by which he attained to be ſo holie a man. S. Benedict was acuſtomed in the time of Lent, to leaue off the habite and hoode of a Monk, contentinge himſelfe with the haire cloth which he ordinarily wore, and he made but two meales in one weeke; The ſame cuſtomes did Maurus keepe, & that which he vſed at that time being but yong, he obſerued and kept, all the time of his life. S. Benedict was wont to ſleep but litle, eſpecially in Lent. Sometime he ſlept either leaning to a thinge by chance, or els as he ſatt; and when the other Monks did newly riſe, he had already ſaid a great part of the Pſalter. Theſe thinges did S. Maurus alſo. Beſide the ordinary ſeruice, he would kneele euerie daye two houres in

Mentall Praier, and ſo did Maurus alſo, who for that he did ſeek to imitate him ſo much, S. Benedict loued him aboue all his other diſciples. S. Benedict was wont to ſay (without naming him) I haue ſeene in my time a religious man, that in his youth is come to the top of Perfection.

One a time they brought to S. Benedict a child lame, and domb, that he would make his praier to God for him, and reſtore him to health. And for that he was abſent, they meeting S. Maurus coming out of the dores, requeſted him to do that which they would haue had his Maſter to doe. He being much troubled therewith excuſed himſelf, but they were importunate, and with great lamentation fell at his feet. Thether came many other religious men, who deſired him alſo to praie for the litle child; S. Maurus did ſo and laid on the ſicke child, a Stole which S. Benedict had giuen, at ſuch time as he was made Deacon. After he had praied, on a ſodaine the ſick childe was reſtored to health, and began to ſpeak in the ſight of them all. When S. Benedict vnderſtood this, he made account of him no more as his diſciple, but held him as his brother and equall. S. Benedict ſending Placidus his Diſciple with a veſſell to drawe water out of a riuer, by miſhap he fell therein; The holie Saint vnderſtanding the ſame by reuelation, ſpake to Maurus to goe vnto the riuer and to help him out: Maurus went, and ſaw him ſtruying with the waues a good way within the riuer; wherupon he walked vpon the water and ſunck not, and taking hold of Placidus drew him forth.

On a time came certaine meſſengers to S. Benedict (ſent from a great Prelate of France) which prayed him to ſend ſome of his Religious men, to founde a Monaſterie of his order. The meſſage being receaued, it was thought that S. Maurus would be the fitteſt to performe it; and ſo it was apointed. With him were ſent four other Moncks called Simplicius, Antonius, Conſtantinus, and Fauſtus, who wrote this his life. Maurus went on toward his iourney, and caryed with him the rule, wrytten with the hand of S. Benedict. The firſt day after his departure, there ouertook him a meſſenger ſent from S. Benedict, who deliuered him a letter from his Maſter, and a litle Coffer in the which there were diuers Reliques, that is ſay. Three litle pieces of the Croſſe of Chriſt, and ſome bones of S. Stephen, and of S. Martin. In the letter he wrote that God had reueiled to him, that he ſhould ſee him no more in this life, and therefore ſent theſe preſents, as tokens and pledges, of the loue he bore vnto him. He alſo gaue him warning that he ſhould endure many afflictions in his iorney, but he requeſted him to beare them couragiouſlie, for they ſhould haue a good end at the laſt. Much agrieued was Maurus when he vnderſtood that he ſhould ſee him no more: neuertheleſſe, he returned an anſwere, and followed his iourney. Maurus had in his company the Embaſſadors that come for him out of France, of which one was an Arch-Deacon called Hodogarius, and a [illegible]

was Stewarde to the Biſhop, and was called Harderadus.

It came to paſſe that being come to Vercells, Harderadus fell from the top of an high Tower, and was at the point of death with the fall, and paſt hope of remedy. Maurus made his prayers for him, and laid vpon him the relique of the Croſſe that S. Benedict had ſent him, and he was forth-with reſtored to health. In this ſame iourney as he went, he healed one that was borne blind in the Church of Saint Maurice. In another Village a litle childe (ſonne to a ladie) being dead, Saint Maurus by praier and the ſigne of the Croſſe, rayſed him to life. This childes name was Eligius, and was afterward a Monck in the Monaſterie Lirinenſis. In the towne Altiſiodorum he viſited Romanus a Monck of the order of Saint Benedict, who had founded a Monaſterie in a place called Fons Regius. Theſe two ſeing one another, embraced with great affection, and while they talked together Maurus began to weepe, and to Romanus that asked him the cauſe, he ſaid. To morrowe Saint Benedict father to vs both ſhall paſſe out of this life, and with that both of them burſt forth in teares abundātly. This matter priuate to them two being opened to their company, they aſſembled the next day (being Eaſter eaue and the 21. daie of March) with the Monckes of the Monaſterie of Romanus, and all they together performed the funerall rytes of Saint Benedict, with the Pſalmes and prayers vſed to be ſaid for the departed. During the time they ſaid the office: S. Maurus was rapte in ſpiritt, and ſaw the Monaſtery of Saint Benedict, and out of his Cell he ſaw a waie to begin, which ſtretched to heauen toward the Eaſte, hanged with carpetts and repleniſhed with many lightes. Thereby ſtood a man of a venerable aſpect and Maieſtie, of whom S. Maurus demanded what that way might be, who anſwered him. This is the way by which the ſoule of Saint Benedict went with great ioye vnto heauen. Afterward S. Maurus recounted this viſion to the great ioye of all the company, who were before verie heauy in mind and diſcomforted.

Maurus taking leaue of Romanus departed, and being come to the cittie of Aurelianum, they were certified that the Biſhop (at whoſe deſire they had made this long iourney) was dead. The Biſhops name was Bertigranus, whoſe death Maurus tooke verie heauily, and ſo did all the company. At laſt they reſolued that Maurus ſhould ſtay there, and the meſſengers ſhould go to try the Biſhops mind who ſucceeded the other, and ſee if he would build the Monaſterie. The Biſhop receaued the meſſengers when they came to him verie louingly, and ſo the Archdeacon and the Steward were confirmed in their former offices. But when they treated of the coming of Saint Maurus and building of the Monaſtery, the Biſhop anſwered not to the purpoſe, nor as they deſired, ſaying he had neither time nor fitt oportunity to do it. This was the prouidence of God for that the Monaſterie, ſhould be built in a farre more conuenient place, which

came

came thus to paſſe. King Theodebertus reigning in France, had a fauourit called Florus that was kinſman to Harderadus, one of the meſſengers that were in the company of Maurus. Harderadus, had told Florus of the coming of Maurus, & for that Florus euen from his childhood (notwithſtanding that the king perſwaded him to take a wife, his firſt being latelie deade) had an inclination to a religious life, reſolued to giue all his welth and goodes vnto S. Maurus: and to make himſelfe and his only ſonne of eight yeeres old Monckes. He made the king priuie to his intent, who although he was ſorrie he ſhould be depriued of a man of ſo notable qualities, if he departed from his court, was yet at the laſt contented, ſeing that Florus was ſo determined.

The goods and poſeſsions of Florus lay in the Biſhopricke of Andegauum, and he mooued Maurus to goe thither, which he did, and order was giuen to build a Monaſterie. The work being begun, and coming to a good height, God ſuffered the maſter workman (that thereby the good deſires of Florus and other might encreaſe) as he was one daie aloft on a ſcaffold to apoint ſome things to be done, to fall one certaine ſtones lying on the ground, and was all bruiſed to death. This miſhap made many of the workmen to alter their mindes. The body all ſhattered with the fall was caryed into the chappell of S. Martin, which was firſt built. Maurus and Florus which were in one Cell, ſtudying & reading the Holie Scripture came thither; When Maurus ſawe the dead body, he fell on his knees before the Aulter, and hauing prayed he aproached to the dead corps, ſigned it with the ſigne of the Croſſe, and calling him by his name ſaid: Langiſus ariſe in the name of our Lorde, and make an end of thy work. When he had ſaid; he that was dead aroſe aliue, and ſounde, and opening his eyes he marualled to ſee himſelf in that place. Maurus ſaid to him. Thon cameſt not hether on thy feete, but thou waſt caryed to this place, go & réder thanks to God, and ſee that in thy abſence the building goe forwards as it ought to doe. Florus ſeing this, fell at the feet of S. Maurus, & would haue kiſſed them ſaying. Truly Maurus thou art diſciple to S. Benedict, who I haue heard to haue done the like Miracle. The building of the monaſterie was finiſhed in the eight yeere after it was begon, & in it were four Churches; but the principal where the Mockes did aſſemble, to ſaie diuine ſeruice by nigh. alwell as by day, was dedicated to S. Peter, another to S. Martin, another to S. Seuerinus, & the other to S. Michael. The daie aproaching wherein Florus ſhould take the religious habite, Theodebertus the king would be preſent thereat and came to the Monaſterie, and deſired Saint Maurus to praie vnto God for him, his children, and his kingdomes. After that the king viſited the Monaſterie and the Monkes, among whom he eſpied Bertulfus the ſonne of Florus (being but of 16. yeeres old) that had already taken the habite, and knowing whoſe ſonne he was, he embraced him kindly, and recomended him vnto S. Maurus. There came alſo the Biſhop of

that

that Prouince called Eutropius who bleſsing the Churches, did conſecrate and dedicate them to the ſeruice of God.

All theſe were gathered together into the Church of S. Peter, where Florus in preſence of the king and the reſt, put off all his ſecular apparaile, and the king, with his owne handes began to cut his haire, to giue him his Tonſure like a Clarke: After which, the Monaſticall weede was put vpon him, the king and all the reſt ſhedding teares, for deuotion. Florus requeſted the king that all his poſſeſsions and euidences might be giuen and beſtowed, vpon the Monaſterie, which the king willingly graunted. Then Florus requeſted the king, that he would vouchſafe that day to dyne at his table, and to honor (ſo far forth) the poore ſeruants of Ieſus Chriſt, which the king likewiſe fulfilled. Hauing dyned he ſaid to Florus; As thou haſt hitherto with thy ſword aſiſted me in defending my kingdome, ſo I pray thee help me hereafter to defend the ſame with thy prayers. So embracing he took his leaue of him and of S. Maurus, and departed. Many noble men mooued with the example of Florus, did after this forſake the world, and entre into Religion, ſo that in 26. yeeres after the coming of S. Maurus thither, he had in his Monaſterie. 140. Monckes. Florus liued a Religious life 12. yeeres, and died a holy man, and S. Maurus gouerned the Monaſterie verie vertuouſlie, and God ſhewed manie Miracles by his meanes. The end of his life aproaching, he nominated Bertulphus the ſonne of Florus to be his ſucceſſor, and Abbott after him; which all the Moncks lyked well, both for his prudence and his vertue. Saint Maurus withdrewe himſelf into a litle Cell, hard by S. Martins Church, where he liued. 2. yeeres, ſpending the greateſt part of his time in praier and meditation.

It befel one night as he would haue gone into S. Martins Church, the diuel with a great troup of infernall fiendes preſented themſelues in his ſight; and not ſuffring him to enter ſaid to him, Maurus, although thou haſt till this time preuailed againſt vs getting many ſoules from vs, yet hereafter we will preuaile againſt thee, taking many from thee. The ſeruant of God ſpeaking to him with maieſtie and authoritie ſaid. Be thou confounded thou cruell beaſt, father of lies, it ſhall not be as thou haſt ſaid. Here with the deuill fled and departed, with a great noiſe which was heard ouer all the Monaſterie. S. Maurus went into the Church and prayed vnto God, to declare vnto him what thing the fiend entended to doe. Hauing ended his praier, there apeared vnto him an Angell which ſaid. Although the diuell for the moſt part lie, and ſpeak vntrue, yet ſometime he ſaith true that men might ſooner beleeue him when he lyeth. In the wordes he ſpoke to him, he ſpoke in part true, for many of his Moncks ſhould die ſhortly, but yet he lied when he ſaid they ſhould be condemned. S. Maurus told this to his Monckes, exhorting them all to prepare themſelues to

dye, which fore-knowledg did them much good. The thing was verified, for at fiue monethes end there dyed 116. Moncks, and 24. only remained aliue, and for that they all dyed like good Chriſtians receiuing the Sacraments, we may hope and beleeue, that they dyed in the ſtate of ſaluation. Among them that dyed, were Antonius, and Conſtantinus, two of the foure companions that came out of Italie with Saint Maurus.

After this was S. Maurus diſeaſed with a pluriſey, and perceiuing that death aproached, he cauſed himſelf to be caryed into the Church of S. Martin. There he was laid on his haircloth before the Aulter, and receiued the Sacraments and rites of the Church. His Monckes lamented, and they grieued more for his death then for the death of all the other before. Laſtelie, in that place, in ſight of them all, he rendered to God his ſpirite. S. Maurus was at his death. 72. yeeres old, and had beene Abbot of that Monaſterie 41. yeeres. He was a Deacon, and his Monckes buryed him in that Church of Saint Martin, at the right hand of the Aulter, with great ſorrowe for his death. It is ſaid that he was after tranſlated into Spaine, and that his bodie is in a Village called Almendrall fiue leagues from Badaios, and thither goeth yeerlie in Proceſsion (on this daie) the Biſhop of Badaios. He dyed on the 15. of Ianuarie, and the ſame daie the Catholique Churche maketh of him a comemoration. Saint Maurus floriſhed in the yeare of our Lorde. 584. In the raigne of Tiberius the Emperour ſeconde of that name. Vſuardus and other wryters of Martyrologes, make mention of him.

The life of S. Marcellus Pope and martyr.

Ioan. 16 Cap. 8. *MAny waters cannot extinguiſh burning charity, ſaith Salomon in the Canticles, ſpeaking of Ieſus Chriſt our Lord, which is as if he had ſaid. The great afflictions ſuffered by him, cannot cauſe him to beare leſſe loue vnto man: yea, the more that he ſuffreth for man, the more he ſheweth the loue that he beareth him. Which S. Iohn declareth ſaying:* I loued them to the end. *For when the end of his life came, he ſaw troubles more heaped vpon him, his paines encreaſed, his torments augmented, and his griefes were ſo many, that there could be no more. All which ſhewed his great loue to men, in doing and ſuffring ſo much for them. Theſe thinges did Ieſus Chriſt for men, and ſome men that abounded with*

Cap 13. *charitie, did the ſame for the loue of him. Their charitie could not be quenched with the furie of their perſecutions, and afflictions, but the more it encreaſed to depreſſe them, the more they ſhewed themſelues deſirous to ſuffer and dye for the loue of him. One of theſe was the glorious S. Marcellus the Pope, who in that dignitie did ſuſteine many grieuous troubles and afflictions, with ioye and patience, as you may*

ſee in

ſee in his life. Written by Damaſus and other approoued authors, that haue written the liues of the Popes in this maner.

MArcellus was borne in Rome, in the Via lata, and was the ſonne of one Benedict. He was preſent at the death of Pope Marcellinus his predeceſſor, who vnderſtanding that Marcellus was endued with ſufficient vertue and learning, willed them to chooſe him for Pope in his place, after his death. But for that the Churche of God ſuffered at that time a grieuous and intollerable perſecution, the ſeat of S. Peter ſtood vacant almoſt ſeuen monethes. All the people knew, and ſo did the Cleargy of Rome, that there was not any, more worthie of the Papacie then Marcellus, as Marcellinus had alſo aduiſed them. But yet they delayed a while, for they were moſt ſurelie perſwaded, that aſſoone as they had publiſhed, and made knowen the election, the Tyrants that gouerned the Romaine people and were many (hating and abhorring the very name of Chriſtians) would put him to death. Afterward, Diocleſianus and Maximianus the Emperours did voluntarily geue ouer the Empire, and apointed foure ſucceſſors therein, that is to ſay: Conſtantius, and Maximianus Armentarius with the title of Emperours, and Maximianus and Seuerus with the title of Cæſars.

Seuerus had the regiment of Italie, who was of an euill condition, and to ſaie the truth, too ſeuere, which cauſed him to be hated of all. Wherupon the Pretorian ſoldiers (who at this day are called yeomen of the guard) rebelled againſt him, and choſe Maxentius ſonne to Maximianus Herculeus (who had before renounced the Empire) to be Emperour in his ſteed. This Maxentius ſtaied the perſecution a while, for that he would ſettle and confirme himſelfe in the Empire, which occaſion the Chriſtians taking, elected Marcellus Pope. The firſt thing that he applyed his mind vnto after he was choſen, and enſtalled in the office was, for that very many Chriſtians (which at that time ſuffered martirdome, and there was not a fit place of buriall for them) were interred in places vnſeemlie and diſhonorable; he perſwaded Priſcilla a ladie of Rome, who at her owne charge made a place for buriall. And he perſwaded Lucina another ladie and matrone of Rome, to giue part of her goodes to certaine poore Churches for their maintenance; Then this good Pope deuided the cittie of Rome into 15. titles, or pariſhes, that thoſe that were dailie conuerted to the faith, might with more eaſe and conueniency be baptiſed. When Maxentius vnderſtood the perſuaſions Marcellus had made to Lucina & Priſcilla, & which they had performed, he cauſed him to be apprehended, and brought before him, and perſwaded him earneſtly to adore the Idolls, but ſeing that no entreaties nor requeſts could draw him to it, he commanded him to be put into the Catabulum; a place where was kept, diuers and ſundrie ſorts of beaſtes, as Liõs,

Tygres, Beares, and Leopardes. They which were there kept, were after to be ſlaine in the ſights, and publike feaſtes at Rome. Marcellus ſtaid in this priſon 9. Monethes, ſpending the time in faſtinge, and prayer. In that place he wrote letters to ſundry places, exhorting the faithfull vnto Charitie, and conſtancy in perſecution.

Manie prieſts one night aſſembled together, and tooke him by force out of that priſon. The good ladie Lucina receiued him into her houſe, which afterwards Marcellus conſecrated and made a Church (as ſhe deſired him) which is now called the Church of S. Marcellus. There in the night aſſembled many Prieſtes and other Chriſtians, and in the company of the bleſſed Pope they celebrated Maſſe, ſaying the diuine ſeruice, and did all of them Communicate. The tyrant Maxentius hearing hereof, was exceedingly enraged, both for that he had broken priſon, as alſo, for the great aſſembly they had made, and commanded that the Church ſhould be made a ſtable. They brought manie beaſtes to that place, and he condemned Marcellus to ſtay there and to attend and keepe them. This great and intollerable perſecution, could not quench the charity of this bleſſed Pope, for the more he ſuffered, the more he deſired to ſuffer, for the loue of our Lorde Ieſus Chriſt. He had no other clothing in that place, but haire cloth, he ſuffered intolerable hunger, famine, and horrible ſtench; all which thinges together haſtened his death, after he had bene Pope 5. yeeres. 6. monethes. and 2. daies. The good lady Lucina gathered vp his reliques, and did enterre him in the Church yard or buriall of Priſcilla in the Via Salaria. For which cauſe Maxentius gaue order, that ſhe ſhould be baniſhed, and all her goods and poſeſsions ſhould be confiſcate, and forfaite to the Emperour.

Marcellus did but once giue holy orders in the moneth of December, in which he made 25. Prieſtes 2. Deacons and conſecrated 21. Biſhops. The Titles or the Pariſhes which S. Marcellus ordeined and inſtituted, are the ſame which the Cardinalls hold now, which cauſeth ſome to thinck that he inſtituted them alſo, but this was long after his time. Marcellus wrote one epiſtle to the Biſhop of Antiochia, wherein he diſcourſed of the Primacie of the Church of Rome, and in that he ſaith as an eſpecial note. That a Councel cannot be gathered, nor cannot be of anie force or auctoritie, without the conſent, and aprobation, of the Biſhop of Rome. Pope Marcellus dyed the 16. daie of Ianuarie, in the yere of our Lord. 304. in the raigne of the aboue named Maxentius. The Catholick Church celebrateth his feaſt on the very day of his Martyrdome. It ſeemeth by Baronius, that this place was called Catabulum.

The

The life of S. Antonie the Abbot. Ian. 17.

SAint Iohn the Euangelist recounteth in the Apocalips, how he saw a great multitude rounde about the Lambe Christ Iesus, and marking euerie one attentiuely; he saw that they had all Crownes one their heades, and Palmes in their handes: Which be Markes and Ornaments that all those shall haue, and enioye, that be crowned in heauen that is, both palmes and crownes. The one and the other of these be signalls of victorie, and do shewe, that all they that will go to heauen must first striue, fight, and obtaine victorie in the battaile on earth, which the infernall fiende maketh against euerie man in this worlde. One of those that haue continued the fight a long time in this warre winning alwaies the victorie, was S. Antony the Abbot. As is to be seene in his life written by S. Athanasius. Cap. 7. 9

SAint Anthony was borne in Egipt of honorable, & vertuous parents, who died when he was but 18. yeeres old. They left him much goodes and possessions with which his sister and he liued in great estate. Antony went vnto the Church, as his custome was, & thought vpon the maner of the Christians of the primitiue Church, of whō the Acts of the Apostles speaketh: That receauing the Christian faith they laid all their goodes at the feet of the Apostles, who deuided and distributed the same to euerie one acording to their neede. Being in this thought he wēt reuoluing in his mind if he also must or ought to doe the same, and euen as he came into the Church, the Deacon was singing the Ghospell, which were the wordes that Christ said to a yong man, who demanded of him what thing he should do to be perfect. That is: *Go and sell all that thou hast and giue it to the poore, and come and follow me.* It seemed to Antony that this was cōformable to the thought he had in his mind, and that those wordes were said and spoken directly to him. He being resolued so to doe, made no delaye, but apointed part of his possessions to his sister, wherewith she might liue and be maintained amongst religious women; the remnant of his goods he sold, and the price he bestowed on certaine poore men. Cap. 4. Mat. 9 Mar. 10

The vtage was in that time, the religious men (of which there were then diuers) were different from the other Christians, aswell in habit as in maner of life, and dwelt in the woodes and fields in certaine litle Celles; Some dwelt together in conuents, and other liued a solitarie life. Antony determined to go to one of those conuents to be a religious man, and so he liued a while there vnder the obedience of a superiour. He had a speciall care to note and mark the life of the other religious men, in what vertue euerie one of them exercised themselues, desiring to imitate all. Of one he learned to be patient, of

another to be humble, he imitated the chastity of this man, and wished the vertue of silence of another. The fasting of one man incited him to fast, and the teares of another induced him to weepe. By this meanes Antony proued singuler and remarkable in euerie vertue, and was beloued generallie of all. Although he was yet a yong man, some called him Father, and others that were elder called him sonne. He loued all, comended all, and with his good example, induced euerie one to liue a vertuous life. The wicked enimy of mãkind being agreeued to see one so yong to be of so great perfection, determined to persecute him all that euer he could.

At the begining of his warre against him, he drewe his good desires aside, and laboured to hinder and empeach his holie purpose. He brought into his mind the nobilitie of his birth, the riches he sometimes possessed, the delight he had taken in his meates and drinckes, the glory of his gallant apparraile. He shewed him the labour and toile to be endured in vertuous exercises, the difficultie to obtaine it, the weaknes of his bodie to endure it, and the necessitie to leaue all thinges in short time. Against all these assaults of Sathan, the blessed yong man vsed the remedy of praiers, with which he defended himselfe. The fiend altring his temptations, tempted him furiouslie in another maner. In the daie, lasciuious thoughtes, in the night filthy dreames molested him. Then he frighted him with noyses and terrible crashinges, which he made about his Cell, he continuing constant. He shewed him in representation, the figure of beautifull women, who shewed themselues amorous and wanton. These thinges quailed not the purpose of Anthony, yet that he might more easily conquer all these assaultes, he resolued to depart from the Monasterie, and to liue sollitarie in a Caue, seperate from all companie of men, but onlie of one seruant, that from the Couent, should bring him sustenance and prouision; as they of the Couent vsed, and diuers other religious men that liued in the desert. Being in this state, he reduced his life to that order, that he eate but once a day, and his meate was onlie a little bread, salt, and water. Sometimes also in two or three daies he eate no kind of sustenãce. Moreouer, he so measured his sleepe that many nightes he slept not at all. Yea oftentimes when he went to his prayers at the setting of the sunne, he continued thereat till the rysing of the same. Whẽ by necessity of nature he was enforced to sleepe a litle, he leaned on a staffe, or els he laie on the bare ground; and although he led his life in this sort being whollie seuered from the conuersation of men, yet his temptations of sensuallity ceased not.

The wicked fiend disdaining, that a yong man did so despise and scorne him, (his mallice still augmenting his temptations) he presented before him the figures of naked women, who with lasciuious wordes and actions enticed him to lewednes, but all this preuailed not for Sathans purpose, which was to breake

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and alter his firme determination of chaſt life. Antony hauing ouercome many and dyuers temptations of the fleſh, ſaw once a filthy black, and euill fauoured boye, lye at his feet, who lamented, ſaying: I haue deceaued many, and many I haue ouercome, but thou haſt conquered, and ouerthrowne me. Antony asked what he was, who anſwered; I am the ſpirit of Fornication. Then ſaid the holy Saint. Since I ſee thee to be ſo vgile and filthy a thing, hereafter I will make no account nor reckoning of thy temptations. Hauing ſo ſaid, he began to ſing aloude that verſe of Dauid. *Our Lord is my helper, and I ſhall deſtroye mine enemies.* After which ſaying, the viſion vaniſhed away. Another time, the diuells did ſencibly torment him, giuing him manie mortall blowes. The bleſſed man ſaid afterward, that no torment in the world, could be ſo painefull as thoſe. The deuills were not thus ſatisfied, but they ſcourged him and beate him with clubbes, and that in ſuch cruell ſorte, that they left him for dead. The monck that attended him came to viſit him, who finding him lye in that ſort, thought he had beene deade, and laying him on his ſhoulders, he caryed him vnto the Monaſterie: The religious men aſſembling themſelues wept bitterly; and for that the daie was far ſpent, they deferred his buriall till the morrowe, that they might haue time to performe the acuſtomed rites, and ceremonies.

About midnight S. Antony reuyued, and ſeing his friend by him which kept his bodie, he demanded how he was brought thither. Vnderſtanding of him all the maner thereof, he deſired him to beare him back into the deſert. His friend performed his requeſt & caried him vnto his caue, where ſtanding weakely on his feet, and mouing only his head, he began to threaten and challenge all the fiendes of hell ſaying. Here is Antony (you curſed dogges) who refuſeth not to fight, and to encounter with you all: torment me, and do the worſt you can, you ſhall not make me to depart from the loue of my Lord Ieſus Chriſt. The fiendes hearing theſe wordes, did gnaſhe with their teeth, ſaying one to another; Who euer ſaw the like, that he ſhould threaten and defie all whoſoeuer. Let vs riſe and torment him a freſhe, and handle him worſe then at the firſt, let him know and feele our forces. Here vpon was heard a terrible noiſe, as though all the frame of the world had bene diſſolued, and the fiendes appeared round about the holie man, in diuers fearefull formes, and ſhapes as of Lyons, Tygres, Beares, Wolfes, Bulles, Dragons, Serpents, and Scorpions, all which at the firſt threatened him with their Teeth, Tallants, Braying, and Hiſsing: then they enuironing him round, rent and tore his fleſh extreamly; neuertheleſſe, his mind was firme on almightie God, to whom he called for ayde and aſsiſtance, in this conflict and encounter. And the mercy of God was not wanting to him in this extremitie, for there appeared a gliſtering beame and raye, that chaſed and put to flight this rable of monſtrous, and helliſhe fiendes, and Antony remained without eyther hurt or paine. The bleſſed man imagining Ieſus Chriſt to be

to be there, ſaid. O good Ieſus where art thou? Where waſt thou good Ieſus? A ſweete and delectable voice anſwered. Antony I was here preſent, and was ioyfull to ſee thine encounter. And becauſe thou haſt fought manfully, I will alwaies bee fauourable to thee, and I will make thy name famous and glorious thorough all the world.

All theſe thinges happened vnto Antony in the place where he remained, not farre from the Monaſterie; and for that he deſired to depart from thence, and to finde a place more harde, and farther from companie, the deuil entending to hinder his deſigne, threwe a great veſſell of ſiluer in the waie where he ſhould paſſe. When Antony ſaw it, he ſaid to himſelf. It is not likely that this veſſell is fallen from anie man, wherefore thincking it might be an Illuſion, and craft of the deuill, he made the ſigne of the Croſſe, and following on his way, ſodeinlie the veſſell reſolued into ſmoke, and vaniſhed out of ſight.

Antony was about thirtie and fiue yeeres old, when he ſhut himſelf vp into a caue, where he ſtayed 20. yeeres, and neuer in that ſpace ſaw he anie man, nor anie man ſaw him. Manie knewe that he was there cloſed vp, and came to ſpeak with him at the dore, and he with-inſide gaue anſwere remedy, and comfort, to all that were afflicted. Sometimes they threw bread into the caue, and reached him water, by a litle hole thorough the dore, whereby entred light, & although this reliefe was in verie ſmale quantitie, yet it ſufficed him, ſo great was his abſtinence. This ſeemeth to haue beene thorough the eſpeciall work of God, whoſe helpe is neceſſarie in the like caſe. For we haue rather cauſe to wonder and maruell at the life of S. Antony, then imagine we be able to imitate it. Finally, Antony departed out of this caue, not in that ſort and maner as was thought of diuers, for he was neither leane for the longe faſtinge, neither did the naturall coulor of his face looke pale or wearifhe, although he had ſcant ſeene the ſunne in all that time, yea, his preſence was venerable and comfortable to manie, that from diuers countries came to ſee him: whereof many ſtayed with him, and were his diſciples, deſirous to imitate his life and maners, ſo that within a litle time they founded manie Monaſteries, who all acknowledged and held S. Antony for their father and ſuperiour, as indeed he was.

His ſpeaches were ſweete and delectable, he comforted the afflicted, he inſtructed the ignorant, he endeuoured to pacifie and bring to agreement thoſe, that were at variance and diſcord, and perſwaded all in generall to giue and offer to God their whole hartes, and that they ſhould not prefer any worldly thing before him, God wrought manie miracles by the handes and meanes of S. Antony. He cured many that were ſicke, he diſpoſeſſed diuers of deuilles, and not onlie ſo, but after he was departed out of the caue where the deuills had tormented him, he was then a tormentour of them, for the deuils hearing him named, did depart out of certaine that were poſſeſſed. He was on a time in

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one of his Monaſteries, and he heard one to beat at the gate; he went himſelfe to know who it was, and behelde a man of an exceeding high ſtature, of whom he demanded his name, and he anſwered, I am Sathan. For what cauſe comeſt thou hither, ſaid Antony? The deuill anſwered: this is my errand. Tell me why not only thy religious men, but alſo all the Chriſtians, if they come to any miſhap vſe to ſay, Curſed be the deuill. Antony anſwered. They haue great reaſon, for thou makeſt continuall warre with them, thou alwaies tempteſt them, and giueſt them occaſions oft-tymes to fall into ſinne. I do not any of theſe thinges ſaid the diuell, it is them ſelues that make warre, and the temptations come of them ſelues, and they do alſo ſeek occaſions to comitt ſinnes; for ſince God was made man, I haue no more ſtrength & power, I haue no habitation, I want all thinges, and can do nothing, let them complaine of themſelues and not of me, for that they themſelues, and not I, are culpable and in the fault. Then ſaid the Saint. Of this thing praiſed be euer our Lord Ieſus Chriſt, for although thou be the author of leyſinges, yet neuer the leſſe at this preſent, it ſeemeth thou ſayeſt the truth. When the diuell heard him name our Lorde Ieſus Chriſt, he vaniſhed away with a great noyſe like a whirle-wind.

Saint Antony was vnlearned, for he got no knowledg eyther humaine or diuine by anie ſtudie of his owne, or inſtruction of others, but his knowledg was infuſed by almightie God, wherefore many came vnto him for counſell. He wrot ſeuen letters to certaine Churches in Egipt, which are read in the Church as the Epiſtles of other doctors. He was ſo famous thorough the whole world, that the Emperour Conſtantinus who raigned at that time, wrote to him oftentimes, and deſired him that he would in his praiers, recomend his perſon, and the eſtate of his realme vnto God. On a time, certaine gentile philoſophers came to diſpute with him in matters of faith, and amonge manie reaſons they vſed, they often repeated, that it was a thing vnbeſeeming and vnfitt for God to be apprehended, beaten, whipped, and to dye on a Croſſe. To whom Antony anſwered. I aske if you beleeue euerie thing that is written in the booke of the Chriſtians, if you beleeue not all, it is not conuenient for you to ſettle your beliefe, that he whom we worſhip for God, was tormented, and deade only, and therefore doe not thinck you haue gained the victovie. We Chriſtians beleeue euerie thing in the Goſpell, and ſo ought you alſo. For where you read that Ieſus Chriſt was Crucified, we read alſo that he roſe againe; and where you find he ſuffred hunger, there ſhall you find alſo that he fed 5000. perſons, with fiue loaues of barley, and two fiſhes; and where you read he was a paſsible Man, you ſhall alſo read that he is the true God. It is not conuenient therefore for you to calumniat vs, with the reproachfull thinges of our God, as his Paſſion, and death, for we Chriſtians ſtay not here, but go further to that which is read of his honour, and of his glorie. Do you ſo alſo, eyther beleeue all that is

written, or beleeue nothing, and by this meanes you ſhall haue no cauſe to calumniat the Chriſtians. If you conſider that which your owne bookes ſpeak of your goddes; you ſhal perceiue that it is a great ſhame, for a perſon of diſcretion or iudgment, to hold for a God ſuch as you doe. For you adore Ioue the Adulterer, Saturne the Homicide, Backus the Drunckard, and Venus the Harlot. I pray you conſider if it be not palpable blindnes, to worſhip ſuch groſſe companions for goddes. Neuer did your gods ſuch miracles as our God hath done, yea, as his ſeruants do at this preſent in his name: and becauſe you ſhall ſee, that this is true, I will make proofe thereof before you; Hauing ſaid theſe wordes, he cured ſome ſick and diſeaſed perſons in their preſence, wher vpon the Gentiles, not knowing what to ſay, aſtonied, and all confounded, departed from him.

Antony was a profeſſed enemy to heretickes and ſciſmatickes, neither would he heare the reaſons and arguments they made, but auoid & ſhunne the place, where he knew any of them to be. He had ſome diſciples famous for their vertues, as Hillarion, the two Macarii, & diuers others. In an exhortation that he made once to his diſciples, among other, he ſaid theſe wordes. Let none of you my brethren, be ſatisfied in himſelf, of any thing he hath done for the loue of God, but think it is all too little. Endeuour to haue your Iuſtice encreaſe toward him and thinck not that a religious man hath done much in that he hath forſaken the world, for euerie one ſhal be compelled to forſake it, one time or other. The religious man doth not enter into religion to eaſe or refreſh himſelf, but to labour and toyle himſelf. You needs not doubt of your inabillitie to exerciſe vertuous actions, for they be performed with more facillitie then can be imagined. This world is like a houſe of [illegible]s, where one laughes another weepes. Some Eccleſiaſticall perſons be like the Sea-gull, which remaineth all day in the water, and when ſhe flieth out and ſhaketh her winges, ſhe remaineth drie. So happeneth it to religious men, who although they continue all day in the exercile of diuine ſeruice, being negligent afterward: looſe aſmuch as they haue gayned. As the fiſhe cannot liue out of the water, ſo Religious men dwelling, and remaining among ſeculer people, waxe colder in their holie purpoſe, and decline ſome what from the auſteritie of their religion.

He ſaid that he ſaw one a time in a viſion, all the world full of ſnares, whereat he wondring, and deſiring of God to know how to eſcape them, anſwere was made him, that true humilitie ſhould be free. Once the religious men began to reaſon amongſt themſelues, which vertue that was, that helped moſt to attaine perfection. One ſaid Chaſtitie, for that by meanes thereof, a man kept ſenſuallitie ſubiect to reaſon. Another ſaide Abſtinence help moſt, for by that a man became lorde of himſelf. Another ſaid Iuſtice, which gaue to euerie one his right, and ſo euerie one ſaid as ſeemed to him moſt probable. Saint Antony hauing permitted each one to ſaie his

his opinion, ſaid himſelfe at laſt. You haue all ſaid well, but none haue hitt the marke. The thing that moſt helpeth to perfection, is the vertue of prudence, for all vertuous exerſizes, if they be not gouerned by prudence, doe neither pleaſe God, nor yet be vertuous actions. Saint Antony had a great deſire to ſuffer Martyrdome in the perſecution againſt the Chriſtians, and to that end he accompanied the Martyrs when they were led to their deathes, comforting, and encouraging them, and not obtaining his deſire he was very ſorowful.

On a time a thought came into his mind, whether there were any religious man in the deſert, that had dwelt there ſo long as he, and it was reueiled vnto him that there was; and one of more perfection then he. This was S. Paul the firſte Heremit, whom he ſought, found, viſited, and finally buried, and was much pleaſed and ſatisfied that he had ſeene him. The end of his life aproaching, it ſeemed to him in a viſion that the Angells boore him to heauen, and that the deuills endeuoured to hinder his paſſage, repeating ſome ſinnes he had comitted in his life time. To whom the Angells anſwered; you need not thus buſilie recount thoſe ſinnes which were committed in his youth, for that he hath confeſſed them, and of them obtained pardon; but if you know any ſinnes he hath comitted ſince he took vpon him a Relligious life, open and declare them. The diuels hauing nothing to obiect, departed aſhamed, and confounded.

Saint Antony certified ſome of his diſciples that his death aproached, which cauſed in them ſuch ſorrowe and grief, that falling at his feete, they kiſſed and embraced them ſaying. O Father, what ſhall we miſerable creatures do without thee? O Antony, glory of al religious men, why wilt thou leaue, and depart from vs? either remaine and ſtay with vs, or els take vs with thee. Then he cõforted them ſaying; that it was the will of God to haue it ſo, and that they were ſufficiently inſtructed, and knew how they ought to liue; and he willed them to be perſeuerant in the lawes and ſeruice of God, for that the day of euery ones death delayeth not, but draweth neerer. After this, he retyred himſelfe with two other religious men, into a place in the deſert, farre remote from company, and he requeſted them for the loue they bore vnto him, that when he ſhould be departed out of this life (which would be very ſhortely) they would bury his body in that place; and that they would not make it knowne to any perſon, to the end, that none ſhoulde vſe any honour or reuerence to his dead body, which in his life time he had alwaies an eſpeciall care to ſhunne, for he was euer a deadly enemy to vaine glory and to the world. Another reaſon, why he deſired it, was; for that all the time of his life, no man euer ſawe his body naked, and he deſired alſo, that no man ſhould ſee it when he was dead. The religious men promiſed him to ſatisfie his requeſte, and he kneeling reuerently

on his knees, with his handes lifted vp towards heauen, made a deuout prayer to God, recomending vnto him the ſtate of the Church, the aduancement of the faith of Chriſt, and his diſciples alſo. His ſoule which departed inſtantly out of his body, was conducted vnto the heauenly countrie, in the company of many Angells, where it enioyeth and poſſeſſeth the reward of his good workes. His two diſciples enterred his body as he had charged them, and S. Athanaſius ſaith, that when he wrote the life of S. Antony they were ſtil aliue, but he coulde not obtaine of them, to ſhewe or declare the place where they had buryed him: ſo faithfull and true were they to their maſter, in obſeruing the promiſe they had made him.

Some Saintes haue eſpeciall priuiledges giuen by God, to be interceſſors for ſome eſpeciall neceſsities of men. S. Thomas ſaith that God gaue a priuiledge to S. Antony aguinſt fier, not only of ſome infirmitie that beareth that name, but alſo from the fire of hell, deliuering men that haue deuotion to this bleſſed Sainte, from thoſe eternall flames to which they were condemned for their ſinnes, by the preſent Iuſtice of God; and they being thereof aduiſed, haue before their death, bene conuerted, and done penance, and haue bene ſaued. S. Antony the Abbott dyed at the age of 105. yeeres, the ſame day that the Catholique Church celebrateth his feaſt, that is to ſaie: on the 17. of Ianuarie, and in the yeere of our Lord. 358. Conſtantius the ſonne of the great Conſtantine being then Emperour the 22. yeere of his raigne. Many graue and aproued authors make mention of S. Antony: as S. Hierome in his booke *de Viris Illuſtribus.* Cap. 98. S. Auguſt. lib. 8. cap. 6. of his confeſsions. S. Iohn Chriſoſtome. hom. 8. Math. Zozome. lib. 1. cap. 13. Caſsiodorus lib. 1. cap. 11. hiſto. tripart. Ruffinus lib. 10. cap. 8. of his Eccleſiaſt. hiſt. Niceph. lib. 8. cap. 40. Theodoretus lib. 4. cap. 27. of his Eccleſiaſt. hiſt. Vſuard. ſaith in his Martirologe, that in the time of Iuſtinianus the Emperour, the body of S. Antony, was found by diuine reuelation, and was brought to Alexandria, and layd in a Church of S. Iohn Baptiſt. It is ſaid it was afterward caryed into France to a citrie called Vienna in the prouince of Narbon. Maurolycus in his martyrologe, ſaith the ſame, and the author of the catalogue of Saintes.

The Hiſtorie of the Chaire of S. Peter in Rome, with ſome conſiderations of this ſolemnitie. *Ian.* 18.

Cap. 11. *WE reade in the booke of Geneſis, howe kinge Pharao hauing taken Ioſeph out of priſon, asked him the interpretation of a dreame that he had dreamed. The anſwere that Ioſeph gaue, ſatisfied him ſo, that he made him Vice-Roye of all his kingdome, and eſtablished him in the next place to his*

to his owne perſon. Soone after followed a great dearth, and the people reſorting to the king for neceſſarie prouiſion, he ſent them vnto Ioſeph, ſaying, that he had the keyes of his granaries, and other victualls, and that he had giuem him auctoritie to diſpoſe of all thinges as he pleaſed. This figure is much to the purpoſe, for the feaſt of the Chaire of S. Peter, who was figured in Ioſeph. S. Peter was in priſon, ſo was Ioſeph. Ioſeph was deliuered by the comandement of Pharao. S. Peter was deliuered Act. 12. *by the apointment of Ieſus-Chriſt, who ſent an Angell that deliuered him. Pharao* 9. *asked a queſtion of Ioſeph, and by his anſwere it came to paſſe, that he was made Viceroy and gouernour ouer all his kingdomes. So the Sonne of God asked of S. Peter a queſtion, when he demanded what men ſaid of him, and alſo what they themſelues ſaid. The anſwere that Peter made, pleaſed our Sauiour ſo much, that he made him Prince of the Apoſtles, and head of all his Church, and placed his ſeate and Chaire in the next place to himſelfe. In the dearth that hapened in Egipt the people reſorted to Pharao, and he ſent them vnto Ioſeph: ſo when ſinners haue need of the grace of God, which is the food of the ſoule, and reſort vnto him, he ſendeth them vnto S.* Mat. 16 *Peter, ſaying: he hath the keyes of the threaſorie, whatſoeuer ſhall be by him looſed in* 19. *earth, ſhall likewiſe be looſed in heauen, and whatſoeuer ſhall by him be bounde in earth, ſhall likewiſe be bound in heauen.*

THe Apoſtle exerciſed this authoritie ſeuen yeeres in Antioche, where he placed his firſte Seate and tribunall for inſtruction, and for hearing the miſdeedes and faultes of euerie man, looſing ſome, and brinding others. Seuen yeeres being paſſed, he tranſlated his Chaire and tribunall ſeat, from Antioch vnto Rome, by the eſpeciall and expreſſe comandement of God, where he kept his reſidence 25. yeeres, ſetting it firme and ſtable in that place for all Succeſſors. This placing of the Pontificall Seate in Rome, the Church ſolemniſeth with the name of the Chaire of S. Peter, for that it ſhalbe alwaies firme and ſtable there, and the Biſhop of that Cittie as Succeſſor of S. Peter is called Pope, that is to ſaie, Head of the Catholike Church, vnto whom all men ought to render obedience, and to acknowledg for their Superiour. That S. Peter did tranſlate his Chaire and Iudgement Seate, from Antioch vnto Rome, by the expreſſe will and comandement of God, and that there is the principallitie and head of all Chriſtendome, S. Anacletus the Pope and Martyr affirmeth, whoſe wordes be theſe. The Holie Romaine Church holdeth the principallitie, and is Head of all other Churches, not only by the will of the Apoſtles, but of God himſelf. The ſame is confirmed & aprooued by Zeuerinus, Caliſtus, Fabianus, & Siſtus Biſhops of Rome & martirs, and by Silueſter, Iulius, Gelaſius, Simachus, Virgilius, & Gregorius, al Biſhops of Rome and holy Confeſſors. Foũding their wordes vpõ the eſpecial prerogatiues & priuiledges, that Ieſus Chriſt gaue vnto S. Peter, when he hauing confeſſed him for Chriſt the Sonne of the liuing

God (as S. Mathewe auoucheth) our Sauiour ſaid vnto him. Bleſſed art thou Simon the ſonne of Iohn, from hence forth thou ſhalt be called Peter or a Rock, vpon which my Church ſhalbe founded, vnto thee I will giue the keyes of the kingdome of heauen, and thou ſhalt haue auctoritie to bind and to looſe. Thoſe which thou ſhalt looſe in earth and ſet free, ſhall enter into heauen, and thoſe whom thou ſhalt bind on the earth and condemne, ſhall be excluded from heauen, and condemned to hell. Alſo our Sauiour ſaid vnto him; Peter, I haue praied for thee, that thy faith ſhall not faile. Which was an aduertiſement giuen him, that being Heade of the Church (as much as concerned that office) neither he, nor any of his Succeſſors coulde erre or faile in faith, but rather he and they together, ought to confirme in faith the weake and feareful. Moreouer, S. Iohn writeth that Chriſt asked him. Peter doeſt thou loue me more then theſe thy fellow diſciples? and he anſwered him. Lorde thou knoweſt right well that I loue thee: & Chriſt replied to him: Feede my ſheepe, as if he had ſaid: My will is, that thou be the ſupreame and vniuerſall paſtor of al my flocke. Alſo that which S. Mathew reheareth ſaying: that Ieſus comanded Peter to pay the Didrachmas (a tribute which the Heades and Gouernours of houſhoulds only paid) for them two, was a manifeſt declaration that he made him Heade of the Church. And this was not ſaid, nor granted to any other of the Apoſtles: ſo that it is verie cleere, that Peter was the Vicar of Ieſus Chriſt, his Lieutenãt on earth, Paſtor of all Chriſtendome, and Head of the Church.

Now let vs conſider a litle, why Ieſus Chriſt did elect and chooſe S. Peter vnto this dignity, rather then anie other of the Apoſtles? was there not with him S. Iames the great, that was his coſin? was there not S. Iohn alſo, who beſide that he was his coſin, was deerlie beloued of him? he was a yonger man, and more able to ſuſteine the paines incident to ſuch a Dignitie. Moreouer, he was an excellent Diuine, ſo that by one only lecture which he heard, leaning vpon the breaſt of our Lord, he learned ſo much, as ſhewing part thereof in the beginning of his Goſpell, he mounteth ſo high that he cannot be ſeene nor vnderſtood, and therefore he is called an Eagle. If he would not beſtow this dignity on any other of the Apoſtles, was not the great Iohn Baptiſt ſufficient for it? Coulde not he haue conſerued his life, and not haue ſuffered him to haue dyed in that ſort, and maner that he did? he coulde haue ſuſteined the charge of this dignitie vpon his ſhoulders, & would haue rendered a good acount thereof; for ſuch was his life, zeale, and doctrine, and other good partes, that Ieſus Chriſt himſelfe ſaid of him, that among other good men, he was the greateſt. For what cauſe then did Chriſt leaue out Iohn Baptiſt and chooſe Peter? Vnto this ſome doctors anſwere, that if Ieſus had giuen the papacie to one of the two Iohns or to Iames his neere kinſman, he ſhoulde haue giuen occaſion, that the dignities of the Church might haue beene beſowed in reſpect of kinred,

which

which pleaſed him not. Yea, rather by forbidding in the old Teſtament, that they ſhould not go vp to the Altars by degrees, he gaue them to vnderſtād that they ſhould not aſcēd to Eccleſiaſtical dignities, by degrees of kinred, after the maner as dignities be giuen ſometimes, only for kinred ſake, & not for deſert. But this reaſon doth not conclude, as it ſeemeth. For if the kineſman be of ſuch quallitie & partes, as to merite and deſerue the dignitie, it is no reaſon he ſhould looſe the preferment, for that he is a kineſman. So that the two Apoſtles Iohn and Iames, and Iohn Baptiſt, wanting no deſert nor ſufficiencie, the doubt is not reſolued. It may be ſaid that Ieſus Chriſt would giue this dignitie to one that ſhould be like to them, that ſhoulde haue to deale with him. It is cleare and euident, that to the high eſt Biſhop muſt reſort the ſinner, the blaſphemer, the manqueller, and the periured man; If one of theſe had come for ſuccour vnto S. Iohn Baptiſt, or to Iohn the Euangeliſt, or to Iames, who (ſetting aſyde a litle ambition they had, when they deſired to ſitt on the right and left hand of our Sauiour, and a little puſillanimity, or feare, when they fled from our Lord in the time of his paſsion) were alwaies holie men, which might cauſe them to vſe the penitents with too much ſeueritie and rigour, and haue put them to deſperation: which is not the thing that God requireth, but rather the conuerſion of ſinners.

To the end then, that euerie one might depart with conſolation, from the feete of the high Biſhop, he elected Peter, who could not terrifie the ſinner, himſelf hauing beene a ſinner alſo. He could not be rigorous with the manqueller, himſelfe hauing giuen blowes and wounded men. He could not diſdaine the forſworne man, himſelf hauing beene periured, ſwearing and forſwearing that he knew not Chriſt, and ſo he would not ſhut the gate of heauen to anie that would enter in by the way of penance, and of the holie Sacraments. It maie be ſaid, that the Biſhops ſhoulde haue a Biſhop, the Prieſtes ſhould haue a Prieſt, and the Maried men, a Maried man: But in truth, this was the principall cauſe. The greateſt dignitie of the Church was to be beſtowed vpon the greateſt Sainte: and he was the greateſt Sainte that loued Ieſus Chriſt moſt. S. Thomas ſaith, it were an error to affirme that any was a greater Sainte then S. Peter, or loued Ieſus Chriſt more then he, when the Papacie was giuen him: This is gathered out of the wordes of the Goſpell of S. Iohn where he ſaith: that Ieſus asked of Peter, if he loued him more then the other Apoſtles did; and he anſwered, Lorde thou knoweſt that I loue thee, and that in louing thee, none exceedeth mee. Then preſuppoſing that he loued Ieſus more then others did, we may inferre, that he was the greater Saint, and ſo he was the fitteſt to haue the ſupreme Eccleſiaſticall dignitie beſtowed vpon him. S. Auguſtine noteth that Chriſt asked Peter the ſame thing thriſe, for that he had denyed him three times; and Peter anſwering alwaies after one maner, at the laſt time Chriſt ſaide

vnto

vnto him; ***Feede my sheepe,*** which is asmuch to saie. I will that thou be Pope, Higheſt Biſhop, my Vicar in the Catholique Church, and I giue vnto thee the keyes of the kingdome of heauen. How great this dignitie is, S. Paul mencioneth wryting to the Galathians as S. Chriſoſtome noteth. I will tell you my brethren and friendes (ſaith the Apoſtle) that I haue made a iourney to Ieruſalē, to my great trouble, and no little danger, and if you aske me wherefore I went, I will anſwere you, to ſee Peter.

Saint Iohn Chriſoſtome ſaith, we wil ſtay here on a while. O Bleſſed Apoſtle, thou wenteſt to Ieruſalem a long & tedious iourney, thou didſt put thy ſelf into many dangers, for thou art hated of the principal citizens, & al this thou dideſt to ſee Peter a poore fiſherman. Couldeſt thou not ſaie, thou wenteſt to pray in the temple, as many Iewes did from farre countries? But if thou pleaſedſt not to ſay ſo, for that the Sinagogue was fallen from the fauour of God, and becauſe the rites and ceremonies which were done in the temple, liked thee not? Couldeſt thou not ſay thou wenteſt to ſee S. Iames the leſſe, who was Biſhop of that Cittie, whoſe life and ſanctity was a wonder to all the world? mighteſt thou not well haue taken the paines to haue ſeene him? Couldeſt thou not ſay thou wēteſt to ſee S. Iohn Euangeliſt, ſo much beloued of Ieſus Chriſt? or at leaſt thou mighteſt haue ſaid thou wenteſt to ſee the mother of God, ſince Dioniſius thy diſciple departed from Athens, and went to Ieruſalem only to ſee her, and he thought his trauell well beſtowed, to enioie the ſight of that Tabernacle, in which it pleaſed God to make is habitation. Thou alledgeſt none of theſe cauſes, but ſayeſt thou wenteſt to ſee Peter, which was a poore fiſherman. What thing worthy of ſight was in him? Many thinges worthy of regard and conſideration are to be ſeene in him (maie the Apoſtle ſaie) to wit: that God hath made him head of his Church, and giuen him auctoritie to pardon ſinnes, and that he being but a poore fiſherman, might open the gates of heauen by abſoluing ſome, and ſending others vnto hell by denying abſolution.

Great was this dignity which was giuen vnto Peter, and no leſſe was the fauour and creditt giuen vnto Rome, when in her by Gods comandement was placed the pontificall ſea and Chaire by S. Peter, there to continue, as long as the world endureth. S. Leo ſaith. God would that the iudgment and tribunall Chaire of S. Peter ſhoulde be rather in Rome then in anie other cittie, becauſe as that cittie had beene the miſtris of errors maintaining Idolatrie, aloft and in creditt: it ſhoulde likewiſe be the miſtris of the Truth; and there ſhoulde be the ſupreme throne of the Chriſtian religion. Firſt ſhe was Babilon (for ſo Saint Peter calleth her in one of his Epiſtles) and then ſhe became Ieruſalem, not that celeſtiall cittie, but a pateme or ſimilitude thereof. In ſuch ſort, that God ſhewed great fauour vnto Saint Peter, in making him head of his

his Church, and in giuing him auctoritie to pardon ſinnes: and ſhewed fauour alſo vnto Rome, in comanding him to eſtabliſhe his pontificall Chaire in that place. Yea, and in this ſhewed an eſpeciall & admirable fauour to all mankind, leauing for them a meanes, and remedie in the earth, to haue their ſinnes forgiuen, and pardoned. Verie great indeed was the fauour done vnto S. Peter, but farre greater was it, that from him ſhould ſucceede other Prieſtes, who haue in like manner auctoritie to abſolue men from their ſinnes.

If there were in the world but one confeſſor only, and that his habitation ſhould be in the vtmoſt boundes and borders of the earth, yet the labour and trauaile were well beſtowed to go to ſeeke him, and a happines to finde him, and the man that were able, and woulde not goe to him, were well worthy of blame and puniſhment. But God hath prouided ſo many confeſſors in his Church, that there are to be found of them in euerie part of the world, and all of them haue auctoritie to abſolue men from their ſinnes. This is an eſpeciall benefitt, a rare fauour, and proceeding of the abundant mercie of almightie God. This was ordeined by God, that the damned which burne in hell in thoſe terrible flames, in eternall torments, ſhould not haue wherwith to excuſe themſelues. And although there be ſome damned for their ſinnes that were but tranſitorie, paſſed in a ſhorte ſpace, and their torments euerlaſting: yet they cannot open their mouthes to complaine of Gods Iuſtice, for that they had ſo eaſie and pleaſant a remedy, as is to confeſſe their ſinnes vnto a Prieſt, which for that they would not vſe it, therefore haue they worthely deſerued their chaſtiſement.

God forbid that thorough our owne negligence, we ſhould make ſmale account of ſo great a benefitt which he hath left vnto vs, as is the Sacrament of Penance, nay, let vs rather yeelde infinite thancks vnto him for it, and eſpecially on this holie daie, in which the Church reioyeth of the grace and fauour conferred vnto S. Peter, vnto Rome, and vnto all the world. Let vs all reioyce and be glad in our Lord, making vſe of this his mercie, and alſo render thanckes to the author thereof, that we may purchaſe pardon of our offences paſſed, and being in his grace and fauour while we liue, maie be worthy of his glory in the world to come. Pope Paulus the 4. in the yeere 1557. comended this feaſt to be celebrated, as Cæſar Baronius ſaith. Onufrius Panuinus ſaith: that S. Peter went to Rome in the 44. yeare of our Redemption, which was the 3. yeere of the raigne of Claudius, and he ſaith he entered Rome on the 18. day of Ianuarie, & therefore the Church of Rome celebrateth the feaſt on that day. S. Peter remained in Rome litle more then 3. yeeres, and then returned vnto Ieruſalem, when the Emperor Claudius comanded that all the Iewes ſhould be driuen out of Rome. Mention is made of this going of S. Peter vnto Rome, in the Eccleſiaſticall hiſtorie of Euſebius, lib. 2. cap. 14. and 5. and Paulus Oroſius lib. 7. cap. 4.

The life of S. Priſca Virgin and Martyr. Ian. 18.

AMong many other wordes of comendation that are ſpoken by the renowned Matrone Iudith, when she did that worthie act in killing Holofernes, one was ſpoken by Vagao chamberlaine to the ſame Holofernes. For he ſeing the bodie without a head, tombling in his owne bloode, all confounded, and ashamed leaped out of the Paullion, and ſaid to the armie. One woman of the Hebrewes, hath put to shame, the houſe of king Nabuchodonoſor. We may ſittlie ſaie this of S. Priſca, who made ashamed all the fiendes of hell, by her notable conſtancie in ſuffring torments, for the loue of Ieſus Chriſt. The life of which Saint (as ſome authors thinck) was written by the notaries of the Church of Rome in this maner.

PRiſca was borne in Rome of noble parents. Being yet a child of 13. yeeres old, ſhe was neuertheleſſe ancient in wiſedome and vnderſtanding; ſhe was baptiſed, and as a Chriſtian exercized her ſelf in good workes; She viſited eſpeciallie the Churches and Oratories of Chriſtians, deputed and apointed to praie in, and to teache matter of faith. Claudius the ſecond gouerned the Empire of Rome, which dignitie he obtained in the yeare of our Lord 270. The officers which thirſted after the blood of the Chriſtians, in the former perſecutions which the precedent Emperors had rayſed againſt the holie Church, (although Claudius diſſembled a while for the affaires he had in the warre againſt the Greekes and other enemies of the Empire of Rome) ceaſed not, but if they could apprehend any, they tormented them. Theſe fellowes tooke Priſca (finding her in one of the oratories at her prayers) and impriſoned her, and without anie regard to the nobilitie of her blood, led her bound in chaines, before the Emperour: who comanded them preſentlie to carry her to the temple of Apollo, where ſhe ſhould ſacrifice and adore him; but ſhe ſaid: ſhe woulde adore none other but Ieſus Chriſt, and that Apollo was no god but a deuill, vnworthy to be adored. The Emperour comanded them to buffet her on the face, which diſfigured her fauour in the ſight of men, neuertheleſſe, ſhe remained beautifull in the ſight of God, for that ſhe ſuffered this reproach for his ſake; Then the Emperour comanded them to put her into priſon, among the malefactors; but that did not change the reſolution of the holie Virgin. Then ſought they out her father and mother, and procured them to perſuade her to adore the Idolls, with all the ſubtile ſpeaches they could deuiſe, but it would not ſerue.

Some ſpoke her faire, ſome threatened her, aſſayinge all meanes to make her change her mind, but ſhe remained alwaies conſtant, and ſo ſhewed her ſelf.

ſelf. The greater their furie and importunitie was, the more ſhe was confirmed and ſtrengthened in the faith of her ſpouſe Ieſus Chriſt, who gaue her conſolations, and ſent his Angells to comfort her, and to encourage her to be conſtant to gaine the crowne in heauen prepared for her. The bleſſed damoſell tooke courage in theſe conſolations, to ſupport manfullie, the torments which they inflicted vpon her. The officers ſhewed their mallice in ſtriking her tender and delicate fleſhe, ſo that they made it black and blewe, & ſhedding her blood aboundantlie; yet her ſpirit was prompt and readie ſtill, to ſuffer greater torments for the loue of her Sauiour, as ſhe made good demonſtration. The tyrant thought it was by the power of negromancie, that ſuch a tender girle ſhould ſuſteine ſuch grieuous torments: whereupon he imagined, that if the bodie of the Virgin were anointed with Oyle, it would hinder the power of the inchantment. He cauſed her therfore to be anointed with boiling Oyle, which perſing into the bruiſed and greene woundes, could not but be extreame painefull.

The tyrant ſent her back againe to priſon, and three daies after cauſed her to be led publicklie into the Amphitheatre, which was a place where Chriſtiãs by the wild beaſtes, were killed and ſlaine in the ſight of all the people. Hither came the holie damoſell, fulfilling the wordes of S. Paul; That the Martyrs were made ſpectacles to God and men. God was well pleaſed to ſee her ſuffer for the loue of him, and men took delight to ſee her torne in pieces by wilde beaſtes. B. Priſca being brought in thither, behould, ouer againſt her came forth a fierce Lyon. They that ſtoode to ſee the ſhowes, thought in an inſtant ſhe ſhould haue bene torne in pieces, and ſaid one to another. See, what they gaine that followe the new religion of the crucified God. It is better with vs that do obſerue our old lawe, worſhipping Iupiter, Saturnus, and the other godds. In the meane while the Lyon approaching to the Virgin, laie crouching at her feete as a mild lamb, making the Idolaters aſhamed, and the fewe Chriſtians which were preſent to reioyce. 1. Cor. cap. 4.

This was not ſufficient to mitigate the furie of the Tyrant, but more inraged, he cauſed her to be put into the priſon called Ergaſtula among ſlaues, there to remaine three daies without meate. After that he tooke her out to be tormented a freſhe, and layed her vpon the racke, renting her with fleſhe-hookes and Iron rakes, ſtill making newe woundes vpon the ould, and taking her downe put her into a burning furnace. The fier ſpared her, and hurt her not, ſuch was the good pleaſure and will of God, to make it apeere, that if he permitted his ſeruants to be tormented, is was not for that he could not deliuer them, but for that he would therefore giue them the greater glorie, and that he might be glorified in them. The Tyrant ſeing that Priſca remained victorious in all her torments, cauſed her to be behedded, and ſo her B. ſoule aſcended to

to heauen, to poſſeſſe and inioye the reward of ſo glorious a Martyrdome. The Chriſtians enterred her bodie in the waie toward Oſtia, ten miles from Rome. The Holie Church keepeth the remembrance of S. Priſca, on the daie of her Martyrdome, which was one the 18. of Ianuarie. 270. Claudius the ſeconde reigning in Rome.

The liues of SS. Marius, Martha, Audifax, and Abacus martyrs. Ian. 19.

Eccl. 26. *BLeſſd and happie is the man, ſaith the Holie Ghoſt in Eccleſiaſticus, Who hath for his lotte a good and vertuous Wife, Who doth not hinder, but help her husband to purchaſe heauen. Such a Wife God gaue to Marius Who Was a Perſian, and of noble blood, and his Wife Was Martha Who Was equall to her husband in nobilitie, and nothing inferiour to him in vertue and holines. Wherefore With reaſon We may call him happie. Their liues gathered out of the Writinges of Beda, Vſuardus, and other authors of Martyrologes, Was in this manner.*

MArius and Martha, moſt noble Perſians, were Baptiſed with their two ſonnes Audifax. and Abacus, exerciſing them in good and vertuous workes. They were verie rich in temporall goodes; and hauing heard that many Chriſtians were Martired in Rome, they had a deſire to ſee that cittie, and to ſuffer martyrdome alſo for the loue of Ieſus Chriſt, if they might bee worthie; and if they attained not thereto, yet would they viſit at the leaſt, the Sepulchres of the Apoſtles S. Peter and S. Paul. To effect this their deſire, trauailing on their iourney, they came to Rome. After they had ſeene the citty (ſo famous thorough the world) & viſited the Sepulchres of the Apoſtles S. Peter & S. Paul, they ſtayed there certaine daies viſiting the Chriſtians which were many, and did not onlie viſit them, but gaue them comfort and reliet for their maintenãce in priſon, out of their owne goodes; and verie charitably they buried and enterred thoſe, that were put to death in the perſecution.

Theſe, and ſuch like were the exerciſes of theſe foure ſoldiers of Ieſus Chriſt, who being by theſe meanes knowen to be Chriſtians, the Emperour Claudius the ſecond of that name, cauſed them to be apprehended. He vſed many perſwaſions to them that they ſhould adore the Idolls, vnto which they returned this anſwere, ſaying. They haue not bene the beſt, but the worſt men of the world, and therefore they deſerue to be called, rather diuells then godds. This put the Emperour out of patience, ſo that he comanded they ſhould be tortured in all cruell maner, comitting the cauſe to a deputy called Maſsianus, who comanded that they ſhould firſt be ſtripped, and beaten with roddes (which

(which was the torment vſed for noble men.) After this, he cauſed them to be put vpon the racke, and their ſides to be ſcorched with burning torches, and to teare and rent them with hookes of Iron. But none of theſe tortures could moue them from their firme reſolution; yea, the two yong men Audifax, and Abaçus, in the midſt of their torments with ioyfull voices rendred thancks vnto God, that had made them worthy to ſuffer for his ſake. This cauſed the rage and fury of the tormentors to encreaſe, and therefore they cut off their hands, and hung them about their neckes, and led them thorough the cittie, with a cryer before them that ſaid. Theſe be the deſpiſers of the godds.

Laſtly, they led them out of the cittie, by the waie Cornelia, to a field called Nimfa, and there beheaded them, beginning with Martha, for that ſhe alwaies and earneſtlie perſwaded her husband and children, to ſuffer death conſtantlie for the loue of Ieſus Chriſt. So ending their liues, they exchanged a life full of trauells and afflictions, for one repleniſhed with all ioye and repoſe. The executioners hauing beheaded them, would haue burned them alſo, but they left their bodies half burned; and they threwe the body of Martha into a well. Thither came a noble matrone called Felicita, who taking the bodies of thoſe bleſſed Martyrs, and the bodie of Martha out of the well, cauſed them to be buried in one of her poſeſsions. The Church celebrateth the feaſt of theſe Saints, the very day of their Martyrdome, which was on the 19. of Ianuarie. Albeit Vſuardus maketh it the 20. daie. Their Martyrdome was in the yeare of our Lord 270. in the time of the aboue named Claudius the ſecond. Cæſar Baronius ſaith, that the bodies of theſe holie Saints be in Rome, and that they were found in the yeare 1589.

The life of S. Fabianus Pope and Martyr. *Ian.* 20.

SAint Paul the Apoſtle wryting to Tymothie his diſciple, and apointing the conditions that a good Biſhop ſhould haue, among other, this is none of the leaſt, that is: that he haue a care of his houſe and his familie, and by conſequence of his Church. All the while that a Church is in anie maner of neceſsitie, or trouble, and the Prelat abandon or flie from the ſame, or els if he be preſent, if he doe not toyle, yea and weary himſelfe, for the benefitt and good thereof, it cannot be ſaid that he hath ſo great a care thereof as he ought. You cannot truelie ſaie ſo by S. Fabianus, for at ſuch time as the Church of God was committed to him, it ſuffred a grieuous perſecution, and yet he did not abandon it. All the time of his Popedome he left not Rome, being 14 yeares ſpace and more, from the raigne of Maximinus, euen to the time of Decius, which was truly a heauy time for the Chriſtians, for the many per- 1. Tim. 3.

ſecutions they did ſuffer. And he did not only ſtay there ſtill, but laboured to ordeine and prouide all thinges, fitt and neceſſarie for the profitt and good, both of the Chriſtians, and the Catholike Church committed to his charge. His life collected out of Damaſus, and other authors that wrote the lives of Popes, was in this maner.

SAint Fabianus was borne in Rome (as Dioniſius ſaith) and his fathers name was Fabianus. Platina ſaith, that before he was Pope, he had a wife called Darſoa. It was a cuſtome in Rome that when the Pope was dead, the Cleargie were aſſembled together to elect another, choſing alwayes the beſt learned and moſt vertuous. So after the death of Pope Anterus (who was alſo martyred) the Cleargie were congregated for the election of a newe Pope. Euſebius ſaith in his Eccleſiaſticall hiſtorie, that they could not accord, nor agree vpon anie, but one part named one, and another part another. The caſe ſtanding in this ſort, Fabianus came thither with ſome of his friends, to ſee and knowe how things paſſed, and to ſaie alſo his opinion. He being among the company, ſodeinlie came a Doue from heauen, and ſate on his heade. When they that were preſent ſaw this, perceiuing that God had choſe him for his Vicar, they all ſhouted for ioye, and by comon conſent ſaid, that he ought to be Pope. For which cauſe you maie iuſtlie ſay, that the election of Fabianus was miraculous.

Maximianus the Emperour continued the ſixt perſecution, in which manie Chriſtians were martyred. Where vpon Fabianus tooke occaſion to apoint ſeuen deacons, equall in nomber to the notaries; aſwell for that he would continewe that ordinance which Anterus his predeceſſor made, about the regiſtring of the torments and martirdomes of the Saints, which loſt their liues for the Chriſtiã Catholike faith and loue of Ieſus Chriſt, as for that they ſhould haue a care to prouide, for the reliefe and temporall maintenance of the poore, and eſpeciallie for them that had their parents and husbands martyred, and were left orphanes and wydowes; as alſo to relieue other perſons that were in neede whoſoeuer. Among theſe were the treaſors and goodes of the Church, and the offringes of the faithfull, imitating and following herein the Apoſtles, who elected S. Steuen and the other Deacons his companions, for this temporal buſines. Fabianus alſo ordeined that the Chriſme ſhould be Conſecrated on the thurſday called Maundie thurſday, and that the old that was left of the former yeare ſhould be burnt. He comanded alſo that the ſeculer Iudges ſhould not interpoſe themſelues nor meddle with Prieſtes, and other Eccleſiaſticall perſons. He forbad Matrimonie betweene knistolkes, within the fitt degree. He comanded alſo, that all Chriſtians being come to the yeates diſcretion, ſhould communicate euerie yeare thrise.

The perſecution was ſome what ſtayed after the two Phillips, the father and the ſonne had taken poſeſsion of the Empire: he being Phillip the firſt of that name,

name, and alſo the firſt of the Emperours that was baptiſed, and profeſſed the faith of Ieſus Chriſt. So that in ſixe yeeres, that they two gouerned the Empire, Fabianus had alſo ſpace, to rule and gouerne the Church of God in good order and manner. The authoritie of Fabianus was ſo great, that as Euſebius ſaith, the Emperour Phillip the Father, would haue communicated on Eaſter day as other faithfull people did, but the Pope would not giue him the Bleſſed Sacrament, vntill he had confeſſed himſelfe, and done penance for certaine publique ſinnes, and ſome cruelties, by him comitted. The Emperour making his confeſsion with great humillitie, did alſo open penance for thoſe ſinnes, and then was admitted to the Bleſſed Sacrament.

After the death of the two Phillips, the one at Rome, the other at Verona, Decius one of their captaines ſucceeded them in the Empire, who aſwell for that he was cruell of nature, as alſo for hate he bore to the emperours that were dead, (for that they had been Chriſtians) raiſed againſt the Church the ſeuenth perſecution, which was moſt rigorous. There were martyred in it infinite people, and amongſt other the Pope Fabianus, who was buried in Via Appia in the Church-yard of Caliſtus. He held the Papacie 15. yeeres, and 4. daies. He giue holie Orders fiue times, in the moneth of Decemb: and made 22. Prieſtes. 7. Deacons, and. 11. Biſhops. He dyed the ſame daie that the Church celebrateth his death, that is on the 20. daie of Ianuarie in the yeare of our Lord. 253. Of Fabianus maketh mencion. Euſebius in his Eccleſiaſt: hiſto. lib. 6. cap. 22. and 27. and 31. and the like doth S. Hierome in the 64. cap. Of his booke de *Viris Illuſtrib. Ruffinus* in his Eccleſiaſt. hiſto. cap. 21. 25. 29. Niceph. lib. 5. cap. 26. Himon. Anaſtatius. Cedrenus. Beda. and Vſuardus. His bodie is in Rome in the Church of S. Fabian and Sebaſtian.

The life of S. Sebaſtian that worthie martir. *Ian.* 20.

THe Patriarch Iacob, at ſuch time as he kept the sheepe of Laban his father in Lawe, deſiring to encreaſe his wealth, made an accorde with him, that all the Lambes that were yeaned of the white sheepe, and were ſpotted or partie coloured, ſhould be his. Wherupon he take certaine wandes, and pilled off ſome of the ryndes therof, in ſuch ſort, that in ſome places they were white, in other ſome greene, or of the collour of the ryndes: then he laide theſe wandes in the troughes of water where the sheepe did drincke and ſo beholding them they conceiued and yeaned lambes ſpotted, and of diuers collours, and by this meanes he was made rich. The ſame that Iacob did, Ieſus Chriſt the Sonne of God did alſo. He is the Paſtor as we reade in S. Iohn, and the faithfull people be his sheepe. He being deſirous to be riche, and to gaine manie ſoules, laide vodds halfe ſtripped before them, to the ende that beholding

ding them they might bring forth fruite. We maie saie, he laid before them manie of his Martirs, which were rods straked. Wherof it came, that some of them were flayed, some cut in peeces, some were deuoured of wild beastes, others burned, and all at length suffred death for his loue. Which is donne to this ende, that the faithfull seinge how the Martirs were handled (which is reduced vnto their memorie when they celebrate their feastes) the like desires might quicken in them, which after should bring forth fruite of good works in conuenient tyme. But if all the Martirs maie be called stripped wandes, we maie with great reason speake it of the glorious Martir S. Sebastian, knowing that on the date of his Martirdome, he is shewed and represented naked, bound vnto a poste, couered with wandes, which were the arrowes that were shot into him in such abundance, that he seemed to be a Porkupine full of prickles, which torment he endured and supported with a couragious mind for the loue of God. His life is gathered out of Simeon Metaphrastes.

MAximianus and Diocletianus most cruell tyrants, and deadlie enemies to the name of Iesus Christ, being Emperors of Rome, such was their furie and rage against the Christians, that neuer anie Emperour surpassed them in cruelnie. All the cities and castles of the Empire, were filled with Christians, neither did they punishe or execute anie for other offence, but only against the Christians, whom they put vniustly to death in great numbers. In their time was a noble knight borne in Millaine called Sebastian, whose father was a Frencheman of the citie of Narbona, and his mother was a great Ladie of Millaine. Diocletianus hauing notice of him, because he was a man of courtly behauiour, and of noble bloode, he receiued him into his seruice, and gaue vnto him an honorable office, making him captaine of the horse, attendinge on his person. Sebastian exercised this office showinge all diligence, to doe the Emperour pleasinge seruice. Yet therefore would he not omitt anie part of his dutie in the seruice of God, beinge a Christian, but vnknowne, although in some especiall occurrences he made it knowne what he was, as in this. If he sawe anie Christians, that for feare of great and sharp torments, were in danger to yeelde, he would comfort and encourage them so, that manie by his meanes, stoode firme and constant to the end. It hapened on a time, that there was taken in Rome (where the Emperour and Sebastian were) two men of great account, called Marcus, and Marcellinus, sonnes of Tranquillinus and of Maria: and they had also their wiues and children.

These men were brought before Cromasius the gouernour, who seing that neither faire speaches nor threatninges, could drawe them to sacrifice vnto the Idolls, gaue thirtie daies space, wherein they might consider what they would doe, and if at the end of that limited time they continewed Christians, he condemned them to death, and did confiscate their goodes. In this time, great

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ſtore of people went to viſit and perſwade them, that they ſhould avoid the torments, and certaine death. Among other went vnto thē Tranquillinus their father, who ſaid vnto them with manie teares. O my ſonnes, who ſhall nowe ſuſtaine me in my olde age? Who ſhall cloſe myne eyes after I am dead? Who ſhall laie my bodie in the ſepulchre? Haue compaſsion on me, my children. Conſider that I haue begotten you. That I haue brought you vp vnto this honorable eſtate, will you now goe wilfullie vnto your deathes? If you haue no conſideration of this, yet haue regard to your floriſhing yeeres, & to my old age. Remember your houſes and goodes, which being confiſcate, ſhall paſſe vnto new Lordes, and I in one daie, ſhall looſe my goodes, my eſtimation, and my two ſonnes, which be the light of myne eyes. Whilſt the father ſaid this, the teares ran like two riuers from his face. After came the mother, vtterlie diſconſolate and afflicted, & with a lamentable voyce, reherſed vnto her ſonnes the paine that ſhe ſuffred in their birthes, ſhewing them her breaſtes whereof they had ſucked, & omitted not anie thing that might moue thē to compaſsion. Then came their yong and beautifull wiues, with their children in their armes, calling themſelues vnfortunat widdowes, vtterlie deſolate, and voide of all comfort. Their litle Infants with their crying and wailing, bore a part in this dolourous muſicke. Here was not an end of the conflict that theſe martyrs had, for euerie daie their parents and friends came, and vſed as it were compulſorie perſwaſions vnto them, to change their mind; remembring them of their friendes, their beauty, the pleaſures of the world, their riches which they ſhould leaue to others, the honour they ſhould leeſe, and would they now change all theſe thinges, for cruell torments, and an ignominious deathe? This conflict was verie great, and the motiues were ſo potent, that it ſeemed theſe Saints began to yeeld and to aplie themſelues vnto their willes.

Among theſe Sebaſtian was preſent, and doubting leaſt theſe two ſoldiors of Chriſt ſhould looſe their crowne, not a whit regarding what damage might come vnto himſelf (if it were publiklie knowne that he were a Chriſtian) made this Oration to all the companie, with a loud voice. If our life were eternall, and without afflictions or trauailes, it were great reaſon we ſhould endeuour to preſerue it. But for that it muſt of neceſsitie end ſo ſhortlie, what reaſon haue we for the loue therof, to looſe another life that ſurpaſſeth this ſo much? this is temporall, and that is eternall; this is full of trauailes and paines, and the other life is full of repoſe and conſolation. Do you not knowe, that God ſaith with his owne mouth. *That he that denyeth him in earth, he will denie him in heauen*, as vnworthie to be his ſeruant, and will condemne him to eternall torments? Then contrariewiſe, he that ſhall not denie him in earth for feare of death, but confeſſe him conſtantlie, he will confeſſe him in heauen, and giue him the reward of euerlaſting life. Doe not think that thoſe that be in heauen

forget their parents, their children, their wiues, or their friendes, but that they haue them more freſhe in memorie, & that they can do them there more good, then they can by anie meanes being one earthe. This being granted for trewe, do you not with your teares, hinder the good purpoſe of Chriſtes ſoldiers, for if moued with your praiers they ſhall yeld, you ſhall vndoe them, & they vndoe themſelues.

Sebaſtian made not an ende thus, but turning his ſpeach to the Martyrs ſaid. Nowe you maie ſee (O you ſoldiers of Chriſt) the crafte of the diuel, that which he could not obtaine of you, by the threatninges, and torments of your enimies, he ſeeketh to get by the teares and entreaties of your friendes, and parents. If you haue gotten the victorie ouer the one, haue a care to continew it ouer the other alſo: beare not ſo great a loue vnto your fleſhe, which thoughe you pamper & cheriſhe neuer ſo much, ſhall yet at length become meat for the wormes, and conſume in the graue; the paine of martirdome can endure but one daie, but the torment of hell ſhall endure for euer. Theſe and the like ſpeaches Sebaſtian vſed, and whileſt he ſpake, there came a great light from heauen, & incloſed him round: and in the ſame was ſeene a beautiful & a reſplendent yong man, which was a ſure ſigne that he taught Sebaſtian what to ſaie. All they that were preſent were amaſed, and aſtonied, beleeuing for certaine, that theſe ſpeaches of Sebaſtian were the truth, and that he was inſpired from heauen.

There hapened alſo another thing at the ſame time, which confirmed all them that were preſent more and more in the faith, and that was this. There was preſent a woman, the wife of Nicoſtratus, (maſter of the houſe, where the ſaints were kept) who was dombe, and hauing heard the ſpeaches of Sebaſtian and lyking thereof, made ſignes and tokens, of comendations of them, becauſe ſhe could not ſpeake, and fell at his feete. He perceiuing that it was the will of God that this woman ſhould be healed, for the ſpirituall good of them that were preſent, bad her to riſe, and calling vpon the name of Ieſus ſhe was healed, and ſpoke plainlie in the hearing of them all. Her husband Nicoſtratus rendring thancks vnto God, releaſed all the Chriſtians that were priſoners in his houſe, craued pardon of them, deſired them to take their libertie, and depart from Rome; for he meant to ſtaie, and to ſatisfie the lawe with his owne death, in that he had liued ſo long in Idolatrie, & bene a perſecutor of the Chriſtians. They anſwered, that it was better, to bring thether all the other Chriſtians that were priſoners, and vnder his guard, which he willinglie did. Manie Chriſtians being then aſſembled in the houſe of Nicoſtratus, Sebaſtian deliuered vnto them the word of life, and they ſpent the time in faſting, watching, and praiers. The gouernour hauing notice hereof, ſent for Nicoſtratus, and demanded of him, for what cauſe he had aſſembled ſo manie Chriſtians in his houſe. He contented to diſſemble a little to

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the end, that thoſe that had not yet bene baptiſed, might bee, anſwered: I brought theſe men together, that they ſeing the torments that other men ſuffred, might be the more terrified and fearfull, and ſo might be drawne from their opinion. Cromaſius beleeuing his wordes, was wel pleaſed, and comended his diligence: although Nicoſtratus was not to be comended for telling a ly, for a ly is neither lawfull nor good at anie time, yet ſhewed therby that he had an intention of goodnes, and that in him remained alſo ſome imperfections, neuertheleſſe, he amended this error in this ſorte; He had a deere friend called Claudius, to whom he recounted how Sebaſtiã not regarding the fauour of the Emperor, but thruſting himſelf into apparant perrill of death, had openly ſhewed himſelf to be a Chriſtian, and had exhorted euerie one to perſeuer in that faith, with meruailous wordes, and wonderfull miracles.

When Claudius, heard theſe thinges he was much aſtonied, and going to his houſe he tooke his two ſonnes, whereof one had the dropſie, and the other was a Leper. He led them to the houſe of Nicoſtratus, where he found a great number of Chriſtians, for they ſtill encreaſed, they were ſo deſirous to ſee Sebaſtian, becauſe they heard he was ſo fauourable to the Chriſtians; There was among the reſt a Prieſt called Policarpus, who inſtructed all thoſe in the faith that deſired baptiſme, and after baptiſed them. There was baptiſed among the reſt, the two ſonnes of Claudius, and they being baptiſed recouered their health, to the great conſolation and ioye of all them that were preſent, but eſpeciallie to their father, who alſo was conuerted to the Chriſtian faith.

The gouernour Cromatius called before him Tranquillinus father to Marcus & Marcellianus; and not knowing that he was a Chriſtian, demanded of him if his ſonnes did ſtill continewe Chriſtians; if it were ſo, their terme giuen them of thirtie daies was nowe expired, and therefore he would execute the lawe vpon them. Tranquillinus anſwered. Happie be they, if they be worthie to dye for the loue of Chriſt Ieſus, happie am I, that by their meanes, am come out of darcknes, hauing worſhiped ſo long falſe Gods, which be vnworthie to be called men, and much leſſe to be adored; Then ſaid the gouernour, I ſee thou art a Chriſtian alſo? I am in deed ſaid Tranquillinus, for hauing ſeene that Sebaſtian maketh ſmall reconing of the fauour of the Emperour, and confeſſeth himſelfe publicklie to be a Chriſtian, and hath ſpoken marueillous thinges, confirmed alſo with miracles, I am reſolued to followe this truth, and to forſake the errour wherein I haue beene vntill this preſent. Cromatius, maruailing to heare that Sebaſtian was a Chriſtian, ſaid: It ſeemeth ſtrange to me that Sebaſtian ſhould be a Chriſtian, and that a man of ſo great account, and rare quallities, ſhould not beleeue a thing ſo certaine as the honor of our gods. I cannot ſee howe there ſhould be but one God,

and he to be crucified. Then ſaid Tranquillinus: It is more hard to beleeue that there ſhould be a God inceſtuous, an idulterer, as Iupiter; an harlott, as Venus; an homicide, as Saturne; and a deceiuer as Mercurie: It is no hard matter to beleeue that God dyed, ſince he was made man that he might die, and he dyed for no other cauſe, but that he might giue life vnto man; The reputation that he loſt by dying, he recouered double by riſing againe; for he dyed not to remaine dead, but to riſe againe with glorie the third daie; and after fortie daies he aſcended viſiblie into heauen, and there he ſitteth at the right hand of the eternall Father. Theſe and the like ſpeaches made the good old man vnto the gouernour, with ſuch efficacie aſsiſted by God, that Cromatius anſwered: Thy wordes haue penetrated my hart, I ſee cleerelie, that it is more vnfitting for God to ſinne, then to dye, being preſuppoſed that God was made man. To daie I will thinck hereon, to morrowe come thou to me ſecretlie, and bring Sebaſtian with thee, and one more, and we will talke together of this matter. Tranquillinus was wonderfull glad hereof, and went preſentlie to the Chriſtians, and told them how thinges had paſſed, whereat they reioyſed, and ſpent that night in prayers, deſiring God to enlighten the mind of the gouernour Cromatius.

In the morning betimes, Tranquillinus, Sebaſtian & Policarpus went to his houſe, and they three reaſoned long with Cromatius, and with his ſon Tiburtius; Cromatius had bene ſick of the gout a lōg time, & was lame thereof, wher fore Sebaſtian and Policarpus made their praiers to God for him, and he was healed; Hereupon Cromatius with Tiburtius his ſonne were baptiſed with all their familie. Cromatius had in his houſe a great multitude of Idolls, among which manie were of great valewe, for the Iewells wherewith they were decked, and alſo the cunning workmanſhip of them, all which were broken in pieces. After this Cromatius gaue ouer his office, and would oftentimes goe vnto the houſe where the Chriſtians were, and thither came alſo the Pope who was called Caius, who reioyſed much with other mē for the conuerſion of Cromatius. But becauſe theſe thinges were nowe publiklie knowne abroad, they aſſured themſelues that the officers would ſhortlie come to apprehend them. For this cauſe they aduiſed to deuyde themſelues into two partes; the one part to be guided by Sebaſtian, and the other by Policarpus; the one part to remaine in Rome, and the other to retire themſelues into ſome ſecure place further off. Then fell a godlie variance betweene Sebaſtian and Policarpus, which of thē ſhould ſtaie in Rome: where they looked to be ſooneſt martyred, and eache of them did deſire to ſtaie, chooſing it for the beſt. Pope Caius accorded them ſaying: that the Confeſſors were in the waie to heauen aſwell as the Martyrs, and ſet it downe that Policarpus ſhould accompanie them that departed out of Rome, for that he was a Prieſt, and might miniſter the Sacraments; and that Sebaſtian

baſtian that was a luſtie yong man and a ſoldier, ſhould ſtaie to abide the brunt and ſo it was done. There ſtayed in the companie of Sebaſtian, Marcus & Marcellianus, whom the Pope made Deacons, and Tranquillinus their father who was made Prieſt, and appointed Sebaſtian to be defender of the Church.

The time now drew neere, that this companie ſhould ſuffer diuers torments for the loue of Chriſt. This good lot, lighted firſt vpon Zoe the wife of Nicoſtratus whom Sebaſtian had healed. This woman was taken making her praiers at the tombe of the Apoſtle S. Peter. The officers willed her to adore an Idoll of Mars; but for that ſhe would not, Flauianus the gouernour cauſed her to be hanged vp by the feete, & to make a great ſmoak vnder her, by which puniſhment ſhee yealded vp her B. ſoule to our Sauiour, and her body was throwne into the riuer Tyber. When the companie of Chriſtiãs vnderſtoode it, Tranquillinus ſaid to Sebaſtiã: great ſhame it is to vs, that a womã of a fraile nature, ſhould be the firſt that ſhould get the crowne of glory, therefore I will go to obtaine her companie. With theſe words he departed from the houſe, and went to make his praiers at the ſepulchre of S. Paul, where he was preſentlie taken and ſtoned to death. Being dead, his bodie was throwne into the riuer of Tyber. Nicoſtratus the husband of Zoe, & Claudius his friẽd, walking by the riuer ſide, were likewiſe aprehended; and after a fewe daies, that their cauſes had bene often heard, when neither faire ſpeach nor threates, could remooue them from their faith, by the Emperors appointment, they were throwne into Tyber, hauing great ſtones tyed to their necks, and ſo they yelded vp their ſoules to God.

There was in their companie a wicked man that fained himſelf to be a Chriſtian, who eſpyinge their doinges, reported each thing to the Emperour; By his meanes Tiburtius ſonne vnto Cromaſius who had bene gouernour was aprehẽded, & behedded. After him were taken Marcus, & Marcellianus, who were tormẽted cruelly vpõ pikes of Iron, thẽ binding their bodies vnto a ſtake, after they thruſt them thorough with launces. In this maner, all the Chriſtians that ſtaide with Sebaſtian were put to death by one meanes or other, & none left aliue but himſelf. The Emperour vnderſtanding that he was a Chriſtiã, cauſed him to be brought before him, and reprooving him ſharplie ſaid: Sebaſtian, is this the confidence that I haue put in thee? I receaued thee into my court, I gaue thee an honorable office, I put thee in cheife credit in my Empire, making thee captaine of the principall ſquadron of myne army, and doeſt thou reward me thus? Like a foole thou haſt vndone thy ſelf, & wouldeſt thou vndoe me alſo? from me looke for no fauour, and to thy ſelfe, looke for a ſhamefull and euill death. To whom Sebaſtian anſwered modeſtly. O Cæſar, thou haſt no cauſe to take thought for me. If I haue forſaken thee, I haue not done it, for the loue or reſpect of anie Emperour or king of the world, but I haue done it for the loue of God, who is

the king both of heauen and earth, whom the Chriſtians adore. The gods which thou adoreſt are made of ſtone and of wood, & repreſent vnto thee the figures of vicious men, which were vnworthie to be called men, and much leſſe to be adored by thee for God. The Emperour would not permitt him to ſpeake anie more, but comanded them to ſet vp a poſt in the mideſt of the ſtreet, and that Sebaſtian being bound thereto, ſhould be ſhot to death by archers.

This thing being blowne thoroughout the cittie, for that Sebaſtian was wel knowne, ſome did marueil thereat, other did not beleeue it, and euerie one ran vnto the ſtreet, where they might ſee this ſoldier of Chriſt, who was led to the place of martirdome, by officers, with cryers before them who proclaimed him a malefactor, and a rebell to the Empire. It was a heauie ſight, to ſee a goodly yongman, of noble birth, of courtlie behauiour, and of great eſteeme, hauing committed no kind of fault, to ſuffer ſuch a death. Sebaſtian being brought to the ſtake embraced the ſame, & with great reuerence, ſpoke to our Lord Ieſus Chriſt in this ſort. I yeald thee thancks (O God) that haſt brought me to this, how did I deſerue to imitate thee in anie thing? Thou for my loue diedſt vpon a tree, and I for myne owne profitt ſhall dye, bound vnto a poſt. Thou Lord gaueſt thy life for me, and now I ſhall giue my life for thy loue. I praie thee my Lord to accept of my ſeruice, and the ſacrifice that I make vnto thee of my ſelfe, take it with that will, wherwith I preſent it vnto thee.

This noble captaine hauing ſaid theſe wordes, the executioners diſpoiled him of his clothes, and bound him to the poſt, cauſing the people to ſtand alooff, and with all, the arrowes began to fall vpon him as thicke as haile; The bleſſed man called ſtill on the name of Ieſus, who gaue him courage and comfort in grieuous torments. In ſhort ſpace he was ſo couered with arrows and dartes, that he looked not like a man, but like a Porcupine, whom there they left for dead, although indeed he was aliue. The next night went thither a good woman to bury his bodie, and finding him aliue, ſhee looſed him from the poſt, and led him to her houſe, where ſhe cured his woundes, ſo that he recouered his perfect health. Diuers Chriſtians viſited him, who gaue him counſell to flye awaie, to auoide the furie of Diocleſianus: But he being moſt deſirous to dye for the loue of Ieſus Chriſt, would not depart out of the towne.

It chaunced on a time the Emperour paſſed the ſtreet by the ſame houſe where Sebaſtian lodged, who looked out at the windowe, both to ſee the Emperour, and that the Emperour might ſee him; for that the Emperour thought Sebaſtian had bene dead, he was verie much aſtonied, and comanded that he ſhould be brought to his preſence. The Emperour ſaid: Art thou Sebaſtian that I comanded ſhould be put to death? Sebaſtian ſaide; I am. Ieſus Chriſt hath reſtored vnto me the life which thou dideſt comand ſhould be taken from me, and

therefore

therefore I aduiſe thee, that thou be not ſo much his enemie, nor ſtriue not againſt him in killing of his friendes. Conſider with thy ſelfe, that the Chriſtians deſerue not to be ſo vſed, for they in their praiers make alwaies petition for the preſeruation of the Empire. The Emperour hearing this, was enraged againſt him more then at the firſt, doubting that by this meanes manie would be conuerted to the faith of Chriſt; Wherefore he cauſed him to be led into a ſecret place, and there he was beaten with rods of Iron, vntill he yealded vp the ghoſt: his bodie being afterwards caſt into a ſinck full of filth and myre, becauſe the Chriſtians ſhould not finde it, nor doe anie reuerence thereunto: But the glorious Saint appeared to a matron called Lucina, and told her where his bodie was. Lucina did as ſhe was comanded; The bodie when it was found, was without anie wound or hurt, and was alſo verie beautifull and ſweete of ſmell, although it had lien in that filthie place. She buried it in Catacumbæ in Via Appia, where after was built a Church to S. Sebaſtian.

The whole Catholique Church doth highelie reuerence this Saint, in generall, and alſo particuler. Fewe cities or contries be there, but you ſhall find either Church or aulter, dedicated vnto him, or els they make ſome particuler feaſt in memorie of him. Euerie on calleth vpon him, and greate reaſon there is. For he ſuffred two martyrdomes, and although the firſt did not bereaue him of his life, yet the ſecond torment ended it; for which cauſe, a graue doctor called Peter de Palude ſaith; that Sebaſtian hath in heauen two crownes, for that he was twiſe martyred; It is ſeene by experience that he hath allwaies holpen thoſe that in the time of peſtilence haue called vpon him, as it hapened in eſpeciall to the cittie of Pauia. For when Italie was infected with that euill, the people of that cittie, had recourſe to the aide of S. Sebaſtian with praiers and proceſsions, and they were deliuered. God grant that by the prayers and interceſsion of this Saint and Martir, who dyed for his loue, we maie be deliuered from that ſicknes, and from all other euills. The holie Church celebrateth the feaſt of Saint Sebaſtian vpon the daie of his martirdome, which was the 20. of Ianuarie, in the yeare of our Lord. 301. according to Baronius, it was in anno 286. Saint Ambroſe maketh mention of this ſaint vpon the 18. Pſalme. Saint Auguſtine in his ſermon of Saint Fabian and Sebaſtian. Saint Gregorie in the firſt booke 10. chapter of his dialogues. Paulus Diaconus in the 6. booke. the 2. chapter of his hiſtories of the Longobardes. Beda, Vſuardus, and manie others.

The

The life of S. Agnes Virgin and Martyr. Ian. 21.

THe holie Doctors ſaie, that the deuill is the ape of Ieſus Chriſt. By which they meane, that as the ape doth imitate a man in all thinges that he can, ſo the deuill doth imitate Ieſus Chriſt as far as he may. For which cauſe, the diuell ſeing deuout people light candles before the bleſſed Sacrament, before the Rood, and before Saints, he one the other part comandeth his Witches and inchanters, that when they vſe their inchantments, amongſt other thinges, they light vp candles. Againe for the ſame reaſon, becauſe Chriſt hath in cities and other places, certaine houſes of religious perſons, which daie & night be buſied in his ſeruice, the diuell alſo to counterfaite the ſame, hath in ſundrie cities, a houſe of euill Women, which daie and night endeuour to ſerue the diuell and to offend God. To one of thoſe houſes, was the glorious S. Agnes led, by the comandement of a wicked Iudge, who perſwaded by the diuell, thought thereby to put the bleſſed virgin out of the ſeruice of Chriſt, & to make her a ſlaue vnto Satan. Among other torments which she ſuffred for the loue of God, this was vnto her moſt grieuous. The life of this Saint, was written by S. Ambroſe, and by other graue authors in this ſort.

SAincte Agnes was a Romaine, and borne of noble parents. She was verie beautifull of bodie, but more beautious of mind. Being yet but thirteene yeares of age, a yong man, who was verie rich, and ſonne to the gouernour of the cittie ſawe her, and was inamored and loued her without meaſure. Enquiring of her, he was informed that ſhe was of noble birth, he thought therefore to take her to wife. To which purpoſe he ſent meſſengers vnto her, making large promiſes, who preſented vnto her Iewells, and other coſtlie ornaments. The vertuous damoſell, neither receiued the preſents, nor gaue anie anſwere to the meſſengers. He thincking ſhe deſired thinges of more valewe, ſent vnto her greater and richer guiftes: he procured alſo, diuers perſons of quallitie, to be meanes vnto her, that ſhe would conſent to marrie him. He ſpoke vnto her himſelfe, telling her who he was; and declared vnto her his riches, his houſes, his ſlaues, his goodes, all which he ſaid ſhould be at her comandement, if ſhe would accept of him to be her ſpouſe; Whereunto Agnes anſwered, Fye on this wordlie pelfe occaſions to ſinne, and allurements to euill: trouble not your ſelfe, for I haue made my promiſe to another, who hath giuen his word to beſtowe vpon me, more richer ornaments then yours be, he ſurpaſſeth you in nobilitie; to him I haue giuen my faith, and he hath promiſed to be my ſpouſe: he hath alreadie giuen me a ring, and hath putt a Carcanet of precious Iewells about my neck, he hath put on my eares pearles of meſſi-

of ineſtimable price, and adorned me with moſt riche ornamẽts, he hath ſhewed me his treaſures, and hath promiſed to giue them vnto me, if I be perſeuerant in his loue. I cannot therefore, nor I maie not, deſpiſe this my loue, and ſet my minde vpon others, for I am wholie his, and he is altogether mine, I haue had alreadie of him, an erneſt of his loue, which I muſt needes keepe in mind: he hath imparted vnto me, his honorable blood, his power which is great, his ſight which is delectable, I haue alreadie ſeene his lodging, which is prepared and furniſhed for me, his muſick hath ſounded in mine eares, his damoſells haue reioyſed with me, becauſe I am ſpouſe vnto their Lord; I haue receiued a thouſand fauours from him, I haue taſted his chaſt embracements, his mother is a Virgin, his father knoweth no woman, the Angells obey him, and the ſunne and moone doe wonder when they ſee him; He giueth life vnto the dead, and healeth thoſe that be ſicke, if he do but touch them. To him onlie will I giue my faith, for if I keepe to him and loue him onlie, I ſhalbe chaſt; If I keepe companie with him, I ſhalbe pure and cleane; if I lye with him, I ſhalbe a virgin. Our matrimonie ſhal not be barraine, my childbirth ſhalbe without paine, and euery daie my fruitfullnes ſhall ſtill encreaſe.

The yong man marking theſe wordes, was more inflamed with the loue of this virgin then before, thincking that ſome other had enioyed his loue, wherupon he went home full of ſorrow, and fell ſicke of a grieuous infirmitie. His father ſent for the Phiſicions, and enquired diligentlie the cauſe of his ſonnes diſeaſe; but for that carnall and diſhoneſt loue cannot be kept long ſecret, his father found it out, and being informed who the yong woman was; he determined to a make it a matche, for that ſhe was not inferiour to the yong man in parentage. Then he comforted his ſonne, and told him that he ſhould haue the maid to wife, for whoſe loue he was thus tormented, where vpon the yong man ſoone recouered his health. The father forgot not his promiſe, fearing leaſt his ſonne might fall ſicke againe: which the better to effect, he cauſed the father of the virgin to be ſpoken withall, making larger promiſes then his ſonne before had done. The bleſſed damoſell conſtant in her determination, gaue vnto her father the ſame anſwere that ſhe had giuen vnto the youg man, who certified vnto the gouernour the reſolutiõ of his daughter. The gouernour was much offended that his ſonne was refuſed, for he thought that none in the towne could ſurpaſſe him in nobilitie, or richeſſe. He therefore made enquirie, who this ſpouſe of Agnes ſhould be, of whom ſhe gaue ſuch great comẽdation. Some told the gouernour that ſhe was a Chriſtian, & that ſhe had ſaid in communication, that ſhe was the ſpouſe of Ieſus Chriſt, whom the Chriſtians adore for God. Symphronius the gouernour, was glad when he heard that, for he thought by this meanes to haue his purpoſe. He knew he could not other waies trouble her, for that her parents were of the nobilitie. Wherfore he ſent the

officers to bring Agnes into the court that she might be examined if she were a Christian, or if she had spoken euill of their gods. When Agnes came in, the gouernour examined her of her religion, and she openlie confessed that she was a Christian. At the first he vsed kind wordes and proffered her faire, if she would adore the Idolls; When that would not serue, he threatned her with hautie wordes; but the seruant of Iesus Christ was not once mooued with any of his threates. The gouernour comãded her to be caried to prisõ, and apointed her father and mother who came with her, to perswade her to leaue this vaine superstition, and to marrie his sonne, which to her and to them, should be both profitable, and honorable.

The next daie Agnes was brought againe before the gouernour, who seing that she was still constant, and that she alwaies praised virginitie, said: seing thou makest so great acount of thy virginitie, it were good me thincks, to shut thee vp in the house of the goddesse Vesta, to serue her with other virgins, that offer her sacrifise daie and night. To whom agnes answered; If I for the loue of Christ Iesus would not take your sonne to husband, who hath vnderstanding and can see, heare, and enioyeth the light, and other benefitts of this life, why would you haue me adore the goddesse Vesta and other Idolls, that be dumbe, deasse, and without feelinge, or any life? Why doe you wishe me, to bowe my selfe, and to do reuerence vnto wood and stone, in contempt of the true God? Then said the gouernour, I forbeare thee, although thou blaspheme st our Gods, because thou art so yong. Agnes said: Faith cõsisteth not in yeares, but in the hart and the hart pleaseth God more then the yeares, do with me whatsoeuer you please for I wil not adore the Idols, but onlie Iesus Christ the true & liuing God. Thẽ said Simphroni°: on of these two thinges must thou do; either to sacrifise to the goddesse Vesta in her tẽple with other virgins, or els to be led into the brothel house, where loosing thine honour, thou shalt be a shame to all thy kinred. The virgin answered to him; If you knewe that he whom I adore is God, you would not speak such a word, he is able to deliuer my bodie from such vncleanes, his holie Angell is my keeper, and he can deliuer me from all danger; thy gods cãnot do so, for they be wood and stones, or elfe mettall: let therfore cauldrons be made of them for mens vses, or let the streets of Rome be paued therewith, or elfe make fire with them. If you Idolaters do not leaue your blind errour, be assured you shalbe punished therefore, and as your Idolls are founded or cast out of mettall, so shall you be burned in the fier of hell, without hope, or without end.

The Iudge hearing this, comanded to despoile her of her clothes, euen to her skin, and so to be led vnto the brothel house, with cryers before her, that should saie; for that Agnes hath sacrilegiouslie blasphemed the highe gods; therefore for punishment she is led vnto the brothell house. This comandement of the

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gouernour was executed without delaie; but when ſhe was ſtripped, God prouided that her haire that was thick and long, couered her all ouer, and ſeemed toadorne her more, thenher aparaile. Being led vnto the comon houſe, and put in a chamber, ſhe found there an Angell of our Lord for her defence, incloſing her round with a heauenlie light (which no mans eyes could abide to behold) that ſhe ſhould not be abuſed, nor defiled, and the place did ſhine, as it had bene the manſion of the ſonne. The Saint fell to her praiers, and while ſhe praied, ſhe ſawe hard by her, a white garment, which ſhe put on, and ſaid; I yeld thee infinit thancks my Lord, for that it hath pleaſed thee to number mo among thy handmaides, and to aparaile me with thy bleſſed liuerie. And thus this curſed houſe was become the temple of praier, into the which, thoſe that before entered with wicked intentions and deſires, returned againe with chaſt and purer mindes.

Among others that aſſembled thither, the ſonne of the gouernour was one, who hoping now to enioye his pleaſure of the damoſell ſafelie & without danger, and withall thincking he ſhould not neede to marry her, came into the chamber, where ſhe was, and being blinded, with the furie of his carnall & diſhoneſt loue, haſtend towards the yong maid, ſcoffing and ieſting at others, that had gone in before him with the like euill entent, and had returned backe with better mindes. When the vnfortunat yong man drewe neere to the gliſtering light that incloſed the virgin, he could not come neere to touch her, but fell vpō the earth, and the diuel ſtrangeled him. Other yong men that came in his companie, ſeing his long ſtay, thought that he had beene with the virgin in diſhoneſt delightes, but perceiuing that his ſtaie was ſo long, they went in to cal him, and there they found him on the ground ſtark dead. At this ſight they lifted vp their voyces and cryed ſaying; Come yee Romaines, take reuenge of this inchantereſſe, who hath killed the ſonne of the gouernour. This chance being ſodeinlie blowne abroad, came to the eares of his father, who ran like a mad man to ſee his dead ſonne, and railed on this Saint, complaining of her crueltie. She anſwered him, that ſhe did not kill him, but the diuell whoſe will the yong mā would haue executed. His father (the teares trickling downe his cheekes) ſaid to the virgin, if the God which thou worſhipeſt be the true God, aske of him that my ſonne may be raiſed againe to life, and I will beleeue in him. Vnto whom Agnes anſwered, although that neither you, nor your belief deſerue it, yet for the honour of my Lord Ieſus Chriſt, I am content to do it. Hauing ſaid this, ſhe fell on her knees in praier, and did not riſe vntill the yong man was raiſed to life, and ſtood on his feet. Who going out of the chamber, ſaid wih a loud voice; there is no other God neither in heauen, nor in earth, but the God which the Chriſtians adore. The Gods of the Gentills be falſe, and they can neither help themſelues, nor thoſe that adore them. At this the prieſts of the gentils ran vp and dow-

ne, makinge a tumult, and saying: kill the enchantresse, that so bewitcheth mens minds with her inchantments.

The gouernour hauing a desire to defend S. Agnes (for he could not staie the furie of the incensed people) comitted the matter to Aspasius his deputie, who caused a great fire to be kindled, wherein he threwe the Virgin, the flame whereof parting in sunder, did not hurt her, but burned manie of thē that made this vprore against her. S. Agnes stāding in the midest of the flame, lifting vp her hādes to heauen, made her praiers vnto God, saying; O Almightie Lord, worthie of all honour and reuerence, Father of our Lord Iesus Christ, I giue thee infinit thancks for that by meanes of thine onlie begotten Sonne, I am deliuered from the handes of the vicious men, and from the vncleanes, of the dishonest spirit of carnallitie; the fire hath done me no harme, but hath consumed thē, that would haue burned me; For this I blesse thee, o Father, worthie of all honour. Behold that with myne eyes which my faith told me, I nowe possesse that which I hoped, I hold that which I desired in myne armes, and therefore I praise thee with my mouth and with my hart. As S. Agnes spoke these wordes, the fire was quēched, and there remained no signe thereof. But Aspasius, for that the vprore and furie of the people was so great, that he could not quiete them, caused her to be behedded. And thus the glorious virgin and Martyr S. Agnes, ended hir martyrdome. Her father caried awaie her bodie, without shewing anie sorrowe, yea, he made signes rather of ioye, and of content, and caused her to be buried in the waie Numentana, not far distant from the cittie, where God by the merits of his Saint to such persons that being sick, went vnto her sepulchre, found remedie, and were healed. The Church doth celebrate the feast of S. Agnes vpon the day of her martyrdome, which was vpon the 21. of Ianuarie, in the yere of our Lord 304. in the ende of the raigne of Diocliſianus, and Maximianus and beginning of Constantius, and Galerius. S. Ambrose writeth the life of this Saint in his 66. sermon; of his third tome, & in his booke which he wrote *de Virginibus*, and in his first book 4. chapter *de officijs*. S. Hierome also maketh mētion of her in his 8. Epistle to Demetrias. S. Isidore in his Breuirie, and Prudentius in Peristephano in the last himne. and S. Augustin in his 101. sermon *de diuersis*.

The life of S. Vincent martyr. *Ian.* 22.

Cap. 2. 19. IESUS Christ saith in the Apocalips: I will giue to the conquerour hidden Manna. *It seemeth truelie that these wordes were spoken to the worthie Martyr Vincentius, for that was specially giuen vnto him that was promised in these wordes, to the conquerour, that is to Vincentius, so named of victorie, I will giue the hidden Manna, which shalbe so delicious and so sweete, that the trauailes, and aduersities,*

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the shames, and reproaches, the prisons, and torment, seemed comfortable and ioyfull vnto him. The life of this glorious martyr, taken out of S. Isidore, Prudentius, Beda, Simeon Metaphrastes, *and other authors that wrote of him, was as followeth.*

SAint Vincent was borne in Sarragozza, the most noble cittie of the kingdome of Arragon in Spaine: Some saie he was of Osca, but Prudentius saith he was of Sarragozza. Valerius was Bishop of that towne who made him deacon, and gaue him charge to preach to the people, for that he himselfe hauing a defect in his speach, could not well performe it. The Empire of Rome was gouerned by Diocletianus and Maximianus, who were neuer satisfied with shedding Christian blood. They sent into Spaine a tyrant like themselues called Dacianus for their lieutenant, who hauing martyred some Christians in Sarragozza and imprisoned others, began to torment them in that place also, but for that he was to go to Valencia, he caused the prisoners to be led thither, Among the rest was Valerius and Vincentius, who began to shed his blood in Sarragozza, leauing there behind him his stole, which belonged to his order, and was bathed in his owne bloode. The feast of the martyrdome of this Saint, is of suche solemnitie, that it is begon to be kept, in the Vigill thereof. The two blessed Saints, indured much trauaile and wearines in this longe iorney, going it all one foote, loaden with Irons, and other euill intreatings. Being arriued at Valencia, they were kept in prison certaine daies, suffring therein hunger, and other inconueniences wherto prisoners be subiect, neuertheless they were so well pleased to suffer for the loue of Iesus Christ, that it seemed they suffred no paine nor affliction at all.

When they came before Dacianus, he looked sternely vpon the keeper of the prison, and reproued him sharplie for that he had vsed the Saintes so well (for so he was perswaded when he sawe their cheerefull countenances) and said to him: the malefactors that be in thy prison haue no want, if thou vse them aswell as thou hast vsed these men: they waie not what euill they do, if they maie be vsed in this sort in prison. After that he turned to the blessed Martyrs, and hauing by him a litle statue of the Emperour Diocletianus, with a chafingdishe of fire, and a quishion, he said; the Emperours of Rome haue comãded that we keepe the religion of the gods, among the which Diocletianus deserueth to be numbred and to be adored. See, here is his statue, now you must kneele vpon this quishion, and offer incense vnto him in that fire. Saint Valerius began to answere, but because he had an impediment in his speach he staid often, and they could not well vnderstand what he said. Then S. Vincentius said to him, What is the cause good Father, that thou speakest as though thou wert afeard of this Tyrant? speak aloud man, that euerie one maie heare thee, & this furious tyrant maie be ashamed; Or if it please you, giue me leaue to speake, and I my

ſelfe will anſwere him. I giue thee good leaue ſaid Valerius, to defend the truth of our faith, euen as before I gaue thee authoritie to preach. Hauing leaue, this couragious deacon ſaid to Dacianus. O Iudge, take thou thoſe thy gods to thy ſelfe, worſhip thou them, offer thou incenſe vnto them, and ſhed the blood of liuing creatures vnto them: for we Chriſtians do adore the Father eternall, the author of our life, and of the light which we enioye: we confeſſe him for one God, together with his onlie begotten Sonne Ieſus Chriſt, and the Holie Ghoſt, to whom we offer the incenſe of our ſoules; we harbour him in our hearts, and confeſſe him with our mouthes, and are readie to giue our liues, and to ſhed our blood for his loue, but this is no great matter, ſince Ieſus Chriſt our Lord and God, ſhed his blood for vs. Theſe wordes gaue life and courage to the Chriſtians, and vexed Dacianus, ſo that hereupon he baniſhed Valerius, and comanded that Vincentius ſhould be put to the torment. His firſt torme̅t was, that he was diſpoiled of his clothes, and hanged by the armes on a piller, and then they tyed a rope to his feete, and pulled it ſo hard, that all his bodie was put forth of ioint. Then they beat him ſo rigorouſlie, that his bodie ran downe with ſtreames of blood. The glorious martyr looked cheerefully in this torment, and ſmiling ſaid to the Tyrant: greater is the torment that thou ſuffreſt, to ſee me litle regard thy crueltie, then is mine thus to ſuffer it: take heed that thou be not ſooner wearyed in tormenting me, then I in ſuſteining it.

Theſe wordes made Dacianus ſo to chafe & frette, that he tooke the knoted ſtaues from the hands of the executioners, and did not ſtrik therewith the holie martyr, but the executioners themſelues, and reprouing them ſharplie, called them raskals, and baſe fellowes. When S. Vincent ſawe this, with a ſmiling countenance he ſaid to Dacianus. What is it thou doeſt now? doeſt thou ſo ſoone repent thee for being my enemie? euen now thou wouldeſt ſee me dead, and now thou takeſt my part, beating them that did beat me, and ſtriking thoſe that ſtroke me. Theſe wordes made Dacianus more furious & cholericke, and to vſe yet more crueltie againſt the Martyr, ſeing he ſcoffed at the torments, and at him alſo, wherefore he comanded that they ſhould beat him inceſſantlie. The officers being agrieued and aſhamed for the wordes of Dacianus, ſhewed their malice and furie againſt the martyr, they beat him more cruellie then at the firſt, and toare all his bodie with rodds and hookes of Iron. The bleſſed martyr reproued the officers, ſaying: that they were weake fellowes, and of ſmale ſtrength, and if they did not endeuour to puniſhe and torment him yet more grieuouſlie, Dacianus would beat them againe. The executioners had beat him ſo long till they were wearyed: in ſuch ſort that to them their ſtrength decreaſed, and to the martyr comfort and ioye encreaſed, and with a cheerefull countenance he looked toward heauen, as if he penetrating the ſame, had ſeene Ieſus Chriſt in his throne. What is this ſaid Dacianus, this man ſtādeth pleaſant

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and content, and more comfortable is the tormented, then the tormentor; let him reſt a while till his woundes be cold, and the blood congealed, and then beat, and torment him a freſhe.

The bleſſed martyr perceyuing his intent, ſaid to him: Thou vngracious creature, ſtudy and deuiſe ſome new kindes of cruelltyes, for thou ſeeſt that the forepaſſed tormēts are to ſmale purpoſe. Be aſſured thou doeſt deceiue thy ſelfe if thou thinckeſt thus to enforce me. Giue me anie puniſhment, or racke my bodie, for it is naturallie ſubiect vnto trauaile, afflictions, and death. This exteriour part which thou laboureſt ſo furiouſlie to deſtroy, is made of earth, & by one meanes or other, muſt be conſumed, and diſſolued. I haue another man within me, I haue another in my ſoule, which differeth much from this, for that it is free, & cannot be afflicted with any externall force, this is that which ſo cheerfullie ſupporteth my torments, this is that which contemneth thee. Dacianus hearing theſe wordes, and ſeing the ſmall reconing that Vincentius made of his torments, made him another proffer and ſaid; Seing thou art ſo obſtinate, that thou doeſt not regard the puniſhments that thou haſt had, which mooueth all thoſe that ſee thee to compaſsion, and art reſolued not to bow thy knees vnto our gods, nor to do them ſacrifiſe, I will defer a while, or elſe finiſhe the torments that remaine for thee to indure. Tell me, where be thoſe bookes that teach your religion, that I maie reuenge my ſelfe vpon them, for the harme that they worke in thee and others? Theſe Tyrants vſed to ſearch for the bookes of holy Scripture, in all places where they went, and when they could get them they burned them, thincking by this meanes, to extinguiſhe the name of Ieſus Chriſt out of the world: and if anie Chriſtian which they had taken, deliuered them anie of theſe bookes, they let him go at libertie. The other Chriſtians deteſted theſe men exceedinglie, and called them traytors, which was the name the Euãgeliſt gaue vnto Iudas, for that he deliuered Chriſt into the hands of his enemies. They called theſe men by the ſame name, for that they deliuered theſe good bookes to the Idolaters to be burned. This demand was much diſpleaſant to S. Vicentius, and he anſwered, that before he ſhould ſee ſuch a deed, the fire of hell ſhould cõſume him. Dacianus hearing him talke of fire ſaid; thou threateneſt me with fier, and with fier I will torment thee. Then cauſed he him to be vnlooſed from the piller to the which he was bound, and to be laid on the engine with burning torches to his ſides, and to be torne with hookes of Iron, ſo that the fire did pierce into his bowells. This torment was ſo cruell vnto the Martir, that men though it was impoſsible, that a bodie ſo tortered, ſo diſioynted, and ſcorched, ſhould indure to liue.

The rage of the tyrant ſtaid nor heere, for he deuiſed another engine to torment him, which was this; he cauſed a bed of Iron to be made like a grid-iron, which was full of ſharp pricks ſtanding vp, and comanded Vincentius to be laid

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vpon it. And becauſe the executioners were not quick to laie him thereon, he ſtretched himſelf, therupō and reprooued the officers that were ſo ſlow in doing their duty. What cauſe ſaied he haue you to hinder part of my glory, and of my triumphe with your ſloth? Be you diligent, for the more torments you giue me, the greater ſhall be my reward, which I ſhall receiue of my Lord Ieſus Chriſt. Theſe words were like daggers to the heart of Dacianus, who ſtill increaſed his crueltie, againſt the holie martir. Being laid vpon this hard bed, the ſharp prickes of Iron pearced thorough his bodie, euen to the bowells. Then the tyrant commanded that they ſhould make vnder his bodie, a ſmale fier, that his paine might be the greater: they caſt ſalt alſo into the fier, that it might leape into his wounds. Moreouer, they rubbed him ouer with Lard, or fat ſo to encreaſe the force of the fier: they couered alſo his bodie with glowing plates of Iron. All theſe kindes of fier did not onlie ſcorch his fleſhe, but alſo the bones and the bowells; and with all the great ſtore of blood that ran from his body, quenched forth the fier. All this did Dacianus that he might make a conqueſt of the holie martyr, but weak is the force of man, ſtryuing againſt God, the heaping of rigour is to no other purpoſe, but to ſhewe more plainlie our owne frailtie. Dacianus was ouercome in the firſt attempt, yet he ventured againe to ouercome, which was nothing but an augmentation, of his owne diſcredit and reproach. The tyrant being thus confounded, & daunted in mind, cauſed them to take the holie man from this torment, to the end to torment him after another ſort. He cauſed him to be put into a dark dongeon naked as he was, locked his feet in the ſtockes, and made him lye flat vpon the ground vpon manie tyle-ſheardes, or broken pieces of earthen veſſels, to the end his afflicted body ſhould haue no repoſe nor reſt. Saint Iſidore ſaith: that Dacianus did lock him vp in the dongeon, not onlie to augment the dolors, and paines of the martyr, but alſo to conceale the glorie of his confeſsion, and withall he thought to couer his owne reproach and ſhame, by keping ſecret the perſon, that ſo litle regarded him.

Now was the time come that our Lord began to cheriſhe his ſoldier, and to giue him manifeſt proofe how acceptable his ſuffringes were vnto him. The dongeon ſo darck, was on a ſodaine repleniſhed with heauenlie light, and the ſtocks did open of themſelues, the pauement and the broken tyles, vealded as ſweet a ſmell, as if they had bene ſo manie floures. Then apeared to him a great companie of Angells, that with ſweet voices ſong the praiſes of his victorie, and made ioye with the holie martir for his glorious triumphe. This celeſtiall comfort was ſuch cōſolation vnto the martir, that he ſcarce felt anie grief of his former woundes. The light that was in the priſon was diſcerned by certaine holes, the ſweete ſmelll that went from thence was perceiued alſo, and the melodie was heard which the Angels made. The Iailors when they had cōſidered hereof,

hereof, were amaſed at ſo maruailous thinges, and they opened the gate that anie might come in to ſee and heare, what themſelues had heard and ſeene. Amongſt the reſt that came thither were manie Chriſtians vnknowne, who deſired to knowe what was become of this bleſſed martyr. The dores being open, they drewe neere, and ſaw theſe great maruailes, that God had ſhewed in the priſon. Departing from thence, they began with ioye to publiſhe thorough the citty, what they had heard and ſeene. One of the Iailors, gaue notice therof vnto Dacianus, who gaue no reward vnto the bringer of theſe newes, but God rewarding him turned him to the faith, making him become a Chriſtian, by meanes of this miracle.

When Dacianus had knowledge of it he trembled for feare, and fainted for ſorrowe; afterward he fell into a rage, & gnaſhed his teeth for verie anger. The curſed iudge deuiled then, to handle the matter after another faſhion, for he vſed him kindlie and curteouſlie, but all this cheriſhing was fained, for he enuyed the glorie that the Martyr got by theſe torments. To this purpoſe he cauſed a delicate bed to be made, and the ſame to be decked vpp with roſes and flowers, and there he made Vincentius to be laid, and medecines to be aplyed to his woundes and ſores; When this was knowne in the cittie, many of the Chriſtians gathered together, to do ſeruice and to honor this ſaint, and deſired to help and cheriſhe him. By this permiſsion, ſome made vp his bed, ſome cleaſed his woundes, ſome wiped their handkercheifes in his blood, intending to keepe them for reliques; and ſome other kiſſed the verie ſores. Scant had Saint Vincentius turned him in his bed, and taken anie reſt, but he yealded vpp the Ghoſt. Dacianus not hauing the power to make him dye with ſo manie cruell torments, our Lord God would not permitt that this malicious craft ſhould preuaile or ſerue his turne. He was told of the death of S. Vincentius, and how that manie Chriſtians kiſſed his handes and feet, half burned of, which they alſo did when he was laid in his bed.

Prudentius ſaith: that the Chriſtians thought that he would take no regard thereof, and that he had repented him of that he had done, ſeing he vſed ſuch curteſie toward him, and did ſo cheriſhe him before his death. But the caſe was otherwiſe, for he was enraged therewith ſo much, that he was almoſt madde for anger, and martyred manie of them. He alſo thought to reuenge himſelfe vpon the dead bodie, which being aliue had gotte the victory, to his great griefe. Which he cauſed to be caſt into a ſtincking ditche full of myre, not far from the cittie, to the end that the dogs, the foules of the aire, and the wild beaſtes might deuoure it: but the iſſue of the matter was, that God ſent a crowe who by nature is moſt enemie to dead bodies, which ſate neere vnto the bodie of the Saint, and not onlie refrained it ſelfe from feeding thereon, but alſo kept it, that no other, either beaſt or foule ſhould touch it. It ſtaid there continuallie, and

it ſeemed with a hoarſe voice, to ſhewe a kind of ſorowe, for the death of this Saint. A wolfe ſmelling the bodie came thither to deuoure it, but the crowe ſo vexed him, what with his tallents, & with his beake, that the wolfe was compelled to depart awaie, without once touching the bodie. There was notice giuen of this alſo vnto Dacianus, who being not fullie ſatisfied in perſecuting this Saint, did comand as Simeon Metaphraſtes ſaith, that the bodie ſhould be wrapped in an Oxes skin (as they were vſed that killed either father or mother) and caſt into the ſea, with a great ſtone tyed about it. A maryner called Eumorfius was charged to do it. He fulfilling the gouernours comandement, laid the bleſſed mans bodie in his bark, and when he was lanched a good waie into the ſea, he threwe it in, and made about to returne to the ſhore, and (although he rowed neuer ſo faſt) when he was aryued and came to land, he found there the bleſſed bodie on the land, but he had no will to touch it anie more; So leauing it there he wēt awaie. Metaphraſtes ſaith, that the water as it were labouring with the ſand, wrought ſo with it, that it couered the bleſſed body, where it remained buryed a while.

The perſecution being ceaſed, this Saint apeared to a deuout widowe, and told her where his body was, ſhe told it to another, and ſo they two went together to the ſea ſhore, where they quicklie found it, by the tokens that the women fore-knewe. Taking the bodie vp with due reuerence, they caried it to a houſe without the walles of Valencia, where was after built a Church dedicated to his name, and there it remained till the deſtruction of Spaine by the Saralens. There was amongſt them one curſed Moore, called Habba-ragman who was king of Cordoua. He cauſed alll the bodies of Saints that he could find in the citties or countries which he toke, to be conſumed with fire. Whereupon the Chriſtians for feare of him, caryed awaie manie from diuers places, and among others the bodie of S. Vincent. After they had taken it out of the Church where it was, they went with the ſame to ſea, and ſailed toward the ſtraightes of Gibraltar, and by it they entered into the Ocean, and ſtaied till they came to a foreland, which nowe is called the Cape of S. Vincent. for that they ſtaid there, with the riche treaſure of his holie bodie. They that had it, determined to inhabite there, thincking to be there ſecure, and builded a litle Chappell, and made a hole vnder the ground, wherein they laid the bodie of this glorious Martyr, hauing firſt put it in a Coffin of woode; Then they builded ſome litle houſes like cottages, and ſtaid there a certaine time, liuing onlie by fiſhe which they toke. Manie yeares after it hapened that Albohaſen, a principall Moore of Agliend, impriſoned thoſe that ſuceeded the firſt founders of thoſe places. After in the yeare of our Lord 1139. Don Alonſo Heriquez that raigned in Portugal ouercame in battaile, Iſmar king of Agliend, with foure other kinges that toke his part. Becauſe of this famous victorie the kings of Portugall, firſt began to beare

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the Quine in their ſhield, for that they had ouercome fiue kinges together. In this battaile were taken priſoners, ſome Chriſtians that were ſlaues to the Moores, among whom were ſome of them, that Albohaſen had take at the cape of S. Vincent. Theſe certified the king that they heard their ancetors ſaie, that in that place was the bodie of S. Vincent. The king was well pleaſed with this newes, and ſome going to ſearch there, and finding the chappell ruinated, began to dig, and at lenght they found the bleſſed reliques.

It is to be noted, that at the firſt this fore-land was called *Promontorium ſacrũ*. And after the bodie of S. Vincent came thither, they called it the Mount of the crowes, for that a great multitude of them were alwaies about the Chappell; ſo that theſe foules ſhewed themſelues to haue ſtill a loue toward the bodie of the Saint. When they found it, and brought it vnto Portugall in a ſhip, two crowes were alwaies ſeene to ſtand, one vpon the decke, & the other vpon the ſterne of the ſhip. This holy treaſure was laſtly brought to the citty of Lisbone, which the ſame king Alonſo had won from the Moores, which was in the yeare of our Lord 1147. and was ſet in the great Church. Some ſeeme to ſaie, that the bodie of S. Vincent is in France, in a monaſterie of Benedictine monckes in Guyen, but the truth is this. In the time of Clotherius king of France, there raigned in Spaine king Theodius a Goth. The king of France paſsing to make warr in Arragon, beſeeged the cittie of Sarragozza, and brought it vnto great diſtreſſe. But for reuerence of S. Vincentius the Martyr, that was borne in that cittie, and of his bloodie ſtole that the citiſens had, he rayſed his ſiege without doing anie other harme, onlie being content to haue the ſtole of the glorious martyr, which the citiſens of Sarragozza gaue vnto him. This good king made ſo great account of this venerable relique, that he cauſed a Church to be builded in Paris in honour of Saint Vincent, that he might haue a worthie place to laie them in. There is no other relique of S. Vincent in all France. The martyrdome of this Saint was on the ſame daie that the Church celebrateth it, which was the 22. of Ianuarie in the yeare of our Lord 301. Diocleſianus aboue named being Emperour of Rome. Baronius faith 303.

The life of S. Anaſtaſius Martyr. Ian. 22.

GOd threatened thoſe men amongſt his people, that liued without rule and diſordinatlie, by the mouth of his prophet Eſaye, ſaying: Do not you thinck that I ſhall want ſeruants to ſerue me, for that you will not ſerue me. I will make a iuſt man to come from the Eaſte, and from the vtermoſt borders of the earth, who ſhall fly like a foule, whoſe life ſhalbe conformable to my will. We ſee theſe wordes

vereſied dailie, for that manie borne among the Chriſtians, do fall from the ſeruice of God, and almightie God doth cauſe others borne among the heathen, to come into his Church who trulie ſerue him; and to theſe will he giue the crowne, that he had prepared for the other. This ſerueth much for our purpoſe, ſpeaking of the glorious martyr Anaſtaſius, who was brought by God from Perſia that is in the Eaſte, to ſuffer torments in a cittie of Paleſtina called Caſarea, and laſtlie to dye for his loue. Obliging hereby the people of Paleſtina to ſerue God, for that he trauailed ſo much for their ſakes. He was borne among the one, he preached and loſt his life among the other. The life of this martyr was written by Simeon Metaphraſtes in this manner.

ANaſtaſius was borne in Perſia, and his father was a great Necromancer, in ſo much that he kept a publicke ſchoole thereof. Among other of his diſciples one was his ſonne, who prooued verie skillfull in that art. This was at the time that Coſdroe king of Perſia, hauing aſſembled a mightie armie of Barbarians to make warre againſt Ieruſalem, tooke it by force of armes, and ſacked the ſame. Among the other ſpoiles there taken, they tooke the Croſſe, which was kept there with great reuerence, and he caried the ſame into Perſia. Great was the bootie which the Perſians had, wherefore they leuyed a newe armie to go thither againe. Anaſtaſius aſwell to gaine, as to ſee ſtrange countries, taking mony in his purſe, went in the companie of certaine ſoldiers, that had bene in the former iourney, who gaue him notice of the holie Croſſe that was brought from Ieruſalem, and told him howe the Chriſtians held it in great reuerence, for that he whom they held for the true God dyed thereon. When Anaſtaſius vnderſtood that, he had a deſire to learne the myſterie thereof, and (if by chance he ſawe anie Chriſtian of thoſe that were taken priſoners) he demanded manie queſtions, as, who Ieſus Chriſt was, how he liued, and why he dyed; and vpon their anſwere, and the notice they gaue of him, the more his loue by litle and litle encreaſed towards him. It came to paſſe that the armie of the Perſians being encamped, the Emperour Heraclius affronted them, and gaue them battaile, and put them alſo to flight: he deliuered manie of the Chriſtians that were priſoners, and recouered the holie Croſſe, with manie other worthie exploites.

Anaſtaſius remained among the Chriſtians deſiring to be one of them, and trauailing ouer diuers countries he came at laſt to Ieruſalem, where he was baptiſed, and ſtaid four ſcore daies in the houſe of the Prieſt, to be further inſtructed in the faith, as then the cuſtome was. After he was a Chriſtian, he heard ſaie, that there were certaine religious perſons, who lyued together in pouertie, and chaſtitie, vnder the obedience of their ſuperiours. Briefly he had a deſire to followe this life, and was made a religious man in the monaſterie without-

out Ieruſalem, where he was apointed to labour in the kitchin, & in the garden: and although he was throughlie buſied with this his charge, yet would he be preſent alwaies at Maſſe, with the other religious men: but eſpecially to receaue the bleſſed Sacrament, and then he returned to his labour. Anaſtaſius profited ſo much in this exerciſe, and was ſo encoraged with this heauenlie Viand, that he uring that in ſome places Chriſtians were martyred, and reading the informations that were publiſhed of that matter, he had an ardent deſire to dye, for the faith and profeſsion of Chriſt.

He had learned that in Cęlarea (a cittie of Paleſtina) there was a tyrant that perſecuted the Chriſtiãs, wherefore he purpoſed to go thither; Hauing certified his maſter that had the direction of him, what he entended, he departed from the monaſterie, without the knowledge of anie other perſon, after he had liued ſeuen yeeres therein. The firſt thing he did, he viſited all the holie places of the cittie, and thereabout; and then he went euen where he heard the tyrant was. Anaſtaſius walking thorough the cittie in his religious weed, which he brought out of his monaſterie, it hapened that in the Church of S. Euphemia, he mett with certaine Perſians that were Necromancers, who were reaſoning of Necromancie, & witch-craft. Anaſtaſius that heard their reaſoning, reproued them mildly, ſaying: That it was an vnprofitable ſcience, and that he himſelf had ſtudyed the ſame, and knewe right well the falſhood, and deceit that was therein. The Necromancers tooke great diſdaine at theſe his wordes, and knowing him to be a Chriſtian, gaue notice of him to Marrabanus the Iudge, who cauſed him to be apprehended, and perſwaded him to forſake the faith of Ieſus Chriſt, and to adore the gods of Perſia, as he had done before time. But he being ſetled in his faith, confeſſed that Ieſus Chriſt was the trewe God, not Iupiter, nor Saturne, nor the Sunne, nor the Moone. Whereupon the Iudge cõdemned him to dig ſtones in a quarrie, in the companie of manie other ſlaues. The bleſſed Martyr endured great miſery therein. For they made him beare greater burdens then anie other, and beſides they beat him often without cauſe, yet he ſupported and bore all this with great patience. On a time, Marzabanas comanded, that he ſhould be brought before him. When he came, the Iudge began a freſhe to perſwade him to forſake his faith, otherwiſe he would ſend him bound into Perſia with other offenders; there to be torméted, and put to death. Anaſtaſius ſaid; that he was prepared for the faith of Ieſus Chriſt, to ſuffer where, and when it ſhould pleaſe them. The Iudge chafing at theſe wordes, cauſed him to be led into Perſia, to a cittie called Berſaloe, and there he was throwne into a dongeon. He had indured much in the iourney, but he endured much more in the priſon; where after he had bene manie daies, he was brough. before the preſident of king Coſdroe, who hauing examined him, and ſeing that he was conſtant in the faith, firſt cauſed him to be beatẽ with ſtaues in

most cruell sort, and then they pulled his ioints in sunder with the racke: after they hong him aloft by one arme, and tyed a great stone to the other, and let him hang in this grieuous torment a good space.

Because none of these punishments could drawe him from his faith, he caused him to be behedded with threescore other Christians, and with manie gentiles who were malefactors: which was so apointed, that the bodies of Anastasius, and of the other Christians should so be mingled, that the Christians that liued should not knowe which they were, nor giue anie reuerence to thē. When Anastasius and the rest were come to the place of execution, the hangmen (being comanded by the Iudge) killed them by one, and one, and at euerie ones death they said to Anastasius. See, you maie escape death, if you will adore the gods of our elders. But he being stedfast in the faith of Christ, looked with a cheerefull countenance, for that the hour of his death so much desired drewe so neer; & so he was (according to the Greeke Martyrologe and Baronius) first strangled, and then beheaded. Beda saith: that when the executioner was readie to strik, he desired him to take off his habit, that that might not be dishonored, which was worthie of all honour, & reuerence. After Anastasius was dead, his bodie remained among the bodies of the christians and gentiles. That night some Christiās went to burie the bodie of Anastasius, and of the other Christians, and they found that the dogs had eaten the bodies of the Idolaters, and had not touched the bodies of the Christians. Among the rest there was two great mastiffes, that stood beside the bodie of S. Anastasius, as it were to guard the same, whereupon the Christians took the blessed bodie, and wrapped it in clothes, and buried it in the Church of S. Sergius, that was fast by.

The next daie it hapened, that some Christians that were in prison, heard two seruants of the presidents talke together, and the one said to the other: I much maruaile of that which happened yesterdaie, for those that suffered, their bodies being left in the feld with a watche, there came manie dogs, and did teare and eate the bodies of the gentiles, and touched not the bodies of the Christians, yea, they reuerenced the bodie of the monck & seemed to defend it. Naye saied the other, I maruaile more that at night, me thought I sawe a star among them, that shone verie cleere, and when I came neere, I sawe that this light arose from the bodie of the moncke. All these thinges the Christians heard that were in prison, who being deliuered by the death of Coldroe (which was about the same time) at their returne to Ierusalem, told this to the monckes of the monasterie of S. Anastasius, and brought with them his weed, which as they said, they laid vpon a man possessed in the Church where his reliques remained, and he was forth with deliuered. Afterward, the bodie of S. Anastasius was caried from the Church of S. Sergius, vnto his monasterie, without the walls of Ierusalem, and from thence to Rome, to a monasterie called: *Ad aquas Saluias.*

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The Church celebrateth the feast of S. Anastasius, vpō the daie that he was martyred, which was vpon the 22. of Ianuarie, in the 17. yeare of the Raigne of Heraclius the Emperour, and in the yeare of our Lord 639. Baronius saith 627.

The life of S. Emerentiana Virgin and Martyr. *Ian. 23.*

THe Prophet Iob, speaking of the good fortune that the wicked haue in this World saith: They spend their daies in mirth and iollitie, and on a sodaine they go downe into hell. The meaning of Iob in this place (as some doctors thinck) is; that there be some that liue foolishlie, & passe all their life in pleasure and delight, and they taste of no aduersitie; then death cometh, and they dye without long paine or sicknes, and so they go downe into hell. This is an hard saying to thē, for God reserueth all their aduersitie till the World to come. God guideth some good men in this waie also; for they lead their liues in quiet and repose, they liue well, they do good to others, and without suffring anie aduersitie, with the which God vseth to proone his friendes (which the Wisdome of God doeth, seing them to be fraile and weake, and not able to trauell in the path of vertue if they were tempted) and therefore he leadeth them in a peaceable sort, and when they dye, he suffreth them not to be molested with long infirmities, least they should loose their patience; and so he leadeth them in more easilie vnto the secure port of heauen, although they doe not obtaine so great glorie, as they that striue and sustaine more temptations. In some sort we maie saie, that God dealt thus with S. Emerentiana, for in the rest of her life, saue onlie in that she gaue it at the last for the loue of Iesus Christ, she passed in a peaceable maner, she was not persecuted as others were, not tormented with diuers torments as other martyrs; she paſed her life quietlie, and her death was sodaine, and vnexspected. S. Ambrose, reciteth the life of this Saint briefflie in this sort. Cap. 11. 3.

SAincte Emerētiana was the foster-sister of S. Agnes, and they sucked both of one Nurse; she being but newlie instructed in the faith, staied for conuenient time to be baptised. After that S. Agnes was martired, and buried, the Christians did visit her sepulcher, as their vse was to all the sepulchres of the Martirs. The Pagins had notice thereof, and went to take them, and did often massacre them, hauing authoritie from the Emperour so to doe. Manie Christians came with especiall deuotion to the sepulcher of S. Agnes, and were there in praier. It happened that the Pagans came secrethe after them; which the Christians seing, fled away, only Emerentiana would not flie, but with a loude void said. O blind and inordinat people, when will you be satisfied with the blood of Christians? when shall your cruelltie haue an ende? you were cruell minded in killing our Saiuour, and cruell be you to his seruants, in taking awaye their liues. What

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cauſe did Chriſt giue you,& what cauſe giue his ſeruants? God giueth life vnto you,and ſuſteineth it alſo,but not for your merits nor deſerts, but for his ſeruants ſakes that be among you. Do you not ſee the loſſe that you bring vnto your ſelues, by depriuing good men of their liues? If they were all wanting in the world, God would depriue you of the light and heat of the Sonne; and that the cloudes ſhould yeld no water. He would ſend thunder and lightening with which he would kill you, when you leaſt thought of it. With theſe and the like ſpeaches which the bleſſed woman ſpoke vnto the people, they grew enraged,and threw ſtones in ſuch abondance,that they killed her. So this Saint, was at once both baptiſed in her blood, and killed,and ſo ended her life. With this ſhort martirdome,ſhe doth enioye and poſeſſe, the glorie which laſteth for-euer and euer, to which almightie God bring vs all. Amen. The Church celebrateth her feaſte the verie daie of her martirdome,which was the 23.of Ianuarie in the yeare of our Lord 304. Vſuardus maketh mention of S. Emerentiana, and ſo doe other authors of martyrologies.

The life of S. Timothie Biſhop and Martyr. *Ian.* 24.

OF how great importance,the companie of good men is, the ſacred ſcripture doth declare in the perſon of king Saule,Who although he was euill and vicious, and perſecuted Dauid, vnto whom he was much bound for the good
1. Reg. 20. 10. *ſeruice he had done him;Neuertheleſſe,becauſe at one time,he light into the companie of certaine Prophets, he did with them propheſie alſo. The ſame came to Timothie in that he acompanied himſelfe with S. Paule the Apoſtle. At the firſt he was contrarie to him in religion,for his father was a Gentile, & his mother was an Hebrewe,and yet he prooued good,becauſe he liued with S.Paule that was good. He proued a preacher, becauſe S. Paule was a preacher, he was a Biſhop, euen as S. Paule was alſo a Biſhop, and laſtlie,he was martyred euen as S.Paule alſo was martyred. Simeon Metaphraſtes that writeth his life, calleth him plainlie an Apoſtle, ſo that he was in all things like vnto S.Paule who was an Apoſtle. He wrote his life in this maner.*

TImothie was borne in Lyaconia,a prouince of Aſia in a citie called Lyſtra, his father was a gentile Idolater, and his mother was an Hebrewe called Eunicha. The Apoſtle Paule coming to preach in the cittie,as is read in the actes of the Apoſtles, found ſome Chriſtians therein. It is thought that Saint Iohn the Euangeliſt conuerted them, for that the cittie Lyſtra was in the Prouince that fell to his lott. Saint Paule talked with them, and they told him of Timothie, and that he deſired to be a Chriſtian. The Apoſtle tooke him into his companie, and inſtructed him in that diuine Theologie that he learned in the third

third heauen. Timothie profited ſo much in ſhort ſpace, that S. Paule called him no more diſciple, but coadiutor in preaching. Writing to the Corinthians he ſaith to them: I haue ſent vnto you, my brother Timothie who is my beloued ſonne, and the faithfull ſeruant of God, he ſhall certifie you of my trauailes. Writing againe to the Corinthians, he ſaith: if Timothie ſhall come vnto you, ſee that he remaine among you without feare; he preacheth the word of God euen as I doe, let no man deſpiſe him. Writinge to the Philippians he ſaith. Paule and Timothie ſeruants of Ieſus Chriſt, wrote this Epiſtle. To the Theſſalonians he ſaith: that he and Timothie wrote that Epiſtle, as though they two had bene one bodie. He made him alſo Deacon, and ſent him to preach in diuers places, and although he was of a verie weake conſtitution, yet he neuer ſhunned anie trauell, that was for the glorie of God, or to fulfill the will of his maſter Paule. He was pleaſing in his ſpeach, and did eaſilie perſwade men to that that he deſired, ſo that manie were made Chriſtians by his meanes. He accompanied S. Paule in all his trauailes, and when he was behedded in Rome, and S. Peter crucified by the apointment of the Emperour Nero, he all diſcomforted returned into Aſia, to the cittie of Epheſus, with entent to accompanie the Euangeliſt S. Iohn his firſt maſter, that for the moſt part remained in that cittie; to ayd him in the office of preaching, and for the conuerſion of ſoules, as before he had done in the company of S. Paul. Timothie was not onlie a prieſt, but was before conſecrated Biſhop alſo by the Apoſtle Paul.

1. Cor. 16. *Phil. 1. Theſ. 1.*

It came to paſſe that S. Iohn was taken by the apointment of Domitianus & led vnto Rome, by which occaſion Timothie remained in his place Biſhop of Ephetus. While he had this charge, he ruled and gouerned that Church verie diligentlie. They vſed to keepe in that cittie the feaſt of the goddeſſe Diana, and among other thinges that the diuell induced them to doe, this was one. A certaine number of luſtie ſtrong men dreſſed like maskers, caryed in one hand the ſtatue of Diana, and in the other a club of Iron, and as they went they ſong verſes in praiſe of that goddeſſe. As they paſſed thorough the ſtreetes of the cittie, they would ſtricke with their clubs thoſe that they met, in ſuch ſorte, that manie were killed therewith. This ſeemed to Timothie, to be a crwell inuention of the diuell, and he reprooued them ſharpelie ſaying; that the God who was pleaſed with ſuch ſacrifiſes was no God. He alſo willed them to abandon this vſe, and not to adore nor ſacrifiſe to this goddeſſe, telling them that ſhe was a fiend of hell. They tooke his reproofe in verie euill part, and were diſpleaſed with his ſpeaches (that he ſhould ſaie that they ought not to ſacrifiſe vnto the goddes Diana) ſo that not onlie the men in the maske, but al the people took vp ſtones as faſt as they could, & threw them at the bleſſed Biſhop. Not content with this, they drewe him thorough the ſtreetes of the cittie, and for that he was in his Biſhop-like aparaile, in one place laie his

Myter, in another place his Croyſer, in another ſome part of his veſtures, in another ſtreames of his blood. In this manner, they let him lye, thincking he had bene quite dead.

Certaine Chriſtians that found him in the agonie of death, took & caried him out of the cittie, and betweene their hands the Saint left his bodie al bloodie & bruiſed, but his ſoule aſcended to heauen, to enioye the fruite of his labour. His bodie was firſt buried out of the cittie, & was after tranſlated to Epheſus, where was builded a ſumptuous temple, and dedicated to his name, by the Emperour Conſtantius, ſonne to Conſtantine the great. The Church celebrateth the feaſt of S. Timothie the ſame daie that he was martyred, which was vpon the 24. of Ianuarie, in the yeare of our Lord 104. See Baronius anno Domini 109. In the raigne of Traiane the Emperour. Beſide the memorie that S. Paul maketh of Timothie in his two Epiſtles which was ſpoken of before, & the two other Epiſtles that he wrote himſelfe, and beſide that which is ſpoken of him by S. Luke in the acts of the Apoſtles, there is alſo mention made of him by Euſebius in his 4. booke and 4. chapter of his eccleſiaſticall hiſtorie. Alſo in the editions of S. Ierome, in the 11. chapter *De viris illuſtribus*. S. Iſidore in his booke of the life & death of the Saints, and Policrates named in the additiõs to Vſuardus. The bodie of S. Timothie is at this preſent in Rome, in the Church of S. Paule.

The Conuerſion of S. Paule. Ian. 25.

THe fierce and cruell Gyant Goliath brought the people of God to great afflictiõ and miſerie as holie Writt recounteth in the firſt booke of kinges. He was armed verie ſtrongly, and he had a two edged ſword in his hand, with which he threatned the Hebrewes, who being full of feare, looked euerie houre to be deſtroyed and killed by him. There was not anie among them that had the courage to affronte or anſwere him, but the humble ſheapheard Dauid, who oppoſed himſelfe againſt him, ouercame him, and cut of his head with the ſame ſword wherewith he threatned the people of the Hebrewes. This figure is verie agreable to our purpoſe, ſpeaking of the conuerſion of S. Paul.

1. Reg. 17.

This fierce and ſtrong Gyant is a figure of the Diuell, who is a deadlie enemie to all Chriſtians. He was armed with ſtronge armes, which was the multitude of his miniſters who take his part, and fight for him. The Cemitor that he had in his hand, with which he threatened the Iewes, and of which he made ſuch reconing, was Paule before his conuerſion. There was not anie that had ſufficient courage to oppoſe themſelues againſt this fierce Gyant, but onlie the litle sheapheard Dauid, who was a figure of Ieſus Chriſt. This was he that encountred the diuell, ouercame him, and tooke awaie his ſword, that is to ſaie, he took awaie Paule from him, and cut of his head, when he cõ-

he conuerted Paul vnto him, for the Church of God hath not, nor neuer had, the like of S. Paul. Who in his life, with his doctrine, and after death with his Epiſtles, took the head from this beaſt Luciſer, and threwe it on the ground by diſcouering his deceites, and deſtroying errors and hereſies. Hereof it cometh, that the Catholique Church apointeth when they paint S. Paul, that they giue him a ſword in one hand, not onlie for that he was behedded with the ſword, but alſo that he is a two edged ſword againſt the deuill. The Catholique Church celebrateth the manner how God took the ſword out of the hand of Luciſer, for that it was by the waie of miracle: as S. Luke the Euangeliſt ſaith in the Actes of the Apoſtles.

WIthout doubt it was a miracle that Paule being actuallie in a mortall and grieuous ſinne, God did illuminate him with heauenlie light, & giue him grace to come out therof. The ordinarie waie that God vſeth in the cõuerſion of ſinners is, that the offender repent, & lamẽt him of his ſinne, and purpoſe to amend and be confeſſed. None of theſe thinges were in Saule, & therefore his cõuerſion was miraculous. And for that cauſe the Church doth celebrate the feaſt of his conuerſion, and alſo for that by meanes thereof, the perſecution which the Church ſuffred, ceaſed. This feaſt is alſo kept to put ſinners in hope of pardon, for if S. Paule came from a great perſecutor to be a light, and a piller of the Church, no man need to diſpaire, be he neuer ſo great a ſinner, and yet none muſt linger till God worke miraculouſlie with him, but he ought ſo to diſpoſe himſelfe, that his conuerſion maie be after an ordinarie waie: for if the ſinner looke, that God ſhould conuert him by waie of miracle, it maie be (verie well) that he ſhall remaine deceaued, and when he thincketh that the hour of his conuerſion is come, it maie be the houre of his condemnation. God permitted Saule to fall into grieuous ſinne (for ſometimes God doth permit a particuler euill, for an vniuerſall good) and for that Paule ſeing himſelf after changed to another man, and ſo fauoured of God, ſhould not be puffed vp therewith, but the regard he had to his former life ſhould deſtroie in him all pride and arrogancie. Let vs conſider a litle what cauſe Paule had, to perſecute the Chriſtians, and to ſeeke their deathes. This was the occaſion; He being a man well learned in the lawe of Moyſes, thought it a thing not fitt to be ſuffered, that the honour due vnto God, ſhould be giuen vnto a man that was crucified: and that the lawe publiſhed by a man that dyed ſuch a death, ſhould be preferred before the lawe giuen of God by the hand of Moyſes. This was that, that Paul could not endure. Alſo he thought to doe God good ſeruice in perſecuting the Chriſtians, and therefore being preſent at the martyrdome of S. Stephen, it may be thought that he laboured thoſe that ſtoned him, to performe it with their greateſt furie, or that he ſaid in this ſort. Come on fellowes, throw luſtelie, you ſeeme to be wearie alreadie; kill this naughtie fellowe, make no

ſcruple thereat, but diſpatch him vpon my word, that I maie haue the merite. I will looke to your clothes, for that they ſhall not hinder you in doing this good worke. In which doing, Saule did more then if with his owne handes he had throwne ſtones at the bleſſed Martyr. He knowing right well what Saul did, and the diligence he vſed in furthering his death, prayed for them all that laboured in his death, which praier tooke moſt effect in Saul, as S. Iohn Chriſoſtome affirmeth: that by the praier that Steuen made for Saul, the holie Church gained Paule.

After that S. Steuen was dead, Paul was not contented here with, but being fleſhed in blood, deſired to ſhed more Chriſtian blood; and that he might the better do it, in his rage and furie, he went to ſeeke the highe Biſhop, to haue licence of him, that he might take, bind, & kill, all the Chriſtians that he could laie hand on. S. Luke doth not ſaie that he was required to do ſo, but that of his owne will he profered himſelfe, to ſpend both his monie and labour therein. This is the propertie of ſinners, to be more diligent to put their ſinnes in execution, then ſome iuſt men be, to put in practiſe their good deſires. The night before Chriſt dyed, the diſciples could not refraine from ſleeping in the garden, they could not watch one houre with their maſter, that had ſo tenderlie entreated it of them: But the traitor Iudas he ſlept not, he was wakefull and diligent, in gathering the ſoldiers that came to take Chriſt. We ought alſo to cõſider that as one ſinne draweth to it another, ſo Saul hauing had a part in the death of S. Steuen, was the occaſion that he after procured the death of other Chriſtians; & this is a terrible chaſtiſement of God. Well, Paule is come vnto the high Biſhop, & we maie imagine that he ſpoke to him in this ſort. Moſt reuerend Lord, the zeale that I haue of the lawe of our auncięt fathers, hath cauſed me to come vnto you. I deſire to goe to heauen in bodie and in ſoule if it were poſsible, like vnto another Elias, which was ſo zealous of the honour of God. To obtaine my deſire, the beſt meanes in my opinion is, to perſecute the Chriſtians, who be contrarie to our auncient lawe. Therefore I deſire that you will giue me letters Pattens, and by the ſame authoritie, that I maie take all thoſe that I can find in anie place, & that I maie bring them priſoners to Ieruſalem, to be puniſhed for their errour. If in doing hereof, there be anie charge or coſt, I am willing to defraie it out of my patrimonie. When they heard the ſuite of Saul, they gaue him a large comiſsion.

Let vs now cõſider a litle, if it be poſsible that there be anie Saules at this time in the world, that thinck to doe God ſeruice in perſecuting the Iuſt. It is verie certaine that manie would be found if they were ſought. Heretofore one only Saule perſecuted manie Chriſtians, and at this daie euerie Chriſtian is perſecuted by manie Saules, you ſhall hardlie find anie ſeruant of God, that hath not about him manie Saules, that do euer moleſt him. One ſaith vnto him, why do you not liue

liue as men of your eſtate & condicion do; Why go you not aparailed as well as they? why do you refraine from that which other men eate? another ſaith vnto him. Do you not ſee that the life you lead is a continuall death? To what end do you faſt ſo? why do you mortifie your fleſhe? why do you frequent the Sacraments ſo often? God doth not bind you to theſe thinges. Another ſaith, why do you diſſemble ſo? Be aſſured all the world knoweth what you are? & euerie one ſpeaketh their opiniō of you. You make ſhewe of your vertue that you maie be eſteemed of accordinglie. They ſtaie not heare, but euen as Paule deſired to lead the Chriſtians bound in chaines to Ieruſalem, ſo theſe Saules do often lead vnto heauen which is the celeſtiall Ieruſalem the good men in chaines, which is their perſecutions: their malice, taking awaie their goodes, their eſtimation, and their life. Great is the blindnes of theſe men, that ſhould rather giue maintenāce vnto good men to liue amongſt them, then perſecute them as they doe. If the people of Sodom had had among thē but ten ſuch men, they had not ben burned with fire from heauen. Good men ſhould alwaies conſider when the wicked make warre againſt them, that as the warre which Saule made, was with letters Pattents, comiſsions, and onlie a paper warre; ſo the warre that the wicked make againſt the good, is as it were of paper, and of no valewe. You ſhall ſee manie times a great companie of children when thy iuſtle and fight, their weapons be of reedes, or of ſome ſuch ſlender ſtuffe; in like manner the warre which the wicked make againſt the good, is of ſmale force and can doe litle harme. In the preſident that gaue this comiſsion to Paule, there is cauſe of reprehenſion, and matter of praiſe. We maie comend him that he did not giue him abſolute authoritie to kill them. But onlie that he ſhould lead them bound vnto Ieruſalem.

They that rule and gouerne, ſhould not comitt free authoritie in capitall matters to people that be haſtie and furious, nor vnto yong men as Saule was; for they do manie thinges contrarie to reaſon, and comitt diſorders; We maie reproue in this preſident, that he that was the head, and had the gouernment of others, ſhould not haue maintained the euill, to perſecute the good. It is often ſeene, that they who ought to gouerne others, do bring them to deſtruction, and they that ought to make agreements among parties, do ſet them at variance, principall men that ought to fauour the good, that they might perſeuer in vertue, be oftentimes the occaſion of their ruine and ouerthrowe.

Saule hauing obtained this warrant as he requeſted, ſet forward on his iorney acompanied with others. Some went in his companie being hyred for wages: ſome went being mooued with the ſame zeale that he himſelfe was: others went as officers to ſeaſe vpon the goodes and poſeſsions of the priſoners: and all in one troope trauailed toward Damaſcus. Being now neere thereto, behould, on a ſodaine appeared a great light which incloſed Paule. Then was heard a voice which ſaid: Saule, Saule, why perſecutest thou mee? and withall it

wa ſo forcible and efficatious that Saule fell vpon the earth, & like a dead man trembling for feare anſwered, who art thou Lord? the voice anſwered. I am Ieſus of Nazareth whom thou perſecuteſt. Thou haſt taken an hard matter in hand, to kicke againſt the prick.

It is trewlie a matter worthie to be conſidered of, that Ieſus Chriſt the daie of his paſsion, being enuironed of people that tormented him, when ſome did buffet him, others pulled him by the beard, others ſpit in his face, others beat him and put a crowne of thorne on his head, neuertheleſſe, Eſaie ſaith, that he opened not his mouth to make anie complaint. And now that he was glorified in heauen, and ſatt at the right hand of his Father, ſeing his diſciples perſecuted, did not onlie complaine that they were perſecuted, but alſo ſaid that he was perſecuted himſelfe. Hath God then ſo litle regard of himſelfe, and hath he ſuch care of vs? is he ſo crewell toward himſelf, and ſo full of pittie toward vs? can anie man be vnkind, or not loue ſo good and gracious a God? he likened himſelfe to an henne as S. Mathewe ſayth, which ſimilitude agreeth with him verie aptlie: for as the hen expoſeth her ſelf to any danger or trouble, ſo ſhe may cheriſhe and comfort her chickens: ſo God to furniſhe vs with Sacraments, refuſed not the death of the Croſſe, nor the ſhedding the laſt drop of his moſt precious blood. The hen if by hap ſhe ſee the kyte that would ſteale her chickens, openeth her winges and couereth them, and if perchance he flyeth neere them, ſhe oppoſeth her ſelf, and putteth her owne life in danger for defence of her chickēs; ſo Chriſt alſo, ſeing Saule who like a rauening Kyte, would aſſault thoſe that beleeued in him, opened his winges and couered them, and oppoſing himſelf againſt Saule, made him fall vpon the ground. The Kyte is a baſe foule, euen ſo the ſinner is baſe, for hauing once offended God, he is alwaies timerous, and fearefull, and is afraid of hell, to the which he ſeeth he is condemned. Saule was the ſinner, and he was the Kyte that would haue ſet vpon the chickens: Chriſt is the Hen that came againſt him with her winges extended abroad, and ſaid vnto him: Saule, Saule, why doeſt thou perſecute me? and with this, caſt him vpon the ground. Dauid ſaith, that ſometimes God doth turne the arrowes into raine, ſometimes is ſeene a blacke and fearefull cloud, which threatneth a mightie ſtorme, and they that ſee it, cannot but feare. O my God, how great is the euill that thou threatneſt? Mitigate O Lord the furie of this cloud, and turne it into a milde ſhoure of raine, that maie moiſten the earth, and fructifie the ſame. Saule was a fearefull cloud, the diſciples that were in Damaſcus ſeing it come with ſuch a noiſe, thunder, and lightening (which were his threates) thought verilie to haue bene deſtroyed, but God knewe how to turne the cloud, the thunder and lightening into water, making him to fall vpon the ground, and then made him to bring forth much fruite with his holeſome doctrine.

It is

It is ſaid that the Elephant when he would ſleepe leaneth to a tree, and lyeth not vpon the ground, for hauing but one ioynt in his leg, he ſhould riſe againe with great paine. The hũters that deſire to take this beaſte, cut the tree a ſunder where vnto he vſeth to leane when he ſleepeth; and ſo depart, leauing it yet vpright. The Elephant cometh and leaning therto, tumbleth to the groũd: then the hunters that watche, runne about him, and take him, and lead him from one cittie to another, to get money for the ſight of him. Saule was a great Elephant, ſtately, and tall, he leaned to a tree that was cut, and that is the world, vnto which, the more a man truſteth or relyeth, the greater fall it giueth him on the ground. Saule leaning to this tree, fell vnto the ground, and Chriſt like an hunter came vpon him, and tooke him, and then led him from one cittie to another making greate gaine of him, by meanes of his preaching, by which he conuerted many ſoules vnto God. Our Lord foreknewe, that the more Saule ſhewed himſelfe to be contrarie vnto him, the more he ſhould be in his fauour. God ſawe Moyſes (according to the opinion of S. Auſten) that for to defend one of his people that was wronged by an Egiptian, in his defence killed the Egiptian, for which he loſt the fauour and credit he had in the court of Kinge Pharao, & was moreouer like to loſe his life, being for that fact baniſhed from his country. God ſaid, this man that hath done ſo much for one of his countrimen, much more will he do for the whole people together. I will make him captaine generall of this nation; and ſo it was done. In the ſame maner, our Lord ſeing the great zeale that Saule bore toward the Sinagogue, and what coſt and paine he took to defend the ſame, ſaid: I will make this man my ſeruãt, that he may do aſmuch for my Church, as he hath done for the Sinagogue; and ſo it was; for by his meanes were conuerted infinite numbers of ſoules vnto God.

And although in the conuerſion of Saule, our Lord ſhewed himſelf ſome what rigorous, ſtriking him to the earth, yet he began preſently to treat with him in mild ſort, ſaying vnto him: why doſt thou perſecute me? As if he would ſaie: Saule thou haſt no reaſon to doe this againſt me, and my faithfull people: vnto me and them thou art much bound, for they haue praied earneſtlie for thee. Steuen was at the point of death, and as they ſtoned him, forgetfull of himſelf, he attended to praie for thee. He is in heauen and ceaſeth not to make interceſſion vnto me, that I would haue compaſsion vpon thee, that I would open thine eyes, that thou mighteſt ſee thine owne eſtate. If thou be bound ſo much to my faithfull ſeruants, thou art not a litle obliged vnto me. I haue created thee, I haue giuen thee the being that thou haſt, I haue giuen thee habilitie, witt, learning, and skill; I haue giuen thee the deſire to come to heauen, although thou labourest in the wrong waie. For thy loue, as for the loue of all other men, I haue ſuffered infinite trauailes, and torments, and at the end finiſhed my life vpon the Croſſe, For which of theſe thinges dooſt thou perſecute me? Wherefore doſt

thou

thou ſhewe thy ſelf ſo contrarie vnto me, that I and thou ſhould thus contend? I alwaies doing well to thee, and thou in doing euill to mee? If thou thinckeſt to doe a thing acceptable to God, in perſecuting thoſe which thou doeſt, thou art deceiued, for thou offendeſt God aſmuch as if thou hadſt layd violent hand vpon himſelfe. Bee aduiſed Saule, and thinck a while what thou haſt done, conſider that he that with one word is able to throwe thee to the ground, could alſo if he would, caſt thee into hell. Remember thie ſelfe and knowe well, that this Ieſus of Nazareth whom thou perſecuteſt, is the ſame, that at this inſtant ſpeaketh vnto thee.

Manie ſuch like thinges maie we imagine that our Sauiour ſaid in the heart of Saule, who ſeing himſelf on the ground yealded, & ſaid againe with a trembling voice. Lord what wouldeſt thou haue me to do? what doeſt thou require at my handes? I conſider now my deedes, I confeſſe I was blind, Lord comand, and behold I am readie to obaie, and if thou wilt chaſtice me for this which I haue done, puniſhe me in what maner ſoeuer thou wilt. If thou wilt break my bones in ſunder, my horſe can do it. If thou wilt behead me, ſee, here is my ſword. It lyeth in thy handes to do whatſoeuer thou wilt with me. Ieſus Chriſt anſwered: That which I will haue is; that thou enter into the cittie, and there it ſhall be told thee what thou haſt to doe.

S. Luke ſaith: They that were in the company of Saule, were all aſtonied. They ſawe him fall from his horſe: they heard the voice that ſpake, but they ſawe no man. Saule roſe on his feete, he opened his eyes, but he ſawe nothing. The light of heauen doth blind the eyes that they cannot ſee earthlie thinges, and he that is touched with the heauenlie light, exercizing himſelf in good and vertuous life, ſeeth not his friendes nor his parents, that they ſhould not be anie impediment to his good intentions. This is the will of God, to take awaie the earthlie light, to giue the heauenlie. Chriſt reſtoring ſight to a blind man, laid claie vpon his eyes: which taketh awaie the ſight from them that can ſee. He would haue Suſanna called chaſt, becauſe ſhe was knowne to be ſo; and yet he permitted that ſhe was firſt called an adultereſſe. Let vs praie vnto God, that he would make vs blind in this maner, leſt that we incurre the loſſe and damage that manie runn into by reaſō of their hurtfull ſight. Eua ſaw the Apple, Sichem ſawe Dina the daughter of Iacob, and Dauid ſawe Bethſabe. To all theſe their ſight did harme, and it had bene better for them, if they had bene blind as Saule was. He being thus blinded, his companions were forced to take him by the hand, and to lead him into the cittie, which teacheth vs, that they who be nouices in the ſeruice of God, had neede to be guided by others, that they fall into no dangerous ditche.

4. 2. 23. We reade in the ſecond booke of the Kinges, that Ioab the captaine general of the armie of Dauid, gaue a great charge vpon Abner that was the generall of Saule,

Saule, and diſcomfited him, and purſued the victorie egerlie. Ioab had a brother a yong man that was verie couragious and ſwift of foote. He followed Abner who fled, to ſtrike him with a dart that he bare in his hand. Abner beinge aſhamed that a child ſhould purſue him, ſtaide; and oppoſing himſelfe againſt the yong man, thruſt his lance thorough his ſides, and ſo he laie deade vpon the ground. This dead yong man Aſaell, is a figure of the Nouices in gods ſeruice; who hauing boldnes of themſelues to runne after the diuell, thincking to ſtrike him with their good and vertuous workes, he turneth towards them with a terrible temptation, and getting them alone, maketh them to fall into deadlie ſinne. Wherefore fitt it is, that ſuch people ſhould haue ſome to gouerne them in all their workes, that they ſhould not looſe them, nor looſe themſelues. This is euidentlie ſeene by Paul that was led by the hand into the cittie, where he ſtaid blind three daies: in which time he neither eate nor drancke, but remained all this while in prayer.

There was in the cittie a diſciple of our Lord called Ananias, vnto whom God ſpake and ſaid; Goe into the houſe of one called Iudas, and there ſeeke for Saule who maketh prayers vnto me. Saule was well knowne by the Chriſtians for a perſecutor, for which cauſe Ananias ſaid; what Lord, is it fitt and conuenient that the ſheepe ſhould ſeeke the wolfe? He is nowe come with letters and commiſsions to take all the Chriſtians, and to lead them priſoners to Ieruſalem, and wouldeſt thou that I ſhould goe to ſeeke him? thou knoweſt ô Lord the mind of this man. God anſwered, I haue told thee alreadie that thou ſhalt find him at prayer, and if the Lyon praie, he ſhall become a Lambe: goe to him therefore, for he is a choſen and an elect veſſel vnto me. He ſhall beare my name to manie partes of the world, and if hetherto he hath perſecuted me, I will make him to ſuffer more paine and trauell for my names ſake, then anie other. Ananias hearing this, went thither where he was commanded, and entring into the lodging where Saule was, he ſaide vnto him: brother Saule, Iesus Chriſt that apeered vnto thee in the waie as thou cameſt to the cittie, hath ſent me that thou ſhouldeſt receaue thie ſight, and be filled with the Holie Ghoſt, and he laying his handes vpon him, ſodainlie there fell from the eyes of Saule as it were ſcales, and he recouered his ſight. Being raiſed from prayer he was baptiſed, and then he receiued the Bleſſed Sacrament of the Aulter, which did comfort, reioyſe, and ſtrengthen him, aſmuch as before he had bene afflicted, diſcomforted, and diſmaied. Certaine daies he ſtaid conuerſing with the diſciples, talking with them, and ſhewinge all loue and courteſie one toward another. Saule ſaide, how greate was my blindnes that I perſecuted theſe ſo good people? O howe greate is the time that I haue loſt, that I did not converſe ſoner with theſe Angells? O God how much am I bound to thy heauenlie maieſtie,

that thou haſt not made a newe hell to put me into as my ſinnes deſerued, but haſt deliuered me from ſo great an euill by thie mercie? I am like another Dauid, that would haue deſtroyed Naball with all his familie, in the which were manie innocents, but the faire Abigail that met him on the waie, witheld him that he ſhould not imbrewe his hands in innocent blood. I am he whom the mercie of God encountred, and forbad me further to embrewe my hands in the blood of the Chriſtians: I am that yong man Amalakite, that Dauid found in the waie afflicted, and diſtreſſed, whom he comforted, and refreſhed, after which time, he ſerued and ayded him to ouercome his enemies. Soe I, falling to the earth in the midſt of the waie, was comforted by Ieſus Chriſt. Wherfore I am bound to ſerue him, that he maie ouercome the armies of hell by my labour, and induſtrie. I am the wolfe of which the Patriarch Iacob did ſpeake when he bleſſed Beniamin his ſonne. I haue taken the praie in the morning by perſecuting the faithfull; but hereafter I will deuide the bootie among them; for by my meanes manie ſhalbe made Chriſtians, and they ſhall alſo be a meanes, that other ſhall be the ſame. I am the fiſhe that leaped out of the ryuer and made Tobyas afeard; which being taken, helped him in manie thinges. So I that was the feare of Chriſtians, ſhalbe vnto them hereafter an ayde and helper.

Theſe and the like wordes Saule vſed to the great content of the diſciples, who hearkened vnto him, and by their conſent and good liking, he began to preach Ieſus Chriſt publikely, thorough al the Iewiſh Sinagogues (which were not made to offer ſacrifiſe in, for that they did only in the temple of Ieruſalem) and in theſe they did onlie praie, and were inſtructed in the lawe. In thoſe places Saul preached publiklie that Ieſus Chriſt crucified, was the true Meſsias, the redeemer of the world, and the Sonne of God. They that heard it marueiled and ſaid. Is not this the man that perſecuted both Chriſt and Chriſtians? did not he come to take and to impriſon them? Notwithſtanding theſe ſpeaches, he perſeuered conſtant in his purpoſe, to the great good lyking of the Chriſtians, the vnſpeakeable ioye of the Angells, and of Ieſus Chriſt himſelfe. Vnto whome, praie we all humblie, that he that had compaſsion vpon Saule and conuerted him to his faith, would alſo haue compaſsion vpon vs, and turne vs whollie vnto his ſeruice, giuing vs in this world his grace, and in the world to come his glorie. Amen. The Church doth celebrate the feaſte of the conuerſion of S. Paule, on the 25. of Ianuarie, hauing it by Tradition, that this was the verie daie that S. Paule was conuerted: Petrus Caniſius ſaith: that it was in the 35. yeare of our Lorde, in the raigne of Tiberius, and ſo thincketh Vſuardus alſo. Baronius ſaith 36.

The life of S. Policarpus Bishop and Martyr. Ian. 26.

SAint Paule the Apoſtle doth admoniſhe Titus his diſciple, that he ſhould not keepe companie with heretiks, for that, thereof enſueth much damage & harme. This aduertiſement was kept preciſelie by Policarpus the bleſſed Martir, for he could not abide the hereticks by anie meanes. On a time he being at Rome, a great hereticke called Marcion, demanded if he knewe him: yea, I knowe thee (ſaith he) to be the eldeſt child of the deuill. Of this S. Wrote S. Hierome, and Euſebius Cæſarienſis and other authors. Out of whom we maie gather his life in this manner. c. 3. 10.

POlicarpus was the diſciple of S. Iohn the Euangeliſt, and by him was made Prieſt, and conſecrated Biſhop of Smirna; He went to Rome in the time of Pope Anicetus, to be reſolued of certaine doubtes concerning the celebrating of Eaſter. He conuerted in Rome manie heretikes that had bene diſciples of Marcion & Valentinus, and then returned into Aſia to his Biſhoprike, at ſuch time, as Marcus Aurelius Verus, who was called alſo Antoninus, & Lucius Aurelius Comodus his brother were Emperours. Theſe raiſed the fourth perſecutiõ againſt the Chriſtians, the which being rigorouſlie executed in Aſia, came at length vnto Smirna. There was the holie Biſhop Policarpus, who was as much hated of the Iewes and Gentiles (whereof there were manie in that cittie) as he was beloued of the Chriſtians. He was acuſed to the proconſull, who comanded that he ſhould be apreheended. At that time Policarpus was out of the cittie, and remained in a ſolitarie place to flie the perſecution, which he did at the inſtance of ſome of his friendes, but he perceiuing they went to ſeeke him there alſo, met the officers with a cheerfull countenance and ſaid: the will of God be done. Thẽ praied he them that they would reſt a while, and he ſet meat before thẽ. While the officers did eate, he fell to praier, in the which he offred vnto God his life, & all his actions, and deſired his help in this occaſion, and then he went willinglie with them. When he came before the procõſull, he began to ſpeake mildly vnto him, willing him to haue regard to his age, and compaſsion of himſelfe, and that he would adore the gods which the Emperours of Rome did adore, that by this meanes he might eſcape death. Policarpus anſwered, I haue ſerued Chriſt fourſcore & ſixe yeares, and all thinges haue ſucceded wel vnto me, would you haue me now to depart from his ſeruice, when I haue but two daies to liue: it ſeemeth your deſire is not reaſonable. Doſt not thou knowe, ſaid the Proconſull, that with fier I can cauſe thee to be burnt to aſhes? I feare not thie fier ſaid Policarpus, for that ſhall paſſe awaie in a moment; that fier feare I, that ſhall endure for euer, wherein all thoſe that adore your falſe gods ſhalbe burned.

There were preſent many Gentiles & Iewes, who hearing what the holy man ſaid, and how conſtantlie he ſpoke theſe wordes, made an vprore crying aloude, this is he that peruerteth our cittie, and would haue it to adore the God that was crucified, let him be put to death, or otherwiſe we ſhall be all vndone. The proconſull ſeing this great tumult, gaue ſentence that Policarpus ſhould be burned aliue. His enemies reioyſed thereat without meaſure, but chieflie the Iewes, who at an inſtant brought thither great heapes of wood, deſiring that the holie mā might be diſpatched, although the time apointed by the iudge was not yet come. The B. Biſhop was led into the ſtreet, where he put off his owne clothes; the Chriſtians that were preſent weeping, and taking compaſsion on him, Then he made a deuout praier vnto God, giuing him thankes that he was worthie to giue his life for his loue, and that he numbred him among his holie Martyrs. The hangman would haue faſtened him to the poſt with nailes, but the holie Biſhop ſaid; thou haſt no reaſon ſo to doe, for my iudgment is, that I ſhalbe onlie burned aliue. If thou doe it for feare I ſhould run awaie, doubt not of that, for I loue it, and deſire it more then thou thinckeſt. If I haue longed for it all my life, doe not thincke now I haue found it, that I will runne from it. The hangman tyed him notwithſtanding to the poſt with a cord, and kindeled the fier; the flame increaſing came not neere the Saint, but encompaſſed him like a tabernacle, ſo that he ſhone like gold. There came from the fier a ſmell like incenſe, which was perceiued by them that ſtood about him. The executioners ſeing that the fier did not hurt him, wounded him deadlie with dartes whereof he dyed; and ſo he yealded his ſoule to almightie God; his bodie not being ſo much as touched with the fier. After his death the Iewes did erneſtlie perſwade the proconſull not to permit the bodie of Policarpus to come into the handes of the Chriſtians, leſt they ſhould leaue adoring of Chriſt crucified, and worſhip him. This wicked race did not perceiue, that Chriſtians doe adore Ieſus Chriſt after one ſort, and his Saints after another, for Chriſt is adored as God, and his ſaints be worſhipped as the ſeruants of God. The proconſull did apoint that the bodie of Policarpus ſo dead, ſhould be burned to aſhes, but the flame that had ſpared him in his life, would not conſume him after his death, for although his bleſſed bodie was laid in the fier, yet neuertheleſſe the Chriſtians got manie of his bones which were, and ſtil are kept with great reuerence. Likewiſe there is great acount made of a letter that he wrote vnto the Philipians, full of learning and heauenlie knowledge. The Church celebrateth the feaſt of S. Policarpus on the 26. of Ianuarie, being the daie of his martyrdome, which was in the yeare of our Lord 168. by Baronius 169. In the raigne of the aforenamed Emperours Marcus Aurelius, Verus Antonius, and Lucius Aurelius Comodus. The life of S. Policarpe was written at large by Nicephorus in his third booke, from the 30. to the 34. Chapter.

The

The life of S. Iohn Chriſoſtome. Ian. 27.

THere is noe greater anger, then the anger of a woman, ſaith Salomon in Eccleſiaſticus. This ſentẽce was verified in the prophet Elias, who could neuer appeaſe the anger that Ieſabell the wife of king Acab conceiued againſt him, as longe as he liued. The like hapened to S. Iohn Baptiſt and Herodias, who was neuer content vntill she cauſed him to be beheaded; Her anger neuer ceaſed againſt that bleſſed head, vntil she had it in her hand. The ſame thing hapened to S. Iohn Chriſoſtom with the Empreſſe Eudoxia, who was ſo enkindled with anger againſt him, that she was not content to haue thruſt him out of his dignitie, & banished him out of Conſtãtinople, but gaue order that he should be diſcourteouſlie vſed in the place where he was banished, to shorten his life, which came euen ſo to paſſe. But as God did not let Ieſabell and Herodias paſſe without punishment, for that they had perſecuted, the one Elias, and the other Iohn Baptiſt, ſo did not he let Eudoxia ſcape vnpunished, for shortly after the bleſſed man was dead she alſo dyed, and the cittie of Conſtantinople was ſo aſſlicted with tempeſtes and ſtormes from heauen, that it ſeemed the deſtruction and vtter ruine therof was come. The life of this glorious Sainte is collected out of that which is written by Palladius of Helinopolis his diſciple, Simeon Metaphraſtes, Nicephorus Caliſtus, and the Tripartite hiſtorie in this manner. Cap 28

SAint Iohn Chriſoſtome was borne in Antioche, his father was named Secũdus, who was captaine of the horſmen, and his mother was called Anthuſa (which is by interpretation to ſaie Florida) they were both noble, & very rich of worldlie poſeſsions. God gaue vnto them a ſonne which was this Iohn, who was baptiſed by Miletius Biſhop of the ſame cittie. They ſet him to ſchoole, and in his infancie, he heard rethorike of a great Sophiſt called Libanius. By his mothers apointment (his father being dead) he went to Athens, and there he ſtudied Philoſophie, wherein he profited verie much, then returned he to his countrie, and for that it was the cuſtome at that time, that the doctors of the lawe ſhould not plead in matters of great importance (but the orators ſhould exerciſe that office as being more practiſed in the art of eloquence) Iohn being an excellent Rhetorician, began to pleade ciuill cauſes, and controuerſies of importance, but after conſidering the vexation and trouble thereof, he vtterlie forſooke it, with intent to applie himſelfe altogether to the holie Scriptures. He ioyned himſelf to Miletius Biſhop of Antioche, a learned man and of holie life, whoſe diſciple he was three yeeres, in which time he came to be an excellent diuine; afterward he had a deſire to forſake the world and to enter into religion, and therewith he acquainted his mother, who

vſed manie erneſt perſwaſions to him not to take that courſe ſaying: My ſonne, thou ſeeſt what trauailes I haue borne from the death of thy father till now, I haue had no other comfort but thee, tarie till death cloſe mine eyes, and then do as thou thinckeſt good. Be not thou the occaſion to ſhorten my daies, by leauing me alone, leaſt the ſhort time I haue to liue be repleniſhed with griefe and ſorrowe. Is it not inough that I beare the ſorrowe of my widowhood, but that thou being my ſonne, and bound to comfort me, wilt afflict me more? Chriſoſtome was contented for a while to be obedient to his mother in pittie toward her, but ere long ſhe dyed, and he was then at libertie to doe as he would. He deferred not long to doe that that he entended; for hauing cauſed the funeralls and exequies to be celebrated and deuiding his goodes, part vnto the Churches, and part to poore men, he entered into religion. There he ſtaid foure yeeres, to the greate increaſe of himſelfe in vertue, and alſo other religious men of his couent, to whom he was an example and paterne of vertuous life.

Iohn deſired greater perfection, wherefore he departed from the monaſterie (but yet with his habit and with the lycence of his ſuperiour) & went to dwell in a deſert, hauing choſen a caue for his principall lodging. There he remained two yeares, in which time, he neuer ſawe anie humane creature. In that place his exercile was either reading of the holie Scripture or prayer. Alſo he tamed his bodie with great penance, which was the cauſe that he fell ſicke, whereby he was enforced to forſake this life and to returne vnto Antioche, where he was receiued with ioye of all the people, for that his holie life was knowne vnto all men. He was deareſt to Miletius his maſter, who made him deacon, that he ſhould preach vnto the people, in which office Iohn continued fiue yeeres (the people running vnto his ſermons, as if it had bene vnto an Apoſtle) to the great profite of ſoules.

It came to paſſe that Miletius went to a Councell that was holden at Conſtantinople, where he dyed of ſicknes. Aſſoone as Chriſoſtome vnderſtood of his death, he returned to the monaſterie where he firſt was, for that he doubted the people would giue him the adminiſtration and charge of the Biſhopricke of that cittie. Flauianus was made Biſhop thereof, who was a holie and a zealous man. When he came to Antioche from the Councell where he was elected, vnderſtanding that Chriſoſtome was retired into the monaſterie, at the importunat requeſt of the people, he went vnto the monaſterie, and one while with praiers another while ſhewing him what good ſeruice he ſhould do to God in preaching, obtained at the laſt of him (although with much adoe) to returne into the cittie, and then the ſame Biſhop made him Prieſt. It came to paſſe, that on the daie that Chriſoſtome ſhould take that holie order, at the time the Biſhop laid ouer him his hand to giue him his order, all the people to their great wonder, ſawe a white doue ſit downe vpon his head. Twelue yeeres he exercued the

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office of Prieſt in Antioche, preaching and conuerting ſoules, and in doing miracles, one of the which was this. The preſidēt of the cittie attainted with the hereſie of Marcion, had his wife ſicke of the collicke, which put her to incredible paine, and ſhe could get no remedie thereof. The preſident determined to cauſe her to be caryed in her bed, into the Church were Flauianus the Biſhop was with Chriſoſtome, and ſo it was done, ſhe hauing in her companie manie people. The Biſhop and Chriſoſtome coming to them, Chriſoſtome tooke the preſident by the hand, and ſaid vnto him; why do you come to demand ayde of the Church, to which you be enemies? Looke for no help at Gods handes for that you perſecute him. The preſident and all the companie anſwered mildlie to this reproof and ſaid; Their errour was not their fault, but the fault of their parents that had inſtructed them in this beleif, neuertheleſſe, they deſired him that he would praie to God to giue health vnto this woman, for if ſhe were healed they would procure to ſaue their owne ſoules, and would forſake the hereſie of Marcion, and receiue the Catholike doctrine of the vniuerſall Church. When Chriſoſtom vnderſtood their minds, he cauſed them to bring thether holie water, and ſaid to the Biſhop. Make the ſigne of the Croſſe, and ſprinckle the ſicke woman therewith, which being ſo done, the woman was made whole to her great comfort, the ioye of her husband and al the company, who with one voice yealded infinit thancks to Ieſus Chriſt.

About that time Nectarius Archbiſhop of Conſtantinople departed this life. Manie there were that laboured to be placed in that dignitie, aſwell by themſelues, as by friendes; yet, for that the learning and holy life of Chriſoſtome was famous thorough the countrie, he not labouring for it, was choſen and elected Biſhop, and preferred before manie that made great ſuite. The Emperour Archadius wrote the newes of the death of Nectarius, and of the election of Chriſoſtome vnto Flauianus, charging him alſo that he ſhould ſend him with all ſpeed vnto Conſtantinople. Flauianus gaue him the Emperours letter in his hand, and when he had read it, he ſhewed ſignes of diſcontent and griefe ſaying; that he was neither fit nor worthie of ſo great a charge. Flauianus alſo ſeemed to be ſorowfull, yet he comforted him that he ſhould remember that this thing was done by God, for the good of manie ſoules, and although he was ſorrie alſo for his departure, yet he took it to be the beſt, and deſired him to go with all ſpeed to Conſtantinople, and to obey the Emperour. When this was knowne in the cittie, all the people went to armes ſaying, we will all looſe our liues before we let him depart. The Emperour was certified of this mutinie which the people of Antioche made, which cauſed in him a greater deſire to haue Chriſoſtome, wherefore he wrote to Aſterius gouernour of the Eaſt, charging him by ſome meanes to get Chriſoſtom out of their handes. Aſterius receiuinge this charge, called Chriſoſtom vnto him, faining that he had matters of great importance

portance to impart, as he was before time accuſtomed to doe. The people of Antioch not perceiuing this deuiſe, let him depart out of the cittie freelie. When Aſterius had him in his power, he deliuered him vnto the Emperours meſſengers, who with all ſpeed conuayed him to Conſtantinople. If the people of Antioche were diſpleaſed for that they had loſt Chriſoſtom, the people of Conſtantinople, reioyſed exceedinglie for that they had gotten him.

This new prelate being come into the cittie, he was conſecrated Biſhop by Theophilus, although againſt his will, for he would haue had one of his owne prieſts preferred to that dignitie, ſo that he remained ſome what diſcontented with Chriſoſtom, which increaſed when he was acquainted better with his vertuous life. Aſſoone as the new Biſhop was conſecrated, the Emperour and all his court did viſitt him, and Iohn ſpoke vnto him verie confidendie and ſaid: He had taken this charge and dignitie vpon him, more to obeye God, then to fulfill his owne deſire, and this was one of the thinges that he moſt feared, aduiſing the Emperour to beare himſelf iuſtlie in gouerning the Empire, for if he failed ought therin, he would boldie reprehend him, as Nathan the prophet did Dauid. The Emperour took in good worth theſe ſpeaches, and found thoſe thinges to be trewe which were ſpoken before of Chriſoſtome. Then he departed, aſſuring him that he would alwaies account of him as of his father. The bleſſed Biſhop gouerned his Church as wiſelie and as diligentlie, as euer anie prelate did, either before or after him; and although his moſt principall care was, for the direction of matters within the cittie, yet was he not therefore negligent to prouide for thinges neceſſarie and fitt out of the cittie. He vnderſtood that Phenicia remained ſtill in the ancient Idolatrie, and for that he would not comitt this buſines to anie other, he went thither in perſon, accompanied with manie people which the Emperour ſent to attend on him: and as Moſes in zeale did throwe downe the calf that the people adored, ſo he broke in pieces all the Idolls of that Prouince. Hauing built ſome Churches and founded ſome Monaſteries in that country, and left ſufficient cõpanie of prieſts and religious men, that ſhould inſtruct that barbarous natiõ in the Catholique faith, he returned to Conſtantinople. He ſent alſo of his Prieſts to preach the faith vnto the Tartarians, who by their good example might moone them to leaue their ſauage faſhions, and by receauing baptiſme, be brought to liue a Chriſtian life. There was in the Orient certaine hereticks Marcioniſts, wherefore he ſent thither certaine religious men to extirpate and roote out that wicked cockle. In the Emperours hoſt were Frenchmen, of which many were atainted and infected with the hereſie of Arrius: for thoſe he prouided a ſeuerall Church wherein he placed Catholique Prieſtes, which preached to thoſe people in their ſonnes of warre. This his diligence did much good, for manie of them were conuerted from their hereſie. Sometimes the Biſhop went himſelf to the ſermon, and gaue vnto

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the prieſtes certaine important reaſons and arguments which they ſhould preach vnto thoſe people in the french tong.

The Emperour had in his court a captaine which was a Goth and an Arrian heretick. He with great ſuit deſired the Emperour, that he would graunt him a Church, in the which all they that were of his opinion might meet together, & ſaie their ſeruice after their owne maner. S. Chriſoſtome reſiſted this man verie boldly. Then ſaid the captaine before the Emperour, that the ſeruice he had done to the crowne Emperial, deſerued ſo much fauour. Chriſoſtome anſwered him, if thou haſt ſerued the Emperour faithfully, his maieſty hath rewarded thee bountifully, for when thou cameſt to ſerue him thou waſt poore, & of ſmale account, & now thou art rich, and highelie regarded in all the Orient, therefore he is nothing in thy debt. The captaine had not a word to ſaie, but taking leaue departed, & aſſembled many people, in the maner of rebellion, and this warre did trouble the Empire verie much. When Chriſoſtome perceiued how thinges ſtood, he went well accompanied to Gaina the captaine, who much wondring at the conſtancie of the bleſſed Biſhop, remained confounded; Gaina went to meet him with great humilitie, & kneeling before him, required his hād to kiſſe, which he laid vpon his eyes & cauſed his ſonne to do ſo likewiſe. They ſtaid there manie daies together, & before the Biſhop departed from him, he concluded a peace, and reduced him & the people to the Emperours ſeruice. Although the bleſſed Prelat had other buſineſſe, and of great importance, yet he neuer left his courſe of preaching to the people. To his ſermons came ſo manie that it ſeemed impoſsible they ſhould all heare; euerie one remained ſatisfied with his doctrine and affectioned to the ſeruice of God, yea ſome were mooued to giue large almes, to frequent the ſacraments, to be continually in praier, to reduce themſelues to be modeſt, and mortified in their liues.

This good Prelate was verie affable, & pleaſant in his ſpeach, and willingly would heare anie man (that would, or had need) to ſpeake with him. Nothing could diſcontent him more, then to goe to a feaſt or banquet, or to haue anie people at his table; for he thought all the time that was ſpent therein was loſte. He vſed to ſaie, that halfe an houre was too much to ſpend at a meale. He was alſo diſpleaſed with thoſe that vſed ſuch faſtīgs, for from his child hood he had bene alwaies abſtinent. His feaſt or recreation was reading of holie Scripture, but eſpecially the Epiſtles of S. Paule. He had a deſire to write vpon thoſe Epiſtles, but long before, he made his praier vnto God, deſiring him, that his expoſition might be according to the meaning that the Apoſtle had when he wrote them, and ſurely God graunted his petition.

It hapened at that time, that a noble gentleman of Conſtantinople was vniuſtly accuſed vnto the Emperour, for which cauſe he fled out of the cittie. Afterward he deſiring to haue his innocency knowne vnto the Emperor, and that he

might returne vnto his fauour, thought the good will of Chriſoſtome would preuaile much: wherfore he returned ſecretlie into the cittie, and came by night into the Biſhops houſe, and ſpeaking with Proculus the chamberlaine, deſired him to bring him to the ſpeach of the Biſhop. Proculus went to the chamber doore, and looking thorough a chinck ſawe the Biſhop wryting, and a man of authoritie to ſtand by him, which ſeemed to indite vnto him what he ſhould write. Proculus wondred much ſeing one in his cõpanie, for that he knew there had none come in, as alſo he marualled to ſee the Biſhop wryte that which it ſeemed the other told him. He ſtaid to ſee the end hereof, & looking often thorough the clift, ſeing that it was paſt midnight, he ſaid to the Gentleman; that he could not ſpeake that night with the Biſhop, but willed him to come againe another time. The Gentleman returned the next night, and the ſame hapened againe. Wherefore he thought the chamberlaine had brought in ſome other to ſpeak with the Biſhop & excluded him. Proculus ſware that he had neither letten, nor ſeene anie partie to go in, & becauſe it was now break of daie, he willed him to come againe the third night, and he promiſed to keep the chamber doore that none ſhould enter. When euening came the Gentleman returned, ſo they came both to the dore & looked thorough the clifte, & ſawe the ſame that they had ſeene the other nightes; Proculus ſaid: depart for to night, to morrowe I will certifie him of your coming, and will know what his will is concerning you. In the morning Chriſoſtome was the firſt that ſpoke to Proculus and ſaid, how chanceth, it that none did viſit me theſe three laſt nightes paſſed? If anie haue come to me and you haue denyed them to enter, I tell you plainlie, I like not of it. If anie haue buſines to ſpeak with me hereafter, let them come in, for the dores of the Biſhop ſhould be euer open to all that haue buſines. Then ſaid Proculus, Sir. theſe three laſt nightes there came to ſpeak with you a man much afflicted, and diſconſolate, but for that I ſawe you buſied, I let him not come in, although each time, he ſtaied paſt midnight. With whom was I buſied ſaid Chriſoſtom? Then ſaid Proculus, I ſawe an old man that was bald, and I know not who he was. Chriſoſtom much marualled thereat, and demanded of him the the markes of the perſon that he ſawe. Proculus ſaid. It was an old man with a bald head, and a long beard, and was much like an image of S. Paul that hangeth before you, and which you looke often vpon when you wryte. Hereby the B. Biſhop vnderſtood the miſterie, and that God would by this make him to vnderſtãd, that he had graunted him his petitiõ. He bad Proculus to go a while out of his chamber, and falling on his knees, he yealded God thanckes for the grace he had beſtowed on him. After that he appointed Proculus to call the gentlemã to him, and hauing heard his caſe, he followed his ſuite, and brought him into the Emperours fauour againe. Hauing ended the worke he publiſhed it, that all might reade it, and take profitt by his ſtudie.

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This good Biſhop was verie courteous to them whom he knewe were deuout or ſerued God, and cheefelie to prieſtes. On the other ſide he was rigorous to them whom he knewe did not liue according to the Eccleſiaſticall conſtitutions, and ſuſpended them out of the Church, and ſometime excommunicated them. Hereof it came, that manie of them hated him, and ſaid, that he was terrible of nature, and ſo implacable that they could not liue with him.

After this it hapened, that a counſellour of eſtate, perſwaded the Emperour to make a lawe, that none ſhould haue the priuiledge or benefitt of Sanctuarie in the Church; and this he ſaid he did, for that manie truſting therein, did comitt enormous offences. Chriſoſtome would not conſent to this by anie meanes, neuertheleſſe, the Emperour publiſhed the lawe againſt the will of the Prelate. It hapened within a fewe daies after, Vtropius that had giuen this counſell comitted ſome great fault, and fled to the Church, in the which the Biſhop would not defend him, but alſo in a ſermon that he made publicklie, ſpoke many thinges againſt him, and in particuler ſaid: that the Church ought not to defend him, ſince by his meanes a lawe had bene made againſt the liberties and immunities thereof. At laſt the Emperour tooke him out of the Church, & put him to death. This cauſed Chriſoſtome to fall into the diſlike of manie lue men, but cheiflie of the courtiers.

Another like thing hapened alſo. There was in Conſtantinople, a man verie rich in money who was called Theodoricus, and the Empreſſe ſought an occaſiō to get it away frō him: while ſhe deuiſed how to compaſſe it, Theodoricus had notice of the verie night it ſhould be done. Wherefore he gaue the greater part of his goodes to the Church, to the intent, they ſhould build an Hoſpital for the reliefe of poore men. The Empreſſe heard of it, and would haue hindred this good worke. Wherupon Chriſoſtome went vnto her and ſaid: Theſe goodes were giuen for the ſeruice of God, and if ſhe ſhould take them awaie, ſhe might be aſſured that ſhe ſhould render a ſtraight account for the ſame. Vpon theſe wordes the Empreſſe left the goods, but ſhe conceiued great indignation againſt the Biſhop; which was alſo increaſed, by a deſire ſhe had to the poſſeſſions of a widowe called Callitropia, who deſired Chriſoſtome to defend her. The Empreſſe entred vpon the landes of the widowe by force, wherupon, Chriſoſtome gaue her to vnderſtand, that ſhe muſt reſtore to the widowe her liuing: but to ſmale purpoſe was the admonition of this good prelate. The Empreſſe going vnto the Church vpon the daie of the exaltation of the holie Croſſe, the Biſhop ſhut the dore againſt her, and would not ſuffer her to enter in, taking her for an excommunicat perſon; and although they that were in the cōpanie of the Empreſſe would haue vſed violence, yet they could not, for Chriſoſtome would not ſuffer her to enter neither then, nor at anie time after, vntill ſhe had reſtored the vineyard & poſſeſſions that ſhe had taken from the poore widowe, ſo that Eu-

doxia the Empreſſe, increaſed in indignation againſt him.

Other prelates who were vicious and of euill life (of whom the cheife was Theophilus Biſhop of Alexandria) hated him, and furthered the Empreſſe in her malice. All theſe aduerſaries of Chriſoſtome aſſembled together in Chalcedon, to hold a Councell againſt him, and from thence they paſſed vnto Conſtantinople; where being aſſembled they cyted Chriſoſtome to appeere perſonallie, to anſwere certaine articles to be laid to his charge. He conſidering that all the prelates were his enemies, and that they were not lawfully aſſēbled, nor had obſerued the lawes that ought to be obſerued in calling ſuch Councells, would not appeere perſonallie, but ſent certaine of his prieſts as his proctors, that ſhould yeald a reaſon why he did not appeere in perſon: as namely, for that the Councell was not lawfullie aſſembled. The prelates without anie other conſideratiō, did beate and impriſone them, and without further debating they condemned Chriſoſtom to be baniſhed, onlie for that he did not appeare. They went vnto the Emperour, and made ſo ſmooth a tale, that he confirmed their Iudgment, and conſented that Chriſoſtom, ſhould be baniſhed: not once looking to the malice of their mindes, nor thincking of the innocency of the partie condemned; nor how much himſelfe was bound vnto him. The people made an vproare, & would not by anie meanes conſent that their Paſtor and Biſhop ſhould be exiled. When Chriſoſtome vnderſtood the determinatiō of the Emperour, doubting ther would ſucceede ſome great ſcandall if he ſtaid an obeyed not: deliuered himſelfe vóluntarilie into the handes of thoſe that ſhould lead him into exile: firſt he comforted his friendes, who well perceiued that he ſuffred theſe wronges vniuſtlie, and then he wrote the truth how thinges had paſſed, vnto the Biſhop of Rome. The bleſſed Biſhop went by ſea, to a place called Prenetum, in the month of Maria Maior.

The people were left afflicted, for the abſence of their Biſhop, and weere ſo mooued with indignation againſt them that had procured his baniſhment, as if they had not ſpedilie fled to haue ſaued themſelues, they had bene in danger of their liues, ſuch was the furie of the people. A fewe daies after, there was a great earthquake in the cittie, which threwe downe part of the Emperours pallace; euerie one talked openlie, that this happened for the vniuſt ſentence that was giuen againſt the good prelate. The Empreſſe her ſelfe all aſtonied, deſired the Emperour to reuoke him from exile, which ſhe eaſily obtained, for he was in a maner compelled to conſent to their iudgment. Withall ſpeed poſtes were ſent with this meſſage, whereupon he returned to Conſtantinople. Before he entered the cittie, he deſired that a newe Councel might be gathered, wherein he might be cleered, euen as he had bene condemned by the former. But ſo great were the entreaties of the Emperour and the Empreſſe, who excuſed themſelues of their former error, and likewiſe the people were ſo deſi-

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rous to heare the voice of their Paſtor (that he ſhould not ſtaie till the Councell was gathered) that Chriſoſtom ouercome by ſo manie entreaties, entered the cittie, and began to exerſiſe his office againe. While he was in baniſhment he had bene much diſeaſed, yet for all this he continued in his zeale, and ſeruice of God, and reproued ſharply all thoſe thinges that ſeemed vnto him to be euill.

The courtiers making great tryumphes in the cittie, made a ſtatue of the Empreſſe, and before it they ran with launces, and made manie other ſhowes. This ſtatue was of ſiluer, and was ſet neere vnto the Church of Saint Sophia, vpon a piller of red marble. This ſeemed to Chriſoſtome to be no other thing but Idolatrie, and he thought it was a diminution of the honor of God, and whileſt the prieſts ſong diuine ſeruice in the Church, they were diſturbed with theſe prophane plaies. He zealouſlie (as he was wont) reproued the abuſes of the people, and eſpeciallie this aboue named, which he accounted to be a moſt groſſe abuſe. When the Empreſſe had notice of this, ſhe was enkindled with greater indignation againſt Chriſoſtom then before, and laboured to gather a Councell againe, once more to thruſt the good prelate out of his ſeat. For this cauſe ſhe wrote to the Biſhops that had bene on her ſide, and eſpeciallie to Theophilus the principall of them, who for his owne part fearing the furie of the people (whom he had hardlie eſcaped before) would not go himſelfe, but in his place ſent three Biſhops his ſuffragans, with a Canon of a Councell which ſome heretickes had made againſt S. Athanaſius, in the which were decreed; that if anie Biſhop was depoſed from his dignitie by a Councell, whether iuſtlie or vniuſtlie, he ſhould not gouerne his Biſhoprick anie more, except he were admitted by a Councell; and whoſoeuer did the contrarie ſhould not be admitted to defend himſelfe. The enemies of Chriſoſtome, preſented this Canon to the Emperour and in his defence ſaid, that this Canon was of no Councell but of a conuenticle or aſſemblie of heretickes, and therefore was not of force or authoritie. The Empreſſe laboured aſmuch as ſhe could that Chriſoſtom ſhould be baniſhed the ſecond time, which when he vnderſtood, he went into the pulpit, and preached publiklie vnto the people that his famous homilie which beginneth. Behold a newe Herodias daunceth, behold a newe ſhe ſheweth her furie, and laboureth to cut of the head of Iohn Baptiſt the ſecond time. When the Empreſſe vnderſtood this, ſhe was almoſt mad with anger and indignation, & laboured openlie not onlie to haue him baniſhed, but alſo to haue him killed. Yea, the Emperour was alſo verie much offended with him for theſe wordes. Wherefore the enemies of Chriſoſtom taking occaſion ſaid much euill of him, exhorting the Emperour to baniſh him, and they would take the charge therof vpon their ſoules.

Within fewe daies, there fell manie principall feaſtes, and the Emperour for-

bore to communicat with Chriſoſtom as if he had bene an heretick, and forbad him to vſe his functiō publiklie. Eaſter eaue came, in which they vſed to baptiſe the Catechumens, of which manie were aſſembled in the place where the Biſhop was kept vnder comand, being deſirous to be baptiſed of him. They had alreadie begun the ceremonies of the Sacrament, and they that ſhould be baptiſed where vncloathed; whē on a ſodaine came many armed ſoldiers ſent by the Emperor, who not tarying till the naked perſons had clothed themſelues, bet them awaie ſo, that ſtriking and wounding them, they mingled their blood in the fontſtone with the water. There was ſuch an vproare and tumult in the cittie hereupon, that the Emperor, inſtigated by the wicked people that perſecuted Chriſoſtom, confirmed and ſubſcribed to the ſentence of his baniſhment; which being made knowne vnto the B. Biſhop, he was not troubled nor ſhewed anie ſigne of diſcontent, but that he left ſo manie ſoules in manifeſt danger of perdition. Taking leaue of his friendes and embracing them, he recomended to them the feare and loue of God, and obedience to their prelate that ſhould ſucceede him, for they ſhould ſee him no more. His friendes moued with thoſe ſpeaches fell at his feete and wept. Chriſoſtom departed from them in ſecrett manner, being imbarked for the place of his baniſhment.

The ſame daie that Chriſoſtom departed from Conſtantinople, a fire iſſued from the pulpit where he vſed to preach, which tooke hould of the top of the Church and from thence paſſed to the Emperors pallace; and although betweene the Church and the palace was a good diſtance, and manie houſes, yet the fier touched none of them, but onlie the Church and the Pallace, which it burned verie ſore. Vpon this occaſion the enemies of Chriſoſtom renewed their crueltie againſt them that defended him ſaying: that they had cauſed this fier and for this manie of them were put to death. Moreouer manie were put in priſon daily aſwell men as wemen, for that they defended Chriſoſtom, and murmured at them that were the cauſe of his baniſhmēt. From ſome they took their goodes, ſome they put to ſhamefull and ignominious puniſhments, and yet for all this there were ſtill more Iohaniſts (for ſo they called them) that took part with Chriſoſtome. It cannot be expreſſed when he came to the place of his exile, what trauailes and afflictions he endured; The ſoldiers that conducted him were comanded not to ſtaie in anie place, but that they ſhould make him endure ſo much affliction and turmoile, as might bring him to his ende, and ſo it came to paſſe. Laſtlie in Armenia in the vtmoſt borders of the Romane Empire, and among people that were Idolaters there he ſtaide, ſometime preaching vnto them, ſometime doing miracles and curing ſicke folke, ſo that manie were conuerted to the faith. Such was his ordinarie exercite in euerie place where he went, yet did he not therefore forget to write ſometimes vnto his friendes, exhorting them to ſerue God, and to ſuffer willingly affliction in this life for the loue of him.

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The baniſhment of Chriſoſtom came to the knowledge of Pope Inocent of which he was certyfied by the ſaint himſelf, but not ſo largelie as he heard it afterward; He hauing conſidered the matter well, and written and receiued anſwere from the Emperor Archadius, at the end he declared that the ſentence giuen againe Chriſoſtome was vniuſt, and he reproued the Emperor ſharplie. Then he wrote to the Church of Conſtantinople & comanded, that they ſhould accept nor receiue no other prelate but Chriſoſtom as lōg as he liued. He wrote alſo to the ſame Chriſoſtom comforting him, and aduiſing him to ſuffer gladlie for Gods loue. Then he apointed a Councell to be aſſembled at Theſſalonica, to proceed againſt Theophilus, and againſt the other prelates that had vniuſtlie condemned Chriſoſtom. But for that he dyed ſhortelie after, the Councell took not effect. The death of Chriſoſtom was in this maner. The ſoldiers cauſed him to trauaile continuallie from one place to another, and he being of a weak conſtitution was brought to ſuch infirmitie, that it ſeemed he was verie neere his death. Trauailing on the waie, at euening they came to a litle Church of an holie Saint called Baſiliſcus in the ſame contrie of Armenia. Chriſoſtom being before the aulter at his praiers, the Saint apeared and ſaid vnto him; brother Iohn, to morrow we two ſhalbe together in one place. The bleſſed Biſhop vnderſtood that his death was nere, wherfore talking with ſome of his ſeruants, and ſome Prieſtes that alwaies followed him, he certified them of his death. The next daie, he receiued the bleſſed Sacrament, and perceiuing a mortal feuer encreaſing on him, he made the ſigne of the holie Croſſe and praied; and in this manner he yealded vp his ſoule vnto almightie God, the 14. daie of September. The ſame daie at Conſtantinople fell ſuch a great ſtorme of haile, that manie thought the cittie would haue bene vtterly deſtroyed. Shortely after dyed the Empreſſe Eudoxia. See Baronius Ann. 304. and 307. who ſaith ſhe died 3. months after, miſerably.

Sixteene yeeres after the death of Chriſoſt: the Emp: Theodoſius ſonne vnto Archadius that baniſhed him, cauſed his bodie to be brought to Conſtantinople, where it was receiued with great worſhip and veneration; and this was on the 27. of Ianuarie, On which daie the Church celebrateth his feaſt. A long time after he was tranſlated vnto Rome, and buried in the Vatican, but his ſoule enioyed the reward of his trauailes, the which was ſuch, and ſo great were the good workes and ſeruices that he did, and euerie day is done by the meanes of his wrytinges which he left, that thorough this occaſion manie ſoules are ſaued. His doctrine is ſound, certaine, and ſecure, and we maie be aſſured, that he hath a principall, and an eſpeciall place in the kingdome of heauen. His ſtile was elegant, graue, and ſweete, and it was as a ſhoure of gold, for the which he is called Chriſoſtomus, which is by interpretation, Golden mouth; His reaſons, documents and doctrine, that iſſued from his mouth were as a ſhoure of gold indeed,

deed. Simeon Metaphraſtes writeth of him that after he was baptiſed, there was neuer heard the leaſt lye to come out of his mouth, he neuer gaue occaſion to anie man to ſweare, hs neuer tolde anie leaſing, he neuer curſed anie creature, he neuer ſpoke idle word, he would neuer ſuffer anie in his preſence to ieſt, ſcoffe, or to murmure, he dyed in the yeare of our Lord, 407.

The ſecond feaſt of S. Agnes. Ian. 28.

SAlomon in the booke of Wiſdome ſpeaking of the death of good men ſaith. To the eyes of the ignorant it ſeemeth that the Saints do dye, but they remaine in peace; as if he had ſaid. Though the ſoolishe thinck that the good and the euill be in the ſame eſtate at their death, neuertheleſſe they are deceiued, for betweene them there is verie great difference: the reaſon is, becauſe the euill they dye, to dye, and the good they dye, to liue. The euill men the daie that they die begin their true death, & the good men the daie of their death begin their treewe life. This is prooued by the example of S. Agnes, of whom S. Ambroſe writeth in this manner.

THe Father and the mother of S. Agnes with their other kinsfolke, were watching in praier one night (as they vſed to doe oftentimes) and continued in lamentation for her death. One time ſhe apeared vnto them very beautifull and glorioufflie, acompanied with manie virgins, and comforted them with theſe wordes; My Father and my brethren, be aduiſed, do not lament nor ſorrowe for me as though I were dead, for I am aliue in the companie of theſe holie damoſells, and I ſeruе him whom I loued with all my hart when I was in the world, and I am of him fauoured and loued. Then the Saint vaniſhed awaie, and they all remained comforted.

After this it hapened, that Conſtantia daughter to the Emperor Cõſtantinus, had a ſore Fiſtula which was incurable, and although ſhe was not a Chriſtian, yet ſhe went to the ſepulchre of S. Agnes, for ſhe heard ſaie that manie ſicke folk in that place had recouered health. While ſhe remained there in praier, ſhe fell a ſleep, and it ſeemed to her ſhe heard a voice which ſaid: Conſtantia be conſtant, beleeue in Ieſus Chriſt the Sonne of God and thou ſhalt be whole. Whereupon ſhe was not onlie made a Chriſtian as S. Agnes gaue her counſell, but alſo built a ſumptuous Church in the ſame place in honor of S. Agnes. In memorie of theſe thinges, the holie Church celebrateth the feaſt of this ſaint the ſecond time, eight daies after the daie of her Martyrdome, which is vpon the 28. of Ianuarie. This apparition of S. Agnes to her father and mother, was in the yeare of our Lord 304. and in the raigne of Dioclesianus.

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FEBRVARIE.

The life of S. Ignatius Bishop and Martyr. Feb. I.

THe Apoſtle S. Paule ſpeaking of the torments of the Martyrs, whereof he himſelfe had ſome experience, ſaith. We are made a ſpectacle to the world, and to Angells, and men. *Which is, as if he had ſaid. The gentiles celebrating their feſtiuall daies, did vſe to caſt the condemned men to be deuoured of wild beaſtes in an Amphitheatre, in which place they put many Chriſtians to be deuoured in the ſight of all the people: who tooke pleaſure to ſee this ſight, although it was both crewell and bloodie: and the Angells alſo reioyced to ſee with what courage the Martyrs ſupported theſe torments for the loue of Ieſus Chriſt. One of them in whom this ſentence was verified was S. Ignatius, who was torne in pieces by Lyons in the ſight of all the people of Rome, vpon a certaine feſtiuall daie. His life was written by Metaphraſtes after this manner.* 1. Co. 4. 9

TRaiane Emperour of Rome hauing obtained a great victorie againſt the Scithians (a fierce and cruel natiō) made a glorious triumphe. He thought himſelfe much bound vnto the gods, for ayding him herein: and ſeing the Chriſtians were of a contrarie profeſsion, and would not onlie not honour them as gods, but alſo procured that manie abandoned their ſeruice, he perſecuted them, aſſuring himſelfe that for this they would ayde him to obtaine greater victories. He made edicts and proclamations thorough all the landes and prouinces of the Empire, that the Chriſtians ſhould be taken, and if they would not adore the Idolls, they ſhould be tortured and put to death: then began a moſt grieuous perſecution againſt the Catholicke Church. It hapened Traiane being preſent in Antiochia, and giuinge direction for the warre againſt the Perſians, that Ignatius was Bishop of that cittie, who according to the opinion of Metaphraſtes and other authors, was the child that Ieſus Chriſt called vnto him when he perſwaded the diſciples to be humble ſaying: *Except yee be as this litle child, you cannot enter into the kingdome of heauen.* This hapened in the beginning of the life of Ignatius, which was a demonſtration of the end that he ſhould make. After that Ieſus Chriſt aſcended into heauen, Ignatius kept in the companie of S. Iohn the Euangeliſt, and was his diſciple, and in the companie of S. Policarpus who was Bishop of Smirna and Martyr. Ignatius was ſo towardly in vertue, being guided by his maſter, that he was by him made Prieſt, and after conſecrated Bishop of Antiochia, and was the third after S. Peter

that gouerned that Chuch, which he diſcharged with great care and diligence. His principall entent and deſire was, the conuerſion of ſoules from gentilitie to Chriſtianitie.

While that Traiane was in this cittie, he was certified of him, and comanded that he ſhould be brought before him. Being come he ſaid vnto him; Art thou the man that ſetteſt ſo light by our imperiall comandements, and forbiddeſt our immortall gods to be adored, draweſt their ſeruants from their worſhip, and bringeſt them to do diuine honour, and to hold for God, a man that was crucified? Ignatius anſwered I am the man that hath done all theſe thinges. It greiueth me much that you call thoſe gods which be ſtocks and ſtones; ſeing there is but one God creator of heauen and earth, and his Sonne Ieſus Chriſt, whoſe kingdome ſhall haue no end. If thou (O Cæſar) wilt adore him, be aſſured that thy kingdome, thy ſcepter and crowne, will be more eſtabliſhed and confirmed; Leaue theſe ſpeaches ſaid Traiane; and if thou wilt doe that which ſhalbe acceptable to me, ſacrifiſe to our gods, ſo thou ſhalt be my friend, and the high prieſt of Iupiter, and I will enrich thee with great reuenewes, and aduance thee to honor. Ignatius ſaid, it would be a goodlie change indeed for me that am a prieſt of the liuing God, and that offer ſacrifiſe to him dailie vpon the holie Aulter, to become a prieſt vnto the dyuell. Knowe this (O Cæſar) that not onlie thy promiſes and large offers, are not ſufficiet to drawe me from my reſolution, but alſo if thou be determined to throwe me to the wild beaſtes, or to Crucifie me, or kill me with the ſword, or with fire, neither are theſe, nor all the tortures thou canſt deuiſe to inflict vpon me, ſufficient to mooue me to leaue the worſhip of the true and liuing God, and to adore theſe falſe gods.

The prieſts of the Idolls were preſent at theſe ſpeaches, who ſaid vnto Ignatius. What meaneſt thou, thou impudent foole? We call Iupiter and the other gods immortall; and do not like thee, who confeſſeſt that thy God was crucified on the Croſſe. By this Ignatius tooke occaſion to ſcoffe and deride their godds; and with all to inſtruct them in the faith, and ſaid. The God which I adore both was, and is immortall; but he was made a mortall man for the ſaluation of mortall men; He dyed voluntarilie and was buryed, but withall we alſo confeſſe, that he roſe againe the third daie by his owne power, & aſcended into heauen, and opened the gates which were ſhut by ſinne, that men might enter therein, wherein all they that do obſerue his lawes, and confeſſe him for God do enter. You cannot ſaie ſo by anie of your gods, for it is well knowne that they were moſt vicious men, and knowne for ſuch vnwillinglie dyed, agreable to the liues they led before. The ſepulchre of Iupiter is in Cãdia, Eſculapius was killed with an arrowe; the aſhes of Venus are ſhewed in the Ile of Paphos. Hercules caſt himſelfe into a great fire & was burned. This being true as euerie man knoweth it is, I knowe not by what reaſon you can call them immortal, nor for what

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cauſe you ſhould be offended that I call them dead gods. The Emperor hearing theſe words, would not haue them reaſon anie more, doubting leaſt it might turne to the reproach and ignominie of his gods, and to the glorie and honor of Chriſt the God of the Chriſtians. He therfore comanded that Ignatius ſhould be thruſt into a dongeon, and then he cõſulted with the Senators to what death he ſhould put him: who at length determined that he ſhould be deuoured of wild beaſtes: for that they doubted, if he ſhould be put to death in Antioche, the Chriſtians would haue him in honor and reuerence. To preuent which, they apointed that he ſhould be led to Rome, and there with certaine malefactors he ſhould be deuoured of the wild beaſtes: by which meanes there ſhould no memorie of him be left. This reſolution being made, the Emperor ſent to call him the next daie, and after he had vſed many courteous wordes, thincking his being in priſon had changed his mind, he began once more to perſwade him to adore his gods, but ſeing he was more conſtant now then at the firſt, he cauſed the ſentence giuen againſt him to be read, which was; that he ſhould be led to Rome, and there caſt to wild beaſtes. There was neuer man that indured a long impriſonment looking alwaies for death, & was by chance deliuered, that was ſo ioyfull as was Ignatius when he heard the ſentence of his condemnatiõ. He ſhewed a cheerefull and well pleaſed countenance, and with all gaue great thanks to God: and he himſelfe did help to put on his chaines and bolts which he was to carrie all the waie. Then he talked with ſome of his friendes and familiers, taking leaue of them and commending his Church & them to almighty God, and the Emperors comandement was put in execution without delay.

Ignatius began his iourney one foote, and ſo trauailed till he came to Seleucia. There being imbarked, he arriued at Smirna, where he wrote (by the permiſsion of thoſe that led him) a letter to Policarpus, in the which he certified him of his iourney, & recomended vnto him his Church of Antioche. Aſſoone as Policarpus receiued the letter, he went with certaine Prieſts and other deuout perſons to viſit the holie Martyr. Policarpus & Ignatius were deere friẽds, ſo that aſſoone as they ſawe one another with ioye mingled with griefe, and with teares acompanied with ioye, they embraced one another. Then Policarpus ſaid to Ignatius: ſince in this ſort thou leadeſt the waie to martyrdome before me, I praie thee what praiers or petitions haſt thou made vnto God, that he hath granted thee that fauour and grace. O my brother, teach me them I praie thee, that I maie happilie ataine to that eſtate alſo wherein thou now art: but I knowe well that my life is not ſuch that I deſerue that fauour of God, to ſuffer for his loue. Do not doubt brother Policarpus (anſwered Ignatius) the time will come for you when God pleaſeth. He knoweth that your Church hath need of you, but when you haue well eſtabliſhed and ſet the ſame in order, he hath reſerued for you alſo a crowne of martyrdome with which you ſhalt be

crowned, euen as it pleaseth him of his mercie to crowne me with one at this present. The Priests & other companie that came with Policarpus drewe neere vnto the blessed Martyr, and falling on their knees some kissed his handes, some his garments, and some his chaines, for that they sawe him goe voluntarilie to suffer death for the profession of the Christian Catholique faith, and loue of Iesus Christ. Ignatius staid there certaine daies, expecting a prosperous wind, in which time he wrote manie letters to diuers Churches, one of which he sent before him to Rome, to the Christians that dwelt there, admonishing them that they should not be anie impediment to his martyrdome.

From Siria (saith Ignatius) I go euen to Rome, combating daie and night by sea and land with ten Leoparties, to witt, ten soldiers apointed for my guard; My doing well vnto them maketh them to be worse, their wickednesse instructeth me to be patient, but for all that I repute not my selfe holie. When I shalbe deliuered from these fierce beastes, I thincke I shalbe giue in praie to other which staie for me. I wishe that they maie be most cruell against me, and not to spare my life as they haue done other Martirs. God forbid it should be so, for I am determined, if they will not run vpon me, I will run vpon them, & if they spare me, I will incyte and procure them, to deuour and teare me in pieces. My Children, be not not offended to heare me speake these wordes, for I knowe of how great valewe it is to suffer for the loue of Christ. Now maie I saie that I begin to be his disciple, for that I desire to endure the fire, the Crosse, the breaking of bones, disiointing yea and dismembring the whole body. Let come vpon me all torments the deuills can deuise together, so that I maie merit to enioye Iesus Christ. These and other such woords he wrote in the Epistle in which he shewed the zealous desire he had to suffer martyrdome. Then came a fitt wind, and taking his leaue of Polycarpus, he was imbarked and sailed by Troia, by Macedonia, and thorough other countries where manie Christians did visit and lament for him: but they spoke so, that they that at their first visitatiō had cōpassion vpon him, at their departure they bore vnto him a holie enuie. Finallie, he arriued at Rome, and they that had brought him prisoner, deliuered him to the gouernour of the cittie, who hauing seene the decree of the Emperor, staid for the celebration of some principall feast to put the same in execution.

Which daie being nowe come, the blessed Bishop was put in the middest of the Amphitheatre, where were assembled an infinite companie of people, for that it was blowne thorough the cittie, that a Bishop of Siria should combat with the wild beastes. Ignatius being there, he litt vp his voice and said: O yee Romaines that be present to see this sight, knowe you, that I am not put into this place for anie fault that I haue committed, but by this meanes I hope to obtaine to the glorie of God, for whose sake I am thus brought hither. I am the wheat of his field, and must be ground with the teeth of the

of the lyons, that I maie be made bread fitt for his table. The Martyr hauing ſaid this, they put the Lyons out vnto him, who vpon a ſodaine deuoured him. leauing onlie ſome of his great bones. God hearing the praiers of his Martyr permitted this, and granted him the fauour that he had ſo erneſtlie prayd for, to witt; that he would not ſuffer the beaſtes to ſpare him. The next night the Chriſtians to whom he had written the letters, gathered vp his bones which remained, and put them in a ſafe and ſecret place out of the cittie, and after they caried them to Antioch. Traiane being afterward informed of the conſtant Martyrdome of Ignatius, that the Chriſtians did no wrong to anie, that they obſerued the Politick lawes, that onlie they vſed to rife in the morning verie earlie to praie vnto Chriſt their God, and that they were abſtinent, pitifull, peaceable, giuers of almes and chaſte: he commanded that they ſhould be no more perſecuted, nor tormented; but onlie that they ſhould not be admitted to exerciſe publike offices. So that Ignatius was profitable vnto the Chriſtians, not onlie in his life, but alſo after his death.

Nicephorus Caliſtus writeth of this glorious Saint, that he was the third Biſhop in Antioche after S. Peter. He liued a long time with ſome of the Apoſtles. He was one daie in praier rapped in ſpirit, ſaw manie angells, and heard them ſing the praiſes of the moſt bleſſed Trinitie in manner of a Quire. Firſt ſong ſome, and the other antwered. This viſion cauſed Ignatius to apoint afrer in his Church, to ſing the Pſalmes and Himnes after the manner of the Quires now vſed. Afterward other Churches took the ſame cuſtome, and Pope Damaſus comanded it ſhould be obſerued in all the Catholick Church: which celebrateth the feaſt of Saint Ignatius the firſt of Febtuarie, it being the daie of his Martyrdome; in the yeare of our Lord. 110. in the raigne of Traiane. Of Saint Ignatius maketh mention Euſebius in his Eccleſiaſt. hiſt. 3. book 30. chapt. Saint Ierome in his booke *de viris illuſtribus*. 26. chap. Caſiodorus in the tripart: hiſt. 10. booke. 9. chapter. Beda, Vſuardus, and other authors of martyrologies.

The Purification of the Virgin Mary. Feb. 2.

GReat was the Anger and indignation that Eſau bore toward Iacob his brother, who for that he had craftelie gotten away the bleſſing of his father, he practiſed ſecretlie to make him away, and ſhewed publ kelie that his intention was to kill him. Whereupon Iacob to eſcape his danger, determined to go like a banished man into Meſopotamia in Siria, where he remained a long time. After he had a deſire to returne to the houſe of his father, as is written in Geneſis. Hee hauing Cap 32. 33.

nowe wiues, children, menseruants, mayd seruantes, and cattle: going on his iorney, and drawing neere to his owne country, vnderstood that Esaw his brother came to meet him. Iacob was in doubt of his brother and feared him; Whereupon he deuyded his companies into diuers partes. He set the beastes formost, then went the slaues with their children, after them went Lya his wife who was blear-eyed with her children; lastlie went Iacob himselfe with the beautifull Rachell, and Ioseph his litle child. Esau meeting them made no account of the beastes, he passed also by the men & maid seruantes, and regarded them not. Lya and her children met him but Esau would not staie, lastlie came Rachell with her litle sonne, & when he sawe the mother to be faire and beautiful, the prettie and tender child, then saith the Scripture, Esau went toward Iacob and embraced him, and said vnto him (as we maie imagine) My brother; let the indignation betweene vs cease, let our enimity haue an end, and let our controuersies be vtterlie forgotten; hereafter I will be at peace with thee, and I will receaue thy presentes, in signe that I pardon thee from my hart, & that I change my malice into loue.

Cap. 33. 12. *Esau in that he was the eldest brother of Iacob, is a figure of God the Father, and Iacob is a figure of man. There was enmity betweene God and man. God was much offended with man, that he would get awaie the benediction; that is, he would haue bene made like vnto God. Man in departing from the presence of God, went as it were into a farre countrie. Afterward man had a desire to returne vnto God, and to please and pacifie him. He sent before him the flockes, and the cattle, which is the sacrifice that was done with them; then went the seruantes with their children, that is to saie, the lawe of nature with the Patriarches, who could not pacifie his indignation. Then came Lya that was bleare-eyed with her children, that is: the written lawe with the Sinagogue, but this stayed not Esau: behold lastlie, came the faire Rachell with Ioseph her sonne, and Esau was pleased, and they were reconcyled. So this date the blessed Virgin is figured in Rachell, and Iesus Christ her sonne, is figured by Ioseph, being presented in the temple by man. When God sawe before him so faire a guist, sodeinlie he forgott the indignation that he had against man, and opening the armes of his heauenlie fauour, went towardes him, saying vnto him: From henceforth we will be frendes, and I will accept the guistes that thou offrest to me, in token that with my hart I pardon thee, and with my hart I loue thee. This is the figure of this present solemnitie, nowe let vs see how it came to passe.*

Cap. 2. 22. SAint Luke the Euangelist recounteth, that the daies of the Purification of Mary being ended, they brought the child Iesus into Ierusalem, to present him before God in the temple, according to the lawe of Moyses. Among the other preceptes that God gaue to the Hebrewes in the old lawe, one that concerneth the childbirth of women, was in this sorte (as you maie see in Exodus, Leuiticus, & in the book of Numbers.) If any woman shall conceaue with child by a man, and it be a male, the mother shalbe accounted vncleane seuen daies, then

Exo. 13. 2. Leu. 12. 16. 8. Num 8. 16.

then the eight daie they ſhall circumciſe the child, and the mother ſhalbe no more vncleane vnto men, but ſhe ſhalbe vncleane in the ſight of God: ſhe ſhall not enter into the temple, nor touch anie hallowed thing vntill the end of fortie daies. And if ſhe bring forth a daughrer, ſhe ſhalbe accounted vncleane for fourſcore daies, and when the daies of her Purification were ended, ſhe ſhould go vnto the temple; and if ſhe be rich ſhe ſhould offer a Lambe with a turtle, or elſe a doue: and if ſhe be poore, ſhe ſhould offer a paire of Turtles, or elſe a paire of yong pigions. The lawe goeth further and ſaith, that a woman bringing forth her firſt begotten ſonne, ſhould goe to be purified in Ieruſalem; offring her ſonne in the temple (in memorie that the Hebrewes departing out of the land of Egipt, an Angel killed all the firſt borne of the Egiptians.) Alſo the lawe commanded, that if the ſonne who was offred was of the trybe of Leuy, and had not anie notable defect in his bodie, or wanting anie member, he ſhould remaine a miniſter in the temple; But if he were of another trybe, the mother ought to redeeme him with fiue ſickels, which was a peece of monie at that tyme.

This was the lawe. Which being conſidered of the B. Virgin although as S. Bernard ſaith, the law did not bind her (for that ſhe cõceaued not by the cõpany of man as the lawe expreſſie ſaith, but by the vertue of the holie Ghoſt, and therefore ſhe was not vncleane) yet ſeing that her bleſſed ſonne, not being ſubiect to the lawe of Circumciſion, would be circumciſed to ſhewe humilitie, for the ſame reaſon would ſhe alſo goe vnto Ieruſalem to be purified. She went thither alſo becauſe ſhe would not giue ſcandall or offence to anie. For manie that knewe that ſhe had brought forth a male child, and that he was her firſt begotten, would haue bene ſcandalized if ſhe had not gone to Ieruſalem to be purified. Mary went alſo to be purified, to geue vnto vs an exſample to purifie our ſelues ſpiritually: for there is not anie man liuing that hath not ſome thinges to be cleanſed & purified. Some had need to purifie their vnderſtanding, for that they bee deſirous to heare one thing or other in a curious maner, and ſometimes thinges that be hurtfull vnto them. Yea, and to cleanſe the other ſences. As the ſight by not ſeing of vanity, the eares by not hearing of detractiõs, the tong by not ſpeaking idle wordes, and ſo we maie ſaie in like maner of the other ſences. But that that hath moſt need to be purified and be cleanſed, is the will, becauſe of the vnprofitable, hurtfull, vaine affections, and deſires thereof.

Bethleem being ſeuen leagues diſtant from Ieruſalem, the glorious Virgin went that iorney accompanied with Ioſeph her ſpouſe to her great trouble, for that it was winter, as alſo that ſhe was tender and vnvſed to trauell. Yet all this difficultie was eaſie for her to beare carying in her armes the Sonne of God, and her owne ſonne alſo; to whom ſhe talked, knowing aſſuredly that he vnderſtood her although he anſwered not; for he would faſhion him himſelf in euery thing

accor-

Cap. 2. 25. according to his infancie. The Euangeliſt ſaith: that at that time there was a man in Ieruſalem called Simeon. It is a thing worthy of conſideration, that the Euāg: ſaith that in a cittie ſo principall as Ieruſalem there was one man. But ſo it is, that not all thoſe that haue the name of men are to be called men. For the man that hath teeth and detracteth his neighbour in his good name, may be called a Dogge. The man that hath nailes to graſpe and drawe vnto him the goodes of his neighbour, maie be called a Lyon. The man that hath feet to kick and hurt the perſon of his neighbour, maie be called a beaſt, or an aſſe. The man that hath no other cogitation but in gourmandiſe and rauening of victualls, and is neuer ſatisfied, maie be calleed a Wolfe. He that wallowerh in the filthines of carnallitie, maie be called an Hogge. He that ſpitteth poiſon from his mouth, with enuenomed wordes, maie be called a Dragon, a Serpent, or a Baſiliske. You maie call him onlie a man indeed that ſhalbe like vnto Simeon, of whom it is read: that he was iuſt and feared God, fearing God in reſpect of God, and iuſt in reſpect of men. We maie alſo ſaie that he was a prieſt, which the Euangeliſt ſeemeth to inferre where he ſaith: that he bleſſed Chriſt and his Mother. For it was the office of the prieſt to giue the benediction in the temple. Moreouer, the Euangeliſt ſaith that Simeon expected the conſolation of Iſraell, and that he had an anſwer of the holie Ghoſt, that before he died, he ſhould ſee the anointed of our Lord, that is the Meſsias.

Egeſippus deſcribeth that he had a reuelation after this maner. Simeon was a great Rabbin that is to ſay a Doctor among the Iewes, and red the ſacred Scripture publikelie in Ieruſalem, and following the courſe of his lectures, he came to
Cap. 7. 14. declare the place of Eſaie that ſaith: *A virgin ſhall conceaue and bring forth a ſonne*. It ſeemed to him, that if he ſaid publiklie that a virgin ſhould conceaue and bring forth a ſonne, it would breed a ſcruple and doubt in the mind of his ſchollers; wherefore in place of this word Virgin, he put in his writinges which he meant to read publiklie, another name which he might eaſilie do in Hebrewe, by changing of one letter. The name that he ſet downe was *Iuuencula*, that is to ſaie, a yong woman, whether ſhe be a virgin or not. Three times Simeon changed this name, and three times he found it blotted out or cancelled, and found the name written that he ment to haue changed. Marueilinge much hereat, he made his petition vnto God, that vnto him might be declared this miſterie. Whereupon he had a reuelation, in the which he was firſt sharpelie reprehended for what he had done. Neuerthelelſe, for that his intention was good, he was not chaſtiſed. Then he was promiſed, that before his death he ſhould ſee this prophecie fulfilled; and ſhould ſee with his eyes the maiden Virgin that had brought forth a child, and with her, her ſonne, that ſhould be the redeemer of the world. In ſuch ſort, that Simeon had hope for to ſee him, and at the end did ſee him, and had him in his armes. This ſaith Egeſippus,

pus, and the ſame ſaith Nicephorus.

The holie Ghoſpell ſaith, that he had a reuelation that before his death he ſhould ſee the Meſsias ſo much deſired of the world. Simeon alſo ſeing that the Scriptures that had ſpoken of him were fulfilled, and in particuler the propheſie of Iacob that ſaith: The Royall ſcepter ſhould not depart from Iuda vntill the Meſsias was come. Now Herod held by force and tyrannicallie this kingdome almoſt thirtie yeeres; and this ſame yeere he had gained and gotten, the good-will of the gouernours of the countrie and of the Iewes, by which meanes he had full poſſeſsion of the ſcepter of Iſraell, although he was a ſtranger. Simeon I ſaie, ſeing this propheſie fulfilled, expected the Meſsias from day to day. On the daie apointed for it, God ſpoke vnto Simeon, and bad him to go vnto the temple to ſee him whom he ſo much deſired. Simeō quicklie aroſe from his bed and apparelled himſelf, took his ſtaffe in his hand, and went to the temple, and there abode to expect the ſonne of God. Who ſeing Simeon ſo old a mā, would go to viſit Simeō in Ieruſalem, although that God would haue the Sages, & the ſhepheardes, to go to Bethleem to ſeeke him. God would that man ſhould do what he can, which here you maie plainly behold. *Cap. 2. 26.* *Gē. 49. 10.*

We read in Geneſis. The deluge being paſſed Noe opened the Arcke, and ſent forth a doue, which returned in the euening, with an Oliue branch in her mouth. Whereby Noe vnderſtood that God was apeaſed. So alſo in the latter time of the world came the doue without gall; that is, the bleſſed Virgin, and brought a branch of Oliue, that is, her onlie begotten Sonne: the branch of Oliue out of Paradiſe, that is, the mercie of which this Lord was right well pleaſed, and came to the Arcke of the temple. Which when Simeon had ſeene, he preſentlie perceiued that the deluge, that is the anger and indignation, that God had againſt men was mitigated. Ful ſoone knewe that good old man his redeemer, and walked haſtelie toward the gate of the temple, and fixed his eyes vpon that rich Lambe of God, which the bleſſed Virgin had about her neck. Then he fel on his knees and adored him, ſhedding manie teares for the ioye & comfort that he had in his hart. Next turning vnto the Bleſſed Virgin he hūblie praied her to deliuer that child (that ſuſteyned the whole world in his hād) into his armes. The virgin did deliuer the child vnto him, thincking that it was the wil of God it ſhould be ſo, who had promiſed before vnto him, that he ſhould ſee his ſonne before he dyed. God vſeth ordinarilie to promiſe litle and performe much, and not as the world doth, who promiſeth much, and performeth litle. *Cap. 2. 11.*

There was preſent alſo a bleſſed widowe called Anna, who was a propheteſſe, ſhe at that time ſpoke manie thinges of Ieſus Chriſt, yet the Euangeliſt doth not ſaie, that ſhe took Chriſt in her armes as Simeon did. This woman was a figure of the Sinagogue, who ſpoke manie great things of Chriſt by the mouth of his prophetts, yet when he came ſhe would not receaue him. Simeon that was

a figure of the Gentiles did not ſo, for when the Meſsias came, he took him in his armes, which is the place where he ſhould be. Some hold him aboue their head ſhewing themſelues to be great Chriſtians, when in their workes they be Pagans. Some haue him alwaies in their mouthes, they talke much of God, but they proceed no further. Some there be that beare him vpon their ſhoulders, who thinck the lawe of God hard, heauie, and difficult. Some tread him vnder their feet and trample vpon him, comitting continuallie mortall ſinnes. Chriſt muſt not remaine in anie place, but eyther in the mouth, or in the handes of a Chriſtian, where Simeon held him. Chriſt remaineth in our mouth, if we confeſſe him for God, and in our armes by doing of good workes, which is a demonſtration that a Chriſtian ought both to ſpeake well, and do well.

In Leuiticus God comandeth that they that will ſacrifice anie foule, ſhould put the byll thereof vnder the wing. The winges be the handes of the foule, and there muſt the bill bee. The will of God is, that the bill and the wing, that is, the word and the deed, ſhould accompanie the foule that ſhalbe acceptable to him, and ſo did Simeō. We read alſo in the book of Numbers, that the ſpies that went to viewe the land of promiſe, deſirous to ſhewe the fertilitie of the countrie to the reſt of the people, two of them caryed a bunch of grapes betweene them vpon a pole or ſtaffe. This bunch of heauenlie grapes is Ieſus Chriſt, the Bleſſed Virgin and the good Ioſeph, be the two that caryed it. When Simeon ſawe it, he tooke it, and eate it, and was inebriate with the loue thereof; and then began to ſing after the maner of a white Swanne, who ſingeth ſweetelie being nere her death. This was the ſong of Simeon. O Lord nowe let thy ſeruant depart in peace according to thy promiſe, for myne eyes haue ſeene thy ſaluation. Simeon in this ſong praiſeth Chriſt, and Chriſt was content to be praiſed by him. Three were the praiſes principallie that Simeon gaue to Chriſt, to witt; the ſaluation of men; the light of the Gentiles; and the glorie of the Iewes. All mankind generallie needed ſaluation, for being depriued of grace, euerie one was condemned to the death both of bodie and ſoule. The Sonne of God by his coming deliuered them from death as S. Paule ſaith. *In Chriſt all be made aliue.* All men by him receaue life and ſaluation, as is manifeſt by the name of Ieſus, which by interpretation is a Sauiour.

God is acuſtomed alſo to geue to euerie one that which he moſt needeth: before the incarnation of Chriſt the Gentiles had honour, for they had the Monarchie of the world, but they wanted the light, for they erred in all thinges but in thoſe, that were gotten by the light of nature. The Iewes contrariwiſe had the light, for they had the lawe giuen by God, which taught and inſtructed them what to doe: but they had no honour, for they were ſubiect to the Gentiles. The Sonne of God by his coming made them all equall, for he enlightened the Gentiles with his doctrine, and honoured the Iewes. It was no ſmale ho-

honour to the people of the Iewes, to haue Chriſt our redeemer to take fleſhe among them. Simeon gaue theſe three praiſes to Chriſt, and asked him leaue to die, and to depart out of this world. What meaneſt thou Simeon? Thou deſireſt to die at ſuch time, as in my opinion thou ſhouldeſt rather deſire to liue. If Dauid had bene here as thou art with Ieſus Chriſt in his armes, he would haue ſaid, more willinglie then he did. *I will not die but liue, and recount the workes of our Lord.* For al that ſaid Simeon. I deſire to die, and if I deſire it now, ſince I haue ſeene this child which I haue longed ſo ſore to ſee, and that I haue God in mine armes, it is not becauſe I would not enioye his happie preſence a long time, but becauſe I knowe that this people ſhalbe ſo vnthanckfull, that when Chriſt cometh to perfect age, where they ſhould loue and ſerue him, they will picke quarrells againſt him, perſecute, and beate him, and put him to terrible tormentes. This litle bodie ſhall ſuſteine infinite beatinges, and be wounded all ouer, and bathed in his owne blood. Theſe handes and theſe feet ſhalbe pierced with ſharp nailes. This beautifull face brighter then the Sunne, ſhalbe all diſteined with lothſome ſpittle, and ſhalbe bruiſed with manie buffetts. This honoured head ſhalbe crowned and pierced with ſharpe thornes, and this Chriſt that I now hold aliue in my armes, ſhall hang dead vpō the armes of the Croſſe. Becauſe I would not ſee theſe thinges doe I deſire, that God would receaue me in peace, for that I would not ſee the Lord of peace, in ſo wicked a warre.

The glorious Virgin offred to God in the temple hir beloued ſonne, & with him two turtles or elſe two yong pigeons, which was the offring of the poore. She offred foules, it not being fitt that ſhe ſhould offer a Lambe. For when ſhe offred her ſonne, ſhe offred a true and immaculate Lambe. Then to obſerue the lawe fullie, ſhe redeemed him from the handes of the prieſt with fiue ſickles. You muſt vnderſtand that from the gate of the temple, vnto the aulter where they made their ſacrifiſe, there was that daie made the moſt ſolemne procetsion, that euer was made in the world, in reſpect of the perſons that were therein. Firſt, there were manie Angells, who as his ſeruantes attended continuallie vpon Chriſt. There were ſome Prieſtes and Leuites that were preſent, who wondred at the ſpeaches of Simeon and Anna. There was the bleſſed Patriarch Ioſeph, Spouſe of the Glorious Virgin; there was the Virgin her ſelf and Anna the Propheteſſe. In the middeſt there was Simeon with the tabernacle of the bleſſed Sacrament, that is; carying Ieſus Chriſt in his armes.

The holie Church in memorie of this ſolemnitie, willeth that vpon this daie ſhould be made a ſolemne procetsion; and that all her faithful children that be there preſent ſhould carrie a Candle, in repreſentation of the carying of Chriſt Ieſus in his armes, after this ſort. In a Candle be three thinges, the Waxe, the Cotton, & the light. In Ieſus Chriſt there is the Waxe; that is, his bleſſed Fleſhe:

there is the Cottō, that is his Soule. There is the Flame, that is his Diuinity. The Waxe is the fleſhe and bodie of Ieſus Chriſt, in which (as in the Waxe) were imprinted manie woundes, ſtrokes, and buffettes. The Cotton ſignifieth the Soule, for as the Cotton, if it come nere to the Flame will quicklie kindle; ſo the ſoule of Ieſus Chriſt from the inſtant of his cōception, ſawe the diuine eſſence, & was bleſſed. The Flame was the diuinitie, for God ſhewed himſelfe diuers times in that forme, as to Moiſes in the Buſhe, & to the Apoſtles at Pentecoſt. So that the church in giuing a Cādle vnto vs to goe in proceſsion, giueth vs a repreſentatiō of Ieſus Chriſt, deſiring, that we not contenting or ſtaying our ſelues here with, ſhould endeuour to carrie him in our hartes by grace, that wo maie afterward enioye him in heauen. Nicephorus Caliſtus ſaith, that the Church hath celebrated this ſolēne feaſt, ſithens the 15. yeare of the Emperour Iuſtinian the great, which was about the yeare of our Lord. 541. Although ſome maie thinck Niceph. not to be credited in this point, becauſe ther be homilies extant of S. Greg. Nazianz. and other fathers vpon this ſolemnitie, yet you maie ſee their opinion refuted by Baronius in his notes vpon the Romane Martyrologe. Feb. 2.

lib. 17. cap. 18.

The life of S. Blaſe Biſhop, and Martyr. *Feb.* 3.

OVr Lord Ieſus Chriſt the Sonne of God, permitted his Apoſtles when he ſent them to preach the Ghoſpell, that if they were perſecuted in one cittie they ſhould flie into another, and ſo he did himſelfe: for vnderſtanding that Herod had beheaded S. Iohn Baptiſt, he departed out of that countrie, as if he would ſay thereby, Herod is furiouſlie bent, and is fleshed with innocent blood, he hath killed my precurſor, and will ſeeke to kill me alſo. S. Iohn ſaith, that Ieſus did depart, and paſſed ouer the ſea of Tyberias, for that he would haue the water betweene him and Herod. S. Blaſe did the like. He fled from the wrath of a Tyrant, and went to hyde him in a caue of a mountaine, vntill he ſawe the furie of the perſecution paſſed. Simeon Metaphraſtes recounteth his life in this maner.

AT ſuch time as Idolatrie was much ſpread ouer the world, there being men in all places that adored Idolls, and ſtatues made of wood and ſtone; the faith of Chriſt notwithſtanding did floriſhe ſo, that there were manie men, that in defence therof did looſe their liues by diuerſes ſortes of Martyrdomes. S. Blaſe was one of theſe, who alwaies liued a vertuous life, ſo that it might be ſaid of him as it was ſaid of Iob: that he was innocent, ſimple, iuſt, pitifull, and fearing God, & that he abſtained from all wicked workes. Blaſe was well knowne in Sebaſte a cittie of Cappadocia where he was made Biſhop, and gouerned that ſea a while, to the good ſatisfaction of all men. He was vigilant, prouident, and

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verie zealous of the honor of God. It hapened that the Emperor Diocleſiã raiſed a great perſecution againſt the Church, and Blaſe vnderſtanding that a tyrant named Agricolaus ſeruant to the Emperor wẽt to that cittie to be preſidẽt there, to take order againſt the Chriſtians; and doubting that principallie he would put him to death as the head; deſiring to conſerue his life for the good of his ſheepe, he fled into a craggie mountaine called Argeus (which was onlie inhabited with wild beaſtes) and there made his habitation in a caue.

The ſame ſauage beaſtes viſited him, and as well as they could, demanded his benediction, as if they had had the vſe of reaſon. If by chance they found him at praier which was his continual exerciſe, they would attend til he had ended the ſame. Sometimes there would meete, the Wolf and the Sheepe, the Lyon & the Lambe, Tygers, Beares, and Leopards, and none would hurt another, but ſtand quiet, as if there had bene truce betweene them, vntill the holy man had bleſſed them. Then euerie one departed his owne waie. Agricolaus had made a great ſlaughter of Chriſtians in Sebaſte, & for to giue greater torments to thoſe that he cauſed dailie to be taken (it ſeemed to him that they were worthie of greater puniſhment, for that they would not be terrified with the death of ſo manie before thẽ) he ſent people into the deſerts to take the wild beaſtes, as Beares, Tygres, & Lyons, that they might deuoure the Martyrs. The hunters wẽt vnto the mountaine, where S. Blaſe was, & ſawe manie wild beaſtes to go vnto his caue, for which cauſe drawing neere, they ſawe the bleſſed Biſhopp ſitting with maieſtie and bleſsing the wild beaſtes, of which he had manie about him. Some of them he cured, others he rebuked, for that he ſawe them defiled with blood, as it were accuſinge them of cruelltie; and as though he would inſtruct them, that they ſhould be content with ſufficient ſuſtenance.

The hunſt-men amaſed to ſee this ſight, returned to giue notice thereof vnto the preſident; who ſent a good number of ſoldiers to take Blaſe and all the other Chriſtians, for he thought manie had bene there. The ſoldiers went vnto the caue and going in, they found none but the good Biſhop, who was at his praiers; They told him that he muſt go with them, for the preſident Agricolaus would ſpeake with him. When Blaſe heard this meſſage, he ſeemed to be verie ioyfull and glad. Let vs goe (quoth he) a gods name. Our Lord apeered 3. times to me this night, and told me of your coming, & that alſo I ſhould ſhortlie be offered to him in ſacrifice, & dye for his faith. I yeld him infinite thancks, with all the bleſſed Saints, for that he hath vouchſafed to remember me. Hauing ſaid this, he departed from the caue, and went to the ſoldiers. While they iorneyed, the preſident cauſed him to be ſtaid and put in priſon, but our Lord ſhewed manie miracles by meanes of this Saint, whereof this was one.

A child eating of a fiſh, a bone ſtuck in his throate, and tooke from him his ſpeach and his breathing, and would haue killed him, for he was paſt all hope

of mans helpe. The mother was verie much afflicted for this her onlie ſonne, and more indeed then can be beleeued. And vnderſtanding that Blaſe did manie miracles, tooke her ſonne, went vnto him, fell (as ſeeke) and with teares and ſighes ſaid vnto him: O Blaſe, thou ſeruant of Ieſus Chriſt haue mercie vpon me. Behold my child that doth torment and afflict me, take compaſsion vpon me his ſorrowfull mother. The ſaint was mooued with the teares of the mother, and vnderſtanding her caſe, fell on his knees and then laid his hand vpon the throat of the child, and lifting vp his eyes vnto heauen ſaide: O Lord God that helpeſt them euer that call vpon thie name, and doe craue thie help in their neceſsitie; heare ô Lord this my praier, and I deſire thee for that there is no humane help for this creature, ſend help to him from heauen, and heale this child by thy inuiſible power. The Saint hauinge ſaid this, the child was perfectlie healed, and reſtored vnto his mother; who as ſhe firſt lamented for griefe, ſo ſhe ſhed afterwards teares for ioye, praiſing God in his Saint.

A poore woman who had a hog (which was all her riches and which a wolfe had taken from her) heard of this miracle. She went after to S. Blaſe, and deſired him, to help her in this her loſſe, which to her being ſo poore, was verie grieuous. The ſaint pauſing at her demand ſaid. Be of good comfort, for the hog ſhalbe reſtored againe vnto thee: and ſo it came to paſſe. For the ſame wolfe that had taken it awaie, brought it to her againe without anie hurt. When Agricolaus vnderſtood that in the caue was found none but onlie Blaſe, and that in the waie he had done manie miracles, he cauſed him to be brought into the iudgment court, and began to ſpeake mildlie to him in this ſort. You be welcome my honeſt friend Blaſius (and beloued of the Gods.) And you are well met anſwered Blaſius; but I would not haue you to giue the name of Gods to thoſe that be diuells, for not onlie they, but thoſe that worſhip them alſo ſhalbe tormented in euerlaſting fier. Theſe words made the preſident to chafe, and he comanded that Blaſius ſhould be beaten with certaine knottie ſtaues. The martyr was beaten in this ſorte a while, but he ſhewed no ſigne of ſorrowe or grief, but ſtill he gaue thancks and praiſed God. The Tyrant hauing ſeene this firſt tryall, cauſed him to be led to priſon, where God for eaſe of his trauells gaue him comforte from heauen (as he did vnto Daniell being in the Lyons den) for this poore woman vnto whom Blaſius had reſtored the hogge hauing nowe filled it, brought him a piece thereof readie dreſſed, with certaine ſmiles alſo. The Saint receaued it thanckfullie at her handes, and while he did eate he gaue his benediction vnto the woman, which was of ſuch efficacie, that thereafter the woman neuer wanted anie neceſſarie thing for hir liuelihoode and ſuſtenance.

Agricolaus comanded that the martyr ſhould be brought once againe, & ſaid vnto him: Reſolue thy ſelf Blaſius, either to ſacrifice vnto the Gods, or to endure terrible torments. The bleſſed man anſwered: The Gods that haue not made

heauen

heauen nor earth, ſhall goe into perdition and are acurſed. I do not feare thie torments which thou threatneſt to me, but I giue thee to vnderſtand that I loue them, for they will bring me to euerlaſting life. Then the preſident being enraged, cauſed him to be ſtripped naked, and hanged by the armes on a poſt, and to be beaten with iron roddes. Moreouer, to be torne with cardes of Iron, ſo that the blood ran ouer his bodie abundantlie. When he had remained a while in this torment, he was taken downe, and led againe vnto priſon. While he wēt by the waie his bodie dropped bloode, which ſeuen Chriſtian women ſeing, gathered vp in their napkins, and anointed their eyes therewith, and kiſſed the ſame. The ſergeants ſeing it, put them in priſon and brought them before the tyrant, who being filled with rage and indignation, cauſed them to be beaten firſt with clubs, and then he cauſed a furnace to be heat, into which he threwe them. The fier did them no harme but was todeinly quenched and extinguiſhed. When the tyrant heard that, he laboured to change their minds by faire ſpeaches, and flatering wordes: but for that they continued conſtant in the faith of Chriſt, he cauſed them all ſeuen to be behedded.

Blaſius was brought before him to the third audience. Agricolaus demanded of him if he would continewe in his obſtinacie, and not adore the Idolls. Blaſius anſwered. Adore them thou that art blind, for one that hath his ſight would not leaue the adoration of Ieſus Chriſt, for the loue of whom ſo manie Martyrs haue loſt their liues. I will ſee ſaid the Iudge, how thie God can help thee, if I cauſe thee to be throwne into a deepe lake. Then ſaid the bleſſed martyr: I will enter therein of mine owne accord, to the end that thou maiſt ſee that my God can deliuer me from the water, as he deliuered thoſe ſeuen women from the fier; and to ſhewe you to what finale purpoſe you caſt men therein to. This the ſaint ſaid: & becauſe the lake was nere vnto them he was led thither, and he making the ſigne of the Croſſe, entered of himſelfe into the water. The water departed on both ſides and ſtood like a wall. While that S. Blaſe ſtood in this ſort in the lake, he cryed with a loude voice. You that be ſo yealous of the honour of your gods, come into mee, and ſee if they can deliuer you as my God deliuereth me. Some of the gentiles thought that the authoritie of their gods was greatlie debaſed, if they accepted not of this challenge which the bleſſed man made, wherefore 88. Idolaters entring into the lake inconſiderathe, were drowned and ſonck to the bottome.

It happened to them as it happened to the Egiptians, when they thought the water would haue ſhewed them that fauour that it ſhewed to the Hebrewes, which walked thorough the water on dry land. S. Blaſe came vp out of the lake, and his face did glitter as the Sunne, ſo that you could not eaſilie fixe your eyes vpon him. None of theſe thinges could mitigate the furie of the tyrāt, but being more enkindled, he gaue iudgment that Blaſe ſhould be behedded, & with him

two

two yong men that were ſonnes to one of the women that had bene martyred, for they had openlie confeſſed themſelues to be Chriſtiãs. The bleſſed man was led to be behedded. He fell to praier and deſired of God, that if anie in his name or taking him for interceſſor, requeſted help of his maieſtie for anie diſeaſe in the throate, that he would grante him remedy. Sodeinlie there apeered a reſplendent cloud ouer the ſaint, from which iſſued a voice that was heard of all the ſtanders by, which ſaid: God hath heard thie praier, and hath granted thie requeſt. Then was the bleſſed Martyr behedded, with thoſe two yong men; His bodie was buried by certaine godlie people in the cittie of Sebaſte, where God by his merits ſheweth manie miracles. The Church celebrateth the feaſt of S. Blaſe on the third of Februarie, which was the daie of his Martyrdome, in the yeare of our Lord 289. and in the raigne of Diocleſianus. Vſuardus putteth the Martirdome of S. Blaſe, on the 15. daie of Feb. of him ſpeaketh Beda and manie authors of Martyrologies.

The life of S. Agatha Virgin and Martyr.. Feb. 5.

THe bridegrome talking to his ſpouſe in the Canticles recounteth the graces, and excellencies that she hath; and among other he ſaith. Our ſiſter is litle and hath no breaſtes. *The holie Ghoſt ſpeaketh in theſe wordes of the Church, whom he meaneth vnder the name of Spouſe. Which Church before the coming of the holie Ghoſt, was litle in number of perſons, and had not breaſts, that is to ſay had not manie that preached, or ſpread her milke or doctrine in abundãce. That which is ſpoken here by excellencie of the Church, we maie ſometimes attribut to a principall member thereof. This wee maie ſaie of the glorious S. Agatha, to Witt: that she is litle and hath no breaſtes, Which redoundeth to her great excellencie, for that she loſt them for Ieſus Chriſt. Treuly it is, that the whole bodie of Chriſt at this time, doth shine more clere in heauen then the Sunne, but indeed his woundes and bloodes do shine moſt of all, for they be Iacincts, and Rubies, ſet in the fineſt gold. The ſame maie we ſaie of his ſaints. The members of their bodies which were particularlie tormented, shalbe in heauen more reſplendent then the other parts of their bodie. That ſaint which shalbe behedded, shall haue about his necke a coller of beautious pearles. They that be ſtoned to death, shall haue ſtones turned into precious ſtones. So cometh it vnto S. Agatha, her breaſtes being disfigured, her breaſtes in heauen shalbe the faireſt that is. For the excellencie & goodlines thereof. We maie ſaie of her, that which the bridgrome ſaid of his ſpouſe.* Our ſiſter is litle and yong, and hath no breaſtes. *The life of this glorious ſaint was written by Simon Metaphraſtes in this maner.*

DEcius who was a greate perſecutor of the Chriſtians (being Emperor of Rome) ſent into Sicilia a proconſull called Quintianus, with comiſsion to

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ſearch out the Chriſtians with all diligence, and to make them either to ſacrifiſe to Idols, or to put them to death. Quintianus being arriued in Sicilia, had notice of a bleſſed Damoſell called Agatha, who was of a noble ſtock, riche, & ſurpaſſed in beautie all the Damoſells of her time. Quintianus was enamoured of her, and more ouer was deſirous of her riches. He came to the knowledge that Agatha was a Chriſtiã euen from her childe hood. This ſeeming to him a good meanes to obtaine his purpoſe, he cauſed her to be put in priſon in the cittie of Catania. Hauing her thus in his power, he deliuered her to one Aphrodoſia a baude, who had nine daughters that were all curtiſans. She vſed all the meanes poſsible, to bring Agatha from her purpoſe, both of Chriſtianitie and Chaſtitie, and in eſpecial ſhe laboured to perſwade her, to loue the proconſull, and to ſatisfie his pleaſure. To whom Agatha ſaid. My hart is ſetled, and founded vpon a firme rocke: which is, Ieſus Chriſt ſonne of the liuing God, and therefore be aſſured, that neither thie words nor promiſes, nor the threatninges of the Iudge, can cauſe me to change my determination. Aphrodoſia went vnto Quintianus & ſaid vnto him. The Iron and ſtones would ſooner become ſofte and pliable, then this maid will leaue her Chriſtianitie and encline to loue thee. I haue made great offers in thie behalfe, of iewells, of chaines, of rich aparaile, and ſhe maketh as ſmale eſtimation thereof, as the earth ſhe treadeth vpon.

When Quintianus vnderſtood it, he cauſed her to be brought before him and, ſaid vnto her: Damoſell, of what lignage art thou? The Saint anſwered; I am well knowne in this cittie and in all the kingdome, to be of a noble and honorable ſtock. If it be ſo ſaid the Iudge, why doeſt thou the deedes of a ſeruile ſlaue? It is no great matter ſaid Agatha, if I do the deeds of a ſeruant, for I am indeed the hand-maid of Ieſus Chriſt, yet I would faine knowe of thee, what be thoſe deedes for which thou reputeſt me a woman ſlaue. Quintianus ſaid. To deſpiſe the gods, and to vſe the ſuperſtition of the Chriſtians I iudge to be moſt baſe and ſeruile. Therefore thou muſt determine, either to ſacrifice to the gods, or els to ſuffer grieuous torments, Agatha ſaid: doeſt thou call Venus and Iupiter thie Gods? Let thie wife be ſuch an one as Venus, and be thou like vnto Iupiter. Theſe wordes diſpleaſed Quintianus, wherefore he beckened to the officers that they ſhould buffet the bleſſed Saint. Although they diſfigured her face, yet was ſhe not troubled; for as it were ſmiling ſhe turned to the Iudge and ſaid: I marueile much of thee Quintianus that accounteſt thy ſelf a wiſe mã, and both thou and thy wife be aſhamed to be likened to the gods whom you adore. If they deſerue to be adored, be not aſhamed to be likened vnto them; and if they deſerue not to be adored, or if thou haſt reaſon to be aſhamed of them, then wilbe not me to adore them, for I will rather indure all the torments thou canſt inuent. If thou caſt me among wild beaſtes, when they heare the name of Ieſus, they will be pacified. If thou caſt me in the fier there will come a dewe from hea-

uen that ſhall refreſhe me. Put me to what torment thou pleaſe, for the holie Ghoſt that dwelleth in me, will deliuer me from euerie one of thē. Quintianus was quite confounded hearing the reaſons, and ſeing the conſtancie of Agatha. Yet comanded he that ſhe ſhould be led into priſon, whether the Saint went as comfortable, as if ſhe had bene bidden to a ſumptuous and plentifull banquett.

The next daie the Iudge comanded that ſhe ſhould be brought to his preſence againe. He firſt cauſed her to be ſtripped naked, and then to be laid vpon the rack, where ſhe remained hanging by the armes from the ground with certaine cordes tyed to her feet, with the which they haled her, and not contended herewith, they beat her with rodds and hooks of Iron, that did ſo teare her bodie that it was couered ouer with blood. While the valiant damoſel was in this torment, ſhe ſaid with a comfortable voice; the pleaſure that one hath to ſee the perſon that he long deſireth to ſee, the content that one feeleth when he findeth great treaſure, the ſame pleaſure and content, find I in this torment. The corne of wheate cannot be cleane, except it be much beaten out of the ſtrawe, fanned, and winowed. My ſoule cannot enter into heauen with the crowne of Martyrdome, if firſt my bodie be not tormented by the hangman. Quintianus comanded, that theſe ſame hookes of Iron ſhould rent and teare her breaſtes, and laſtlie to cut them quite of. The bleſſed Virgin hauing ſuffred theſe tormentes, ſpoke to the tyrant with an inuincible courage, and ſaid: Thou impious and cruell man, art not thou aſhamed to torment a woman in that place from which thou ſuckedſt the milke of thy mother? Quintianus anſwered not a word, but ſent her back to priſon, all ſtained and bathed in her owne blood. He ſet a watch that none ſhould cure her, nor giue her anie ſuſtenance to comfort her.

God who permitteth his ſeruants to ſuffer paine, but not to periſhe; ſent the Apoſtle S. Peter in the forme of an old man to heale her. When he came he ſaid to the Saint. This fooliſhe man Quintianus hath tormented thee, but thou haſt tormented him much more, with thy diſcreete, and aduiſed anſweres. I am come to cure thee and to heale thy breſts; let me ſee them (if thou pleaſe.) The virgin not knowing who he was, ſaid: I did neuer looke for anie humaine help; I haue neuer vſed anie medicines; and hauing nowe but two daies to liue, I will not do that which I neuer did. Daughter ſaid the olde man I am a Chriſtian; thou needeſt haue no ſuſpect, nor iealoſye of me. I haue not any feare or ſuſpect ſaid ſhe, for I am ſo wounded that none will lift vp their eyes to looke vpon me with anie euill intent, and I am more aſſured of thee becauſe of thine old yeres. I giue thee thancks for thie good will, and for this coming to viſit me, but as for the curing, I will thinck of no other but my Lord Ieſus Chriſt for my phiſitiō; & if he pleaſe to ſpeake the word I ſhall be whole. Then the old man looked merilie,

rilie, and ſmilinge ſaid to her. Daughter I am Peter his Apoſtle, he hath ſent me to thee, & in his name thou ſhalt be whole. The old man with theſe words vaniſhed awaie, and bleſſed Agatha found her breaſt and all the reſt of her bodie whole and ſound, for which ſhe gaue great thãcks vnto God. There apeared alſo in the priſon a great light, which ſo terrified the watchmen, that they fled and lefte the dore open. The other priſoners that were there praied the Saint to flie, for that ſhe was looſed from her bondes, and for that by her meanes the dores were opened. The ſaint anſwered: God would not be pleaſed if I ſhould deſire to looſe the crowne of martyrdome, and put the watchmen in danger.

Quintianus cauſed S. Agatha the third time to be broughte before him for that he vnderſtood ſhe was not dead: and ſhe coming he ſaid. Howe long wilt thou continewe in thine obſtinacie? nowe reſolue at laſte, that thou ſacrifiſe to the gods, or els prepare thie ſelf to endure greater torments then yet thou haſt ſuffred. Agatha anſwered: thie wordes be vaine, & both the comandements of thee and of the Emperor be wicked, and full of iniquitie. Who ſhalbe ſo fooliſhe and ſo void of vnderſtanding, as to adore and demand aide of ſtones to no end, and leaue the aſsiſtance of Ieſus Chriſt, who heareth and helpeth thoſe that call on him, as you maie ſee by mee? Quintianus was much amaſed to ſee Agatha whole: wherefore he ſaid; Come tell me who hath healed and cured thee? I haue told thee ſaid the ſaint, that it is my Lord Ieſus Chriſt. Then ſaid the proconſull. Ah ſhameles creature, whie art thou ſo bold to name that name in my preſence, which I ſo much abhorre and deteſt? continuallie you ſhall heare it, ſaid Agatha; for I beare it in my hart, and therefore, you ſhall heare it often out of my mouth, praiſing and glorifying the ſame. Then Quintianus raging like a cruell Tyger ſaid: we ſhall ſee ere long if thie God can deliuer thee out of my handes. He comanded a great fier to be made, and they laide her flat vpon the ground, and mingled among the coales broken tyleſheardes; then ſtripped they the Saint, and tombled her oftentimes to and fro vpon it. This was a cruel torment for they wounded all her bodie, and the raging fier perced euen vnto her bowells. The great ſtore of blood that iſſued out of the bodie of Agatha, was not yet ſufficient to end her life.

About that time was a great erthquake ouer all the cittie, which tumbled downe part of the houſe wherein in the Saint was tormented; in which ruine two great friends to Quintianus, the one called Siluinus & the other Falconius periſhed. All the cittie was in an vproare; and the people ran to Quintianus crying that this came to paſſe for the cruelti that he vſed toward Agatha, and they threatned him death if he tormented her anie more. The proconſull being whollie confounded and terrified, ſeing on one ſide the earth quake, and on the otherſide the enraged people, he cauſed the virgin to be carried backe to priſon, where ſhe being in great extremitie, preſentlie fell in praier to almightie God,

and ſaid: ô Lord my God who haſt created and kept me from my infancie that I ſhould not offend thee, and in my youth thou haſt aided me with manlie courage, and haſt granted me grace not to ſet my affection on this world, and haſt kept my bodie from all filthie carnallitie; thou that haſt giuen me ſtrenght to ouercome the torments of this cruell tyrant, making me patientlie to endure the fier, the Iron, and the priſon; I deſire thee ô Lord to receaue my ſpirit. It is nowe highe time for me ô Lord to leaue this world, and to come to enioye thie mercie. Which when ſhe had ſaid ſhe yelded vp her ſpirit to God, on the fifte of Februarie: on which day the Church celebrateth hir martyrdome, which was in the yeere of our Lord 253. Decius being Emperor. The bodie of this ſaint was buried honorably.

It hapened that the bodie being nowe in the ſepulcher, in the preſence of them that had acompanied her, which were a great multitude, came thither a beautifull yong man, and well aparailed; among the reſt of the companie; who laid a ſtone vpon the ſepulcher of the bleſſed ſaint, in manner of an Epitaph, in which theſe wordes were ſeene to be ingraued. *Here is buried the bodie of a bleſſed ſoule, honour of God, and libertie of the countrie.* This being done, he departed away and ſuch a man was ſeene no more. Wherefore they aſſured themſelues that he was an angell ſent by God, to beſtow vpon the body of S. Agatha, part of the honor that her ſoule inioyeth and poſſeſſeth in heauen.

Metaphraſtes ſaith, that ſaint Agatha was borne in Palermo, a cittie on the ſea coaſt of the ſame Ile of Sicilia, and that from thence Quintianus cauſed her to be brought priſoner to Catania. Moreouer he ſaith: that Quintianus after the death of S. Agatha, would haue gone to Palermo, to confiſcate & ſeaſe vpon her goods and poſſeſions, which were verie great: and that he being on his iorney and paſſing ouer a riuer he fell from his horſe, who ſtrack him with his heeles, that he ſoncke him to the bottome. You ſhall ſeldome ſee the too cruell and too rigorous Iudges euer come to good ende: although they make a ſhewe of zeale of Iuſtice. For as S. Iohn Chriſoſtom ſaith: if a Iudge ſhould haue anie fault, he ſhould leſſe offend God in vſing to much mercie, then to much cruellie. God is as iuſt as he is mercifull, neuertheleſſe, he reioyſeth in mercie, which God graunt that he ſhewe to vs al. Amen. Of S. Agatha writeth Beda, Vſuardus, and Ado, Archbiſhop of Treuers. Out of whom I haue taken ſome of theſe thinges, and ioyned them to Metaphraſtes. Baronius ſaith ſhe died. in the yeare 254.

The life of S. Dorothie Virgin and Martyr. *Feb. 6.*

SAint Iohn the Euangeliſt recounteth, that the princes of the prieſt ſent certaine to take Ieſus Chriſt. They that went to take him found him in preaching; wherefore they

they ſtaid to heare him. It ſeemed to them that his doctrine was ſo good and that he taught ſo ſoundlie, that they not onlie tooke him not, but alſo affecting him returned publishing among them all his comendations. The like hapened to the diuell that was impatroniſed of a Tyrannicall perſecutor of Chriſtians called Sapritius. For deſirous to make a praie of the ſoule of a bleſſed Damoſell called Dorothie, he ſent to her two women apoſtataes, who of Chriſtians were faine to Idolatrie, that they might induce her to do the ſame. But it fell out contrarie to their expectation, for whereas they thought to bring Dorothie to their infidellitie, she contrariewiſe conuerted them to the faith of Chriſt Ieſus, and they were for the ſame faith afterward put to death. The life of this Saint collected out of Saint Iſodore, Euſebius Cæſarienſis, Beda, and other authors of martyrologies, was in this ſort.

SAincte Dorothie was borne in Cæſarea a cittie of Cappadocia. She being yet a litle child, exerciſed herſelfe in the worcks of a trewe Chriſtian woman, as indeed ſhe was. She was ſo diſcreete and aduiſed, that manie men enuied her for that they ſawe her ſurpaſſe themſelues ſo farre. They that knewe or ſawe her glorified God, that had made a creature of ſuch perfection: for thoughe ſhe were wiſe, yet ſhe was with all humble, and though ſhe was faire, yet was ſhe vertuous and honeſt, whereby her good report was ſpred in euery place. At that time the Catholique Church ſuſtained a cruell perſecution vnder Diocleſianus. One of his miniſters called Sapritius as cruell as himſelfe hauing notice of Dorothie, forthwith went into the cittie of Cæſarea, and cauſed her to be apprehended and brought before him.

Dorothie ſtood with her eyes fixed on the ground (but her thoughts were on highe with God, to whom ſhe praied.) The preſident ſaid vnto her: what is thie name? ſhe anſwered: Dorothie. Sapritius replyed: I haue cauſed thee to be brought hither, for that ſhouldeſt cleere thie ſelfe of an infamie (for the Emperor is informed that thou art a Rebell) which maie be done if thou wilt obay his commandement and ſacrifiſe vnto the Gods. Dorothie anſwered; the Emperor of heauen hath commanded me to adore him onlie, and not the gods that haue made neither heauen nor earth. Iudge you, who is moſt fitte to be obeyed, the Emperor of heauen, or the Emperor of the earth. The preſident ſaid to her; Leaue theſe reaſonings, and if you will returne home ſafe, and ſound, and with credit, ſacrifiſe to the gods. If you doe otherwiſe, prepare your ſelfe to ſuffer torments. Dorothie anſwered; I will not ſacrifiſe vnto them, and litle do I feare the torments which thou threatneſt, and which endure but a ſmale time. I feare more thoſe torments which ſhall endure for euer, to which I ſhalbe put aſſuredlie if I followe thie counſell. The preſident ſeing the conſtancie of the yong maiden, and that wordes did not preuaile with her, determined to come to deedes. He cauſed her to be bound,

and pulled vp with a Pulley and ſo to hang. When the virgin ſawe her ſelf in that eſtate, and that euerie one wondered at her, ſhe ſaid to the tyrant: It ſeemeth that thou wilt ieſt with me, that which thou wilt do, do quicklie and finiſhe my torments: otherwiſe it is not poſsible, that I ſhould ſee that I ſo much deſire and couet. What deſire you to ſee, ſaid the preſident? I deſire ſaid ſhe to ſee Chriſt my Lord, and the Sonne of God. Where is this Chriſt ſaid the Iudge? Dorothie anſwered: In that he is God he is in all places, and in that he is man he is in heauen at the right hand of his father, in that happie countrie where there is neuer anie winter, but continuall ſpring time, there be alwaies floures, lillies, and roſes, there be fruites delightfull to ſee, and delitious to taſte, there be fountaines and riuers, with all other recreations, all which the ſoules of the iuſt which be in the companie of God do poſſeſſe. Thou ſhalt be partaker of all theſe thinges Sapritius if thou wilt be a Chriſtian. The iudge was afeard that ſome of the Idolaters would be in loue with this contrie which Dorothie commended ſo much, and forſake the ſacrifiſe of their Gods, wherefore he cauſed her to be taken from the torment, and ſent to two ſiſters which were called the one Chriſteta, and the other Caliſte. Theſe women had before bene Chriſtians, and for feare of torments they had denied the faith. To theſe two women Sapritius ſaid; you knowe what fauour and benefitts I haue ſhewed vnto you for that you haue forſaken your faith, and haue ſacrifiſed vnto the gods, greater ſhalbe your reward if you procure this damoſell to do alſo as you haue done. The two ſiſters profered themſelues to do all that laie in them.

They perſwaded Dorothie to do as they had done, and to ſaue her life; to conſider how the Chriſtians were perſecuted and how their liues and goodes were taken awaie, but the Gentiles were in a happie eſtate. The Saint would not ſuffer them to ſpeake anie further, but tooke occaſion from theſe wordes to reprehend them ſharplie of that which they had ſaid. It well apeareth (ſaid ſhe) that you be women, and that you be blind, in that which now you ſaie, and in that which before you haue done. In this you ſeeme to be women, that for feare of death you haue forſaken the trewe life. And blind you be, in that you haue adored the Idolls which is vtter darcknes. Therefore if you conſider it well, you ſhall find that they be nothing but ſtocks and ſtones, and that they repreſent people that were men very wicked and vicious; you will not ſaie I trowe, that anie can be allowed for a God wherein maie be noted vice or wickednes: If you ſaie that the Chriſtians be in euill eſtate, and the Pagans proſper; by by the ſame reaſon you maie conceaue that it goeth well with the Chriſtians, becauſe they be not deceiued, and with the Pagans it goeth euill and they do erre, becauſe there is another life in the world to come. And he that in this hath content in his owne deſires, ſhall not haue it in the other,

but

but torments euerlaſtinge.

Theſe and manie other thinges did Dorothie ſpeak vnto the two ſiſters, which was ſo effectuall, that ſhe made them to change their opinions, and brought them ſo farre, that they ſaid: if they hoped to obtaine pardon by Chriſt Ieſus, they would returne to be Chriſtians, although they ſhould looſe their liues. What? (ſaith Dorothie.) If he will pardon you? There is not a thing that pleaſeth him more then to be mercifull, and the greater the ſinnes be which he pardoneth, the greater demonſtration doth he make of his mercie. When Chriſteta and Caliſte heard this, they fell downe at the feet of the Saint, and with teares deſired that ſhe would praie vnto God for them. She being verie glad to haue made ſo good a gaine fell on her knees, and lifting vp her eyes and hands to heauen. ſaid; My God that laieſt that thou willeſt not the death of a ſinner, but rather that he ſhould be conuerted and liue, and that there is ſuch ioye in heauen for the conuerſion of a ſinner, I deſire thee that thou wouldeſt vſe mercie toward theſe thy two creatures, which the diuell hath ſtollen out of thy flocke; bring them backe againe into thy ſheepfold; remember that thou ſheddeſt thine owne blood for them; haue regard vnto the anxiety and affliction that tormenteth them, and that it is thy handmaiden Dorothie that praieth for them. While ſhe was ſaying theſe wordes, there came meſſengers from the tyrant to bring them before him.

They went all three together, and when they came before the preſident, he called the two ſiſters aſide and ſaid vnto them, what? is Dorothie yet reſolued to ſacrifiſe vnto the gods. They anſwered that they were ſory for that themſelues had done, and confeſſed that they had thereby put themſelues in danger to endure eternall torments, ſeeking to ſhun theſe torments which are temporall and paſſe awaie quicklie. When Sapritius vnderſtood this, he rent his garments for verie anger, and raged like a Lyon. He comanded them to heat a great furnace, and to bind the hands of the two ſiſters backwards toward the ſhoulders and then to throwe them therein. When the officers would haue caſt them into the furnace, the women called vpon God, deſiring him to accept their ſacrifiſe which they here made of their liues, and that he would pardon them the ſinne that they had committed. So confeſsing Ieſus Chriſt they were martiriſed.

Dorothie reioyſed much hereat, and the Tyrant fretted and chaffed for anger, and comanded her to be ſtripped, and hoyſted aloſte with the pully, and to be drawne by the feet more cruellie then at the firſt. They racked out the members and ioints of the Saint the one from the other, yet ſhe ſhewed a cheerfull countenance. Sapritius demanded why ſhe was ſo joyfull being in torment. She anſwered: I reioyſe becauſe God hath recouered by my meanes, the ſoules which the deuill by thy meanes had gotten into his power. Therefore I deſire thee to be erneſt in tormenting me, that I maie attaine their companie the ſooner. Sapritius

pritius cauſed them to light certaine torches and to hold them to her ſides that they might burne and conſume her intrailes; but the more the torments increaſed, the leſſe account the Saint made of them that tormented her. The Tyrant cauſed her to be taken from the racke, and manie buffets to be giuen her on the face, becauſe ſhe ſhould not ſhewe ſo pleaſant a contenance, but ſhe ſaid; chaſtice this face of mine hardly that hath made much warre againſt me. The officers that tormented her were nowe tyred, but ſhe was not tyred to endure the torments, for ſtill ſhe ſhewed more content and ioye. The Iudge was aſhamed to heare her wordes, for they diſpleaſed him more then his torments did diſpleaſe or diſcontent her. Then being tyred, but not ſatiated with her afflictions, he pronounced the ſentence againſt her that ſhe ſhould be beheadded. She receaued the ſentence ioyfullie, yelding thancks to Ieſus Chriſt that had now called her to her heauenlie mariage.

While they led her to her Martyrdome, ſhe paſſed neere where a learned Doctor of the lawe called Theophilus ſtood. He hauing heard her ſaie that wher Ieſus Chriſt was there were alwaies lillies, roſes, and fruicts, and the Saint ſaying that ſhe went to poſſeſſe them, ſaid to her in deriſion; I praie thee Damoſell when thou art in the countrie of thy Spouſe, ſend me ſome of the roſes, and of the apples that be there. It was now the moneth of Februarie, at which time neither roſes nor apples are to be had, and he making this requeſt did it onlie to deryde her. Yet Dorothie anſwered him, that he ſhould haue his requeſt. Being come to the place of execution, the Virgin deſired them to ſuffer her to make a ſhort praier, which they graunted. Hauing finiſhed the ſame there appeared before her a verie beautifull yong child that had a basket, in the which were three roſes, and three goodlie greene apples. The Saint ſaid vnto him. Go to Theophilus, and tell him from me that I ſend him that which he required. Then was Dorothie behedded, and her ſoule went into the ioyes of heauen.

In this meane ſpace Theophilus was ſcoffing & laughing at the promiſe of the Saint, telling the ſame vnto the other officers of the preſident, when behold there came before him a beautifull child that deſired to ſpeake a word with him. Theophilus wondred, not onlie at the beautie of the child, but alſo at his wit, and good maners, that knew in ſuch ſort to deliuer his meſſage, and cheiflie when he ſaid that Dorothie to keepe her word had ſent him thoſe apples and roſes, gathered in the Paradiſe of her Spouſe. Theophilus receaued the preſent, and the child vaniſhed awaie, ſhewing cleerlie that it was an Angell of God. Theophilus being amaſed & aſtoniſhed, ſaid: trewly Ieſus Chriſt is God, & there is no other God but he. They that were preſent hearing his wordes did wonder much, for euerie one knewe that he was afore time a great enemie to Chriſtians. The preſident cõfounded with this accident, asked the Doctor what he meant by ſaying ſo: and he told him. Then he threatned to put him to death if he tal-

he talked of anie ſuch matter, or refuſed to adore the gods. Theophilus affirmed that he was a Chriſtian, and that he would no more worſhip the Gods made of wood and ſtone. One the outſide of whom the ſpiders made their webs, and in the inſide the rats made their neſts, and that they were dombe and could not help them that adored them. Moreouer, he alledged manie reaſons againſt the Idolls, ſo that manie gentiles were readie to blaſpheme their gods, and to be made Chriſtians.

Sapritius to preuent that, and ſeing the conſtancie of Theophilus, cauſed him to be tormented vpon the Racke, which hoiſted vpp the perſon alofte from the earth & made him hold his armes in maner of a Croſſe. Theophilus being in this caſe ſaid; Now I maie truly ſaie that I am a Chriſtian, ſince they haue laid me in the maner of a Croſſe as my Lord Ieſus Chriſt was. The Iudge comanded them to pull of the fleſhe of his ſides with certaine hooks of Iron, and while the officers pulled of the fleſhe of his whole bodie in this ſort, that the blood powred downe from euerie part in aboundance, the Iudge ſaid vnto him: O miſerable Theophilus, haue cõpaſsion of thy bodie. Theophilus anſwered; miſerable Sapritius haue compaſsion of thy ſoule. The Martyr was brought to ſuch extremitie, that it ſeemed impoſsible he ſhould haue anie blood in his bodie he had ſhed ſo much, yet he was as comfortable as if he had enioyed the greateſt conſolatiõ in the world. Wherefore the preſident cauſed him to be behedded. The good Theophilus receiued his death, giuing infinit thancks vnto God for calling him to labour in his vineyard at the eleuenth houre, hoping neuertheleſſe to be rewarded equallie with them that had laboured from the morning by the mercie of our Lord God, whoſe name be praiſed in all his creatures for euermore. Amen. The Church celebrateth the feaſt of S. Dorothie on the 6. of Feb: which was the daie of her Martyrdome, in the yeare of our Lord as Baronius ſaith. 304. in the raigne of Conſtantius and Galerius.

The life of S. Romuald Abbot, founder of the order of the Camaldulenſes. Feb. 7. Taken forth of F. Ribadeneira.

AMongſt the heades which our Lord hath choſen to conduct the goodly armie of his Church, the glorious Abbot S. Romuald hath bene one. He was at the firſt a Monke, and diſciple of S. Benedict: and ſince father and maſter of ſundrie religious; and foundre of the ordre of the Camadulenſes. The Cardinall Petrus Damianus, wrotte the life of this bleſſed Father, who liued in the ſame time, and in the ſelfe ſame place, as hereafter ſolloweth. S. Romuald was borne in Rauenna, a moſt noble cittie of Italie, his father was named

med Sergius, of the houſe and famillie of the Dukes of Rauenna, otherwiſe called Honeſti. Romuald was brought vp in his parents houſe verie delicatly and tenderly, vntill the age of twentie yeares. His ordinary practiſe was, to goe a hunting, and to performe ſuch other like exerciſes belonging to youth: and euen then from the time that he ruſhed thorough the woddes and the mountaines, his hart and his eyes, were alwayes fixed vpon the trees, the fountaines and the fieldes, taking great contentment in this ſolitude. There he awakned his ſpirit, conſidering the quiet and pleaſant life, which he might paſſe in the deſert, for that of the pallace went againſt his heart, with its delightes, dangerous and painfull practiſes; In particular, he was much offended at a great enimitie which fell out betwixt his father Sergius, and another gentleman, his very neere kinſman, about a peece of paſture: which matter went ſo far, that Sergius reſolued to kill his competitor, ſo to remaine abſolut maſter of that ground. And albeit that Romuald held not for good the determination of his Father, not withſtandinge being enforced thorough his threates and compulſions, he aſiſted in an act ſo weake and ſo vnworthie: for Sergius in a defiance, ſlew his aduerſary. And although his ſonne Romuald did nothing at all, but only finde him ſelfe preſent at the combat, yet for this alone he remained ſo afflicted, that he condemned him ſelfe to vndergoe a great pennance (it being God who would call him vnto him by this meanes, and make him to leaue the deceitful vanities of the world:) whereupon he withdrew him ſelfe into a monaſterie of S. Benedict called Claſſenſſis, wherin repoſed the body of the glorious martyr S. Apollinaris, who had been Biſhop of Rauenna, and diſciple of the Apoſtle S. Peter. Romuald remained there fortie dayes, where he was ſerued by a very virtuous lay brother, and who deſired to gayne this knight into religion, by his owne example and deuotion, together with certaine reaſons which he tould him, and a remarkeble viſion which S. Apollinaris made vnto them, appearing very bright and glorious vnto them both. Romuald remained reſolute to forſake the world, and vtterly to forget its vaine hopes: then repleniſhed with an incredible ioy, he proſtrated him ſelfe before an Altar, all bathed in his teares, offering him ſelfe to our Lord to ſerue him.

After a certaine time, he went and asked the habit, of the Abbot of the monaſterie, who feared to giue it vnto him, becauſe of his father Sergius, who was a man, mightie, riche, greatly feared, and impatient, and Romuald was his chiefeſt heire; vntill ſuch time as the Archbiſhop of Rauenna named Honeſtus, his kinſman (who had beene Abbot of the ſelfe ſame monaſterie) aſſured him concerning this feare, and praied him, that without looking to the reſpects of the world, but onlie to the ſeruice of God, he ſhould receaue Romuald into his religion. Being then thoroughly reſolued, he gaue him the habit of S. Benedict, to the great contentment of all the Monkes. Romuald began to profit well in holie

holie religion, and to aduance him ſelfe from day to day, more and more in all ſorts of virtu: yea, he became a verie looking glaſſe to all the Monkes, notwithſtanding ſome of them which were luke warme and litle obſeruant, could not ſuffer ſo great a ſanctitie of life, nor ſo great rigour and auſteritie in a youth, who but the day before had renounced the pleaſures of the world, and yet ſhewed himſelfe already ſo zealous of his rule and profeſsion. This ſmote thē, in a maner, on the face, and offended them ſo far, that they conſpired his death (the extremitie wherto a diſordered ſpirit can arriue, yea euen one that is religious, when he redouteth correction, like to a bridle of a ſharp bit) and they had likewiſe executed their impietie, if almightie God (who hath ſo eſpecialle a care of thoſe that ſerue him) had not deliuered him from their handes, by an aduertiſſement which he receaued from one of them; So that the holy youth, making ſhew of knowing nothing, weighed that this life was not according to his deſire, and that the company of ſuch religious, did no way further his intention. Hauing dwelt three yeares within that monaſterie, he went with the licence of his prelat, to find forth an Hermit named Marinus, who dwelte in a deſert verie neere vnto the cittie of Venice; He found him out, and beſought him to receaue him vnder his diſcipline and obedience. Marinus who led a life very rigorous and auſtere, accorded the ſame vnto him. Three dayes in eache weeke he only eate a morcell of bread, and a handfull of beanes, and dranke water. On other dayes, he eate a few herbes, or other like foode, and dranke ſome ſmale quantitie of wine, addicting himſelfe continuallie to long and feruent prayer. Romuald found him ſelfe iuſt according to his minde, with ſuch a maſter: they two went euerie day forth of the hermitage, and ſonge the pſalmes, walking in this ſolitude. And for as much as Romuald could not as yet ſay all the pſaulter by hart, when he miſſed, his maſter gaue him a good blow vppon the eare with his ſtaffe, to make him to merit, and to exercile his patience. His diſciple ſuffred the ſame, and held his peace, vntill that after ſome certaine dayes he ſaid humblie vnto Marinus, that, if he thought good, he ſhould for the time to come ſtricke him on the right eare, for that he loſt his hearing with the left eare, by reaſon of the blowes he had giuen thereon. Marinus admired this great virtu of patience, and began to reſpect and to behould Romuald with a more gentle eie.

A litle after, they both went vnto the cittie of Venice, to gayne vnto God Peter Vrceolus, who had got to himſelfe by indirect meanes, the ſeigniorie and authoritie of the common welth of Venice, wherof he was Duke. They ſo well exhorted him to penance and repentance for his ſinne, that they cauſed him to giue ouer that eſtate, and the world altogether, to retyre himſelfe into the ſecure harbour of religion, taking the habit of S. Benedict: and ſo being accompanied with one of his owne ſeruants named Gradenic, and of the holie Abbot Gue-

rinus, they went into the desert to the hermitages of Marinus, and of Romuald, where afterwards they died holilie. But Romuald, aboue the rest, went alwayes encreasing and aduancing him selfe in the way of perfection, and the graces which our Lord imparted vnto him were so great, that he would they should be profitable to others, as well as to him selfe alone, making him the father of many holie children. Now after he had dwelt three yeares in his monasterie, and other three yeares in the desert, he resolued with him selfe to reforme the Monasteries of his holie father S. Benedict, which were somwhat declined thorough human frailty, and by occation of the warres, had lost a great deale of their religious discipline. This cost him many iorneyes, many labours and persecutions: but God who moued him therto, assisted him with his power and with a grace so aboundant, that he reformed the Monasteries of Venice and of Tuscan in Italie, a many of France, and in sundry years that he vndertooke this holy labour for our Lord, he built an hundred new Monasteries, of the ordre of S. Benedict, and besides this, peopled the deserts with hermitages; and as the glorious Romuald, was to be the guide of others, so began he to giue instruction by his owne example. His studie was, to reade the liues of Saintes, imitating their fastinges, their watchinges, their penances and prayers, in such sort that for fifteene yeares together he kept this custom, to fast sixt dayes in a weeke vntill Sonday, which he alwayes continued from the two Lents of the yeare (which are in the ordre of S. Benedict, the one that of the Church, the other, from S. Martin vntill Christmas.) Four yeares long, he and Iohn Gradenic did labour the ground, sowed & gather in the wheate, sustayning them selues with the labour of their handes (a thinge greatly in vse amongst the ancient Fathers, and all the religious which liued vnder their obedience:) their fasting, they accompanied with prayer and meditation, and it was held for so grosse a fault to slumber during the time of holy prayer, that S. Romuald suffred not him to say Masse that fell therin, because of the litle respect where with he stood in the presence of our Lord, whom he was to receaue. Obedience was his deare virtu, and for that one of his Monkes left his fellow which was giuen him for his companion, he commanded when he dyed, that he should not be buried in holy ground.

The diuell could not endure, that Iesus Christ was so well serued with such pure and holie soules, but principally of Romuald, the head and guide of the others. He began therfore to raise against him a most cruell warre, and to torment him with most terrible tentations, setting before him the delightes which he had left in the world, the incommodities he now endured, and that painfull life, wherin it was impossible for him to perseuer. One while he discommended all he did, telling him that the whole was of no manner of meritt: but by how much the more the saint was tormented, so much

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the more had he recourſe vnto God, and by his fauor and grace vanquiſhed ſathan. Yet the diuell yealded not him ſelfe for all this, but perſecuted him the more furiouſlie, euen to the beating of his bodie, and affrighting him by night with noyſes and rumblinges in his celle, appearing vnto him in very horrible and fearfull figures, troubling his imagination with foule and filthie thoughtes: which fierce combat laſted for fiue whole yeares, throwing him ſelfe vpon his knees vpon the ſaint, after that he was laied downe to reſt, and weighing vpon him to ouerwhelme and ſtifle him. And albeit that theſe encountres with the diuell were vſuall to him, yet he omitted not to prouoke him like a beaſt, ſaying vnto him. O enimie, thou haſt been driuen out of heauen, and dooſt thou come into the deſert? Auant, vile ſerpent, thou haſt already that which is thy due. This made him ſo aſhamed, and ſo ſpited him, that he fled before him, and our Lord conforted and fortified his worthie ſoldiar; In particular he reioyced him, cauſing Count Oliuer to enter into his ordre, who in France had been a man very riche and powerfull, and who had led a moſt ſtrang life. This Count God called by the meanes of S. Romuald, who ſet before his eyes, in what perill he liued in the world, and that he ought to doe a great deale of penance for his grieuous ſinnes. The word of the Saint had ſo great power ouer the Count, that he conuerted, and made him reſolue to goe rendre him ſelfe at the mount Caſsin, which is the firſt Monaſterie founded by S. Benedict, there to take the habit, and to giue him ſelfe vnto God for the reſt of his dayes. Whereupon S. Romuald gaue him for his companion and conductor Iohn Gradenic, commanding him not to abandon Oliuer during his life; he was likewiſe accompanied in this his enterpriſe, with Marinus, who had in the begining been the maſter of Romuald, and of the Abbot Guerinus.

The couerſion of Sergius the Father of Romuald was no leſſe admirable who after the example of his ſonne, hauing taken the habit of religious in a monaſterie of S. Seuerin in Italie (as inconſtant and mutable) was in ſome diſcourſe to forſake the ſame. Saint Romuald being aduertiſed hereof, was not wanting to a thinge which ſo much concerned the ſeruice of God, and the obligation of a good ſonne (who by how much he ought to forget his parents and kinred in that which doth concerne the world, by ſo much more is he bound to helpe them in thinges belonging to heauen and to their ſaluation.) He departed therfore from the confines of France, where he was at that preſent, and went as far as to Rauenna on foote, without ether hoſe or ſhoes, hauing but onlie a ſtaffe in his hand. He ſpake to his father, and not being able at the firſt to bring him to reaſon, he became ſo iealous of his ſaluation, that he put fetters vppon his feete, where he helde him diuers dayes, and by the force of faſtinges, prayers, and of the word of God, he reduced him vnto an exceeding ſorrow & contritiõ, for all whatſoeuer had paſſed before.

It was easie to know, that this was a councell which came from heauen, for that our Lord comforted Sergius, with the sweetnes of his diuine spirit, giuing him a few dayes after a peaceable death, and of great edification vnto others, the yeare 992. S. Romuald very ioyfull of this happie succes, returned vnto his so deare retreat. There had he new combats, visible and inuisible, against the diuells. One day as he was at Complin, there entred a great troupe of these infernall spirits, which threw him to the ground, and beate him so longe, that all his bones were brused. But the Saint humbly turned him selfe to Iesus Christ, and said. My deare Iesus, why hast thou forsaken me, and left me in the handes of myne aduersaries? At this sweet name, all that cursed rout fled, and the Saint triumphed ouer them by the grace of our Lord, although his whole life after, he bore the markes in his head. The diuels seeing that he feared them not, and that Romuald alwayes ouercame them, they resolued to make warre against him by the handes of men, which often times is more cruell, then that which they make by them selues. There were certaine Monkes in his Monasterie, who to liue a litle more at libertie, then was conuenient for their profession, desired not to be lightned with so great a light and spirit, as shined in their holie Father. Besides this, it came to passe, that a Marquis called Hugues, sent him a great somme of mony for an almes, and the Saint knowing that there were some Monasteries which endured much, he distributed this mony amongst them, without retayning any for him selfe, as perfect charitie is wont to doe. This gaue occasion to the Monkes to murmur, euen to the outraging of him, and constraining him to depart from thence. But our Lord, who takes vpon him selfe the iniuries done to those that are his, ordained that it snowed so sorely the night ensuing, that the weight of the snow which fell vpon the Monasterie, caused the roofe to breake a sunder, which fell vpon the culpable, and wounded them very straunglie: this chastisement which came from heauen, enforced them to acknowledg their fault, and the innocencie of their Abbot. And the principal author of this conspiration, being gone forth of the couent, as he passed ouer the bridge of the riuer Saphis, he made a false steppe, fell into the water, and drowned himselfe.

After this S. Romuald fell sick, by reason of his continuall and austere penances: his haire grew very fast, and all his bodie was healed with haire, for that he had retired him selfe into a moist desert, and vnhollsome, vntill such time as S. Apollinaris appeared againe vnto him, as he did at the beginning of his conuersion, and commanded him, although it were painfull vnto him, that he should returne to the Monasterie of Classensis where he was enterred, and where Romuald had taken the habitt: wherto the Saint obeyed instantly. The Abbey was at that present without a head, & it belonged to the Emperor Otho the 3. of that name, to prouide for the same, who remitted the matter to the election

election of the Monkes, who elected Romuald for their Abbot: wherof the Emperor was moſt glad, and went to viſit the Saint, who was at that time in an hermitage in the valley named Perco, about ſome four myles from Rauenna. S. Romuald made him the beſt entertainment that was poſsible for him, giuing him his poore bed of ſtraw, whereupon he paſſed that night, and vpon the morrow he led him with him to his pallace, diſcouered vnto him his deſire, and that it was moſt expedient that he ſhould gouerne that Abbay. S. Romuald refuſed the ſame at the firſt, but afterwards, to obey rather the Emperor of heauen, then him of the earth, he accepted the ſame, being already Prieſt, and for the ſpace of two yeares gouerned that monaſterie, with great watchfulnes and wiſdome: which yet was not performed, without being hated and perſecuted of ſome of his Monkes, who could not endure ſuch a virtu and perfection. But S. Romuald, who was of a nature ſweet and peaceable, ſuffered with ſingular patience, their diſdaines and euill entreatments. In the end, ſeeing that the maners of his Monkes, could not agree with his owne, he reſolued to leaue them, & beſought the Emperor not to take the ſame amiſſe, in whoſe preſence, and of the Archbiſhop of Rauenna, he renounced the title and dignitie ouer this Abbay. The Emperor being at Tiuoli, entending to deſtroy the cittie, S. Romuald had ſuch authoritie ouer him, and ouer the inhabitants of the ſame, that he appeaſed the iuſt diſpleaſure of the Emperor, and handled this affaire ſo paſsing well, that nothing could be wiſhed better.

Vpon another occaſion, he ſhewed yet a great deale more, his ſingular talent, and the zeale he bore vnto our Lord, which was, that the Emperor (by the meanes of a ſeruant of his called Tamne, with whom he treated priuatly of ſundry thinges, as with his familiar) had geuen his word, and his imperiall faith, to a Roman Knight named Creſcentia, who was beſeeged by his armie, that he would ſaue his life if he rendred him ſelfe; who rendring him ſelfe vpon his faith, he cauſed to be ſlaine, and tooke his wife to ſerue him for a harlot. S. Romuald touched with the zeale of God, and weighing his offences with the weights of an vpright ballance, by the great authoritie he had with him, he perſwaded the Emperor and Tamne, that they ſhould come to Confeſsion to him, to rendre themſelues religious to expiat their periurie, homicide, and their adulterie; and defacto Tamne entred into religion. But as concerning the Emperor, were it that he could not, or that he would not doe the like, yet ſo it was, that he went bare foote from Rome to the mount Gargan, which is neere to Manſredonia in the prouince of Pouillia, to viſit the Church of S. Michaell the Archangell, and moreouer withdrewe himſelfe for one whole Lent into the Monaſterie of Claſſenſis, faſtinge, wearing of haire cloth, and lying vpon a hard pallet: a right worthie example for all Princes and Lordes, who ſinne ſo at their owne eaſe, and haue ſo great difficultie to repent them and to performe a light

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penance for their sinnes.

Manie of the principall fauorits of the Emperor, moued by his good example, and by that of Tamne, craued the habit of religion of S. Romuald, amongst which one was Boniface, who was a kinsman of the Emperors, and Busclauin sonne of the kinge of Sclauonia. Romuald accompanied with these new religious, went to the couent of mount Casin, to visit the body of his good Father B. S. Benedict: where he fell sick, yet was he forthwith healed againe, and with all this nobility which were his disciples, he retyred him selfe to the Monasterie of Perea, where sundry others came and gaue them selues vnto him. He gouerned them and instructed them all, by his doctrin and example, diuiding them into seuerall hermitages. There he caused clearly to be seene, that the sonnes of Princes and of great Lordes, who but a litle before liued free and at their owne pleasure, well esteemed, and well attended, passed then their liues in penance, solitude, austeritie, fastinges, coldes, nakednesses, and trauells. They praied, songe psalmes, they alwayes did some exercise: some spun, others did weaue, others digged the ground, and sustained their liues with the sweat of their browes, and with the labour of their handes (albeit they vsed no great expences:) But the feruor of Boniface was remarkable aboue that of all the rest; He did eate but twice a weeke, on the Thursday, and on the Sonday: and when he found any netles or thornes, he wallowed him selfe all naked vpon them, euen to the fleying, and bathing of him selfe all in blood, which he likewise desired to shed for Iesus Christ, by enduring martyrdome for the loue of him, and to be no lesse heire of the torments of Boniface, then of his name: so that with the benediction of his Abbot, and the permission of the Pope, he went into Russia to preach the gospell, and to dilate the faith of Iesus Christ; where hauing endured infinit trauells, of hunger, thirst, and wearines, and conuerted many soules to the Catholique faith, he gayned the crowne of martyrdom which he so much desired, for that a brother of the kinge of that contrie, thorough rage and furie caused him to be kild. Those who put him to death, with diuers others, bewailing their sinne, were conuerted to our holy faith, and were baptised.

This was the happie end of S. Boniface, disciple of S. Romuald. Who sought no lesse after martyrdome then his disciple, and with the same desire, passed into Hongrie, to preach the faith of Iesus Christ, and to giue his life for him. But our Lord, whose endes and traces are incomprehensible, diuerted him from this enterprise, sending him a sharp sicknes, which withheld him for a time, and when he pretended to returne, he was presently well: after, when he would follow on his iorney and goe forward, he fell sick againe; which gaue him to vnderstand, that it was the will of almightie God that he should returne, because our Lord reserued him for a long and painfull martyrdome of many trauells and

and perſecutions. Notwithſtanding he came not back with his handes emptie, for he and his companions hauing beene ſharply handled, wherof ſome were ſcourged and others ſould, he left not to bringe alonge with him, ſundry Almans for his diſciples, for whom he builded Monaſteries. Who can recount all the other battailes and victories, which this moſt holy man gayned ouer him ſelfe, and ouer his enimies; and which he bore away from the diuels, and from all the powers of hell which ſo often did aſſault him, and with ſo many ſlightes ſought to ouerthrow him? What perſeuerance had he in his faſtinges, and in his prayers? which were ſo extreme, that he remained ſeauen yeares encloſed within a caue in perpetuall ſilence: and euen then when he was very ould and much broken, he did not eate in all the Lent, but one porringer only of herbes or pulſe. He had three ſeuerall haires, very rigorous, which he changed from month to month, for feare to engender ouer much vermin. He treated his body with ſo great rigour, that it ſeemed not to be fleſh. What ſhall I ſay of other times that he was euilly handled, affronted, and almoſt killed euen by ſome of his owne, which were blinded with the cleare light of his virtues, and who like madde men, banded them ſelues againſt the phiſitian which ſought to cure them? Once being in the night time laid in his celle, a Monke tooke him by the throte to ſtrangle him, but God preſerued him miraculouſlie, by the meanes of one of his diſciples named Gilbert. Another time (aged as he was aboue a hundred yeares) he was defamed by a wicked man, who bore the habit of religion, of moſt filthie ſinnes, which were no more belonging to his age, nor to his holines: by occation wherof he was moſt terriblie chaſticed, as if they had been true, vntill that God did comfort him and command him to celebrat, notwithſtanding all the cenſures and ſuſpenſions which they had impoſed vpon him. How was he perſecuted by the diuels? How often did they endeuour to affright him, preſenting them ſelues vnto him in horrible formes, thundring in his celle, raiſing vp of tempeſts, ſtormes of windes, and enforcing themſelues by all meanes, to deſtroy and ouerwhelme him? But our Lord cauſed him to triumphe ouer all thoſe infernall forces, for that he had perfectly ouercome him ſelfe, by his ſweetnes and his ſufferance: which in concluſion rendred him moſt fearfull to the diuells, who came to affright him, driuing them forth of the bodies and the ſoules of thoſe which they poſeſſed. He had the gift of prophecie and of ſupernaturall light, to vnderſtand the holie Scripture, to write vpon the pſalmes, and to make a meruellous expoſition vpon them, which is yet kept vnto this preſent written with his owne hand, in the deſert of Camaldulenſes. He was likewiſe miraculouſlie aſiſted in his neceſſities, and comforted with illuſtratiõs and diuine viſitations of our Lord: eſteemed alſo and honored of the Emperors and Princes of the earth, ſo that it ſeemed that all the world was renewed by the exerciſes of his admirable virtues. Sundry new monaſteries were erected

(as we haue ſaid) which were peopled with good religious perſons, and the ancient ones were reformed, and the deſerts inhabited with men more diuine then human, eſpecially the deſert of Camaldulenſes, the which he founded by a celeſtiall viſion.

S. Romuald was of the age of an hundred and two yeares, the yeare of our ſaluation 1009. when deſirous to retire him ſelfe into ſome ſolitude, to attend vnto the ſeruice of God with greater feruor, for that litle of his life which remained vnto him, he went vnto the mount Apenin which diuideth Italie: and being come to the top of the mountaine, in a delightfull field and abounding with ſpringes, after he had there walked a while, he fell a ſleepe hard by a fountaine, where he had a dreame full of myſterie, and like vnto that of the Patriarch Iacob; For he ſaw a Ladder, which touched the earth with the one end, and with the other heauen, and that his religious which were no more clothed with black, but with white habits, aſcended by the ſame vp to God: in whom putting his truſt, and knowing by the viſion that ſuch was his will, he went and found out the Lord of that land, who was a Count called Maldula,& asked the ſame of him. The Count hauing had the like dreame, granted the ſame right willingly to him, with a contry houſe which depẽded theron, to build a Church and a Cloiſtre for the Monkes. And hence it cometh, that this cituation was called Camaldulenſes, that is to ſay, the field of Maldula. He built hermitages in that place, and changed the black habit which before he wore, into a white. This deſert is the principall and head of his ordre, there began the new paradiſe of theſe celeſtiall men, whoſe life is a perpetuall penance and contemplation: where the great coldes, ſnowes and froſtes (wherwith that field being fertile, and trauelled the greateſt part of the yeare) doe much further to make a pourtrait of the Croſſe of Ieſus Chriſt, wherin conſiſteth true life. In this houſe (which verily is the houſe of God) it is now ſix hundred yeares that the religious liue in obſeruance, and that our Lord doth gouerne, conſerue, and ſuſtaine the ſame, and the ſouueraigne Prieſts his Vicars, haue both honored and confirmed its ſtatutes, granting vnto it many goodlie priuiledges: and ſundry great ſecular perſons, eccleſiaſticall, and religious, haue embraced this holie inſtitution, and haue become the ſonnes of Romuald, and all that which they haue done for the ſeruice of holy Church (which is not litle) is of right due to ſuch a father and ſuch a maſter. Who when he had ſetled the affaires of religion in ſo good termes, hauing his ſoule filled with graces and merits, repoſed in peace the 19. of Iune in the euening, in the yeare 1027. being ſix ſcore yeares of age. He died in the monaſterie of the vally of Caſtro, which he had erected in the marquiſat of Anconia, there his body was enterred, and ſince in the yeare 1467. to wit, four hundred and fortie yeares after his death, they were found whole and entire without any corruption, with a moſt ſweet countenance, white, and venerable,

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hauing his body couered with a ſhirt of haire vnder his habit. Since he was tranſported into the cittie of Fabian, into the Church of S. Baſil, which is of his ordre, where he is yet to his preſent; and vpon the day of this tranſlation, which was the yeare 1401. the 7. of Februarie, the Catholique Church doth celebrate his feaſt, as appeareth by the Bull of our holy Father Clement the 8. wherin he commandeth that a double office be ſaid of him, as of an holy Abbot and Confeſſor, giuen the 9. of Iulie 1555. which Bull containeth a ſummarie of the life of this Saint, in theſe termes.

It ſeemeth that We ought to hould amongſt the principall Saints, the glorious Ancoret Romuald, by reaſon of many illuſtrious titles, of his contrie, of his progenie, of his virtu, of his high contemplation of diuine thinges, and for being founder of the ordre of the Camaldulenſes. The religion and pietie Which he bore toWards God Was ſuch, that one Would not haue ſaid that he conuerſed in this World, being ſo retired from the frequentation and ſight of men, ſo familiar and accuſtomed to communication With the Saints Which enioy God, Who ſomtimes appeared vnto him, euen as if he had liued in heauen, and not in earth. His charitie toWards his neighbour Was ſo excellent, that he bought the ſaluation of his oWne father, With the price of his prayers, by Which he dreW him to religion, and conducted him to glorie. The force of his example Was ſo poWerfull, that he cauſed ſundry Kinges, Princes, and remarkable perſons to forſake the court, to come to the deſert, changing delightes and pleaſures, into penance and into poore veſtments. He deliuered diuers perſons, from great corporall and ſpirituall perills: he reſtored health to ſundry ſick With the ſigne of the Croſſe. It Was he Who reeſtablished in their firſt eſtate of great perfection, the liſe of the holie Hermits, Which Was alreadie become baſtard in all Italie. He Was right humble, and a deſpicer of himſelfe, ſo that the holy Ghoſt choſe him for his liuing temple, Who gouerneth and accompanieth thoſe that are humble. For this cauſe he gaue him the vnderſtanding of the holie Scripture, and the gift of propheciе: and by hoW much he humbled him ſelfe, by ſo much did God exalt him. Finally he gaue him a long liſe in this World, and in heauen eternall glorie. Beſides, the Cardinall Petrus Damianus, Petrus Morigus in the hiſtorie of Religions cap. 2. and Auguſt. Florentin Camaldulenſe in the hiſtorie of his ordre, haue written his life. And laſt of all maſter Iohn of Caſtagnico, religious of the order of S. Benedict, a man much qualified for his great religion, preaching and doctrine.

The life of S. Apollonia Virgin and Martyr. *Feb. 9.*

THe highe and mightie King Dauid ſaith; that God chaſticeth ſometimes the ſinners, and breaketh their iaWebones. The diuell ſeing that, and thincking it a

shame for him, procureth the same to the lust men, Wherefore he perswaded some of his seruants to pull out the teeth of S. Apollonia, Whose life was written by Dionysius Bishop of Alexandria, and recounted by Eusebius Cæsariensis in his Ecclesiastical historie, in this maner.

AT such time as Decius the Emperour moued the persecution against the Church, he sent into Alexandria a Tyrant that should most cruellie persecute the Christians. There was taken among others, a mayden called Appollonia, whose life was an example of vertue in that cittie. When she was taken, they perswaded her to adore the Idolls. She denying so to do, they first pulled out all her teeth, & for that this was not sufficient to make her yeald, they kindled a great fier, and threatned to throwe her aliue into the same, if she would not adore and sacrifice vnto their Idolls. The Saint stood in a studie a while; and on a sodaine escaped out of the handes of them that held her, and threwe her selfe into the fier, where presentlie she was burned. All that were present were astonished at it, that the maiden virgin should be more diligent to offer her selfe to death, then the executioners should be to giue it her. This Saint is Aduocate and called vpon, for the tooth-ake.

You must here vnderstand, that the killing of a mans selfe as Sampson did, & the casting of ones selfe in the fyer as this Saint did, speaking absolutely, is not lawfull, neither maie it be done. For none is Lord of their owne bodie, but with the licence of God, who is Lord of all. Therefore Saint Austen saith; when we read of Sampson that he killed himselfe, & of certaine holie women that did the same to preserue their chastitie, we must entend that they did it by the particuler instinct of the holie Ghost. So also this Saint because she had such licence giuen her by God in that space of time that she stood studying, and musing what she ought to do, did not sinne in casting her selfe into the fier, into which the officers had shortlie after cast her, but did a magnanimous, heroicall, and valerous acte. That it is so, you maie plainlie see, for that the Catholique Church doth honour her as a Saint, and celebrate her martyrdome on the 9. daie of Feb. which was in the yeare of our Lord 252. and in the raigne of Decius. Baronius saith in the 7. of Philip.

The life of S. Valentine Martyr. Feb. 14.

THE difference betweene the valiant, and the rashe man is this. The rashe man venturech and putteth his life in perill for euerie occasion that offreth it selfe, but the valiant man will not aduenture himselfe nor put his life in danger, but for matters of importance, As to defend the honor of his God; his owne honor, or

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for his countrie. This being ſo, the name of valiant agreeth well to the glorious Martyr S. Valentine, for he offred his life and loſt the ſame for the honor of God. His life we gather out of Beda, Vſuardus, and other authors of Martyrologies, in this manner.

CLaudius the ſecond that gouerned the Romane Empire, had in him ſome good partes, as being a good Iuſtice. So had he alſo diuers euill quallities, and cheiflie for that he was an Idolater, and gaue conſent that in this time the Chriſtians might be perſecuted. Neuertheleſſe, this was not his owne worke, but was cauſed by his miniſters, Proconſulls, Gouernours, and Viceregents of countries; which in the time of the former Emperors did put the Chriſtians to death, and the confiſcation of their goodes they did imbecill, and get into their owne handes, to their owne vſes. Wherby it came to paſſe, that they had a deſire ſtill to perſecute the Chriſtians, although the inuentors and deuiſors of the perſecution were then deade.

At the time that Claudius remained in Rome (whoſe gouernment was verie ſhort, and the time that he reigned he ſpent in diuers warres) there was brought before him certaine Chriſtians, one of which was Valentine the Prieſt, a man of great holines. When he was brought before the Emperour, he was accuſed that he was a Chriſtian, and that he was an enemie to the Emperiall crowne. Whereupon the Emperour ſaid vnto him: I praie thee tell me plainlie, wherefore wilt not thou be our friend? Wherefore doeſt thou keepe companie with them, that by their vaine religion be enemies to our perſon and to our ſtate; It is told me that thou art a wiſe and diſcreet man, this that thou doeſt, is the deed neither of a diſcreet, nor well aduiſed man. Valentine anſwered. O Cæſar, if thou kneweſt the guifts of God, and wouldeſt leaue this vanitie to worſhip gods of wood and ſtone, and wouldeſt confeſſe one God Father Omnipotent, Creator of heauen and earth, and Ieſus Chriſt his Sonne with the Holie Ghoſt, three perſons but one onlie God, not three Gods, without all doubt thy Empire and rule would be more proſperous, fortunate, and endure longer.

A Doctor that was there with the Emperour ſtepped in and ſaid: Thou ſaieſt Valentine, that thy God created heauen and earth, what thinck you of our gods Iupiter, and Mercurie? Valentine ſaid: I thinck they were men that ſpent their liues in pleaſures, diſhoneſties, adulteries, and in other vices, not fitt for good men, much leſſe for gods; Inquire of thoſe that knewe them, read the bookes that the authors of their hiſtories do writte, and you ſhall ſee that the wordes that I ſpeake be trewe. Then ſpoke the Doctor with a loud voice and ſaid: This man hath blaſphemed our gods, and grieuouſlie offended our commonwealth; wherefore he is worthie to dye. The Emperour tooke the wordes of Valentine in another ſence (but he neuer

altered his countenance nor ſhewed anie paſsion) and ſaid vnto him: If Chriſt whom you worſhipp be God, it is fitt that all we knowe what he was; what life he led; what doctrine he taught; and what end or death he made; To all this Valentine made anſwere, and yelded a reaſon why God was made man; In what ſorte he conuerſed among men; he talked of his life; of his miracles; of his doctrine; and ſhewed the cauſe of his voluntarie death; of his reſurrection, and of his aſcention into heauen. Valentine vttered all this with ſuch a grace, that the Emperour and all that were preſent tooke an affection to him; & ſhewed an inclination as though they would be Chriſtians. Which a gouernour called Calphurnius perceiuing, exclaimed with a loud voice: Take heed you Romanes what you do, for Claudius our Emperour hath ſuffered himſelfe to be deceiued with falſe doctrine. Conſider with your ſelues if it be lawfull for vs to forſake the worſhipping of our gods, which we haue alwaies till this time adored, and now to worſhip one that was Crucified. The Emperour doubted that this ſpeach would cauſe ſome vproare or tumult among the people, wherefore he commanded the ſame Calphurnius to heare the cauſe of Valentine, and to determine therof with indifferencie. The gouernour ſeing the Emperour to haue an inclination toward Valentin (for that he would not incur his indignation) comitted the cauſe to his lieutenant called Aſterius, and ſaid vnto him; vſe all meanes poſſible by good wordes and promiſes to alter this mans mynd, that he maie be brought to adore our gods, and if you cānot bend him by that meanes, proceed againſt him with all rigour.

Aſterius led him to his houſe, where he had one of his daughters blind, for whom Valentine made his praier vnto God, & ſhe was perfectly cured. Wherevpon Aſterius, his wife, and all his familie, were conuerted; and Valentine did baptiſe them, after he had inſtructed them (three whole daies) in the Chriſtian faith. This thing could not be ſo ſecret, but that it came to the eares of Claudius, who doubting that the ſenate would renounce their obedience to him if he fauoured the Chriſtians, cauſed Aſterius with all the Chriſtians that were in his houſe, which were manie (for diuers were aſſembled thither to heare the heauenly exhortations of Valentine) to be martiriſed, with diuers ſortes of torments. The Martyrdome of Valentine was thus; They bet him with certaine knotted ſtaues, and after they cut of his head. On the 14. of Feb: in the yeare of our Lord 271. the aforenamed Claudius the ſecond being Emperour. The Church celebrateth the feaſt of S. Valentine, the ſame daie that he was martired.

The liues of SS. Fauſtinus and Iouita Martyrs. 15. Feb.

THe ſoules of the iuſt be in the hands of God (ſaith Salomon) as if he would ſaie, God beareth the ſoules of the iuſt in his hand as if it were a noſe gaie of flowres; and all the time they be in this world he changeth them oftentimes from on hand to another. Sometime he ſetteth them cloſe to his face, which is, when he giueth them a taſt of heauen; Sometimes he putteth them vpon his head, and for that it is full of thornes, they remaine wounded; which is, when they are perſecuted. He sheweth them alſo vnto one Angell or another in heauen, and to one Saint or another in earth alſo; He beareth them from one part of the earth vnto another, that euerie one should ſee and take example by them. Hereof it cometh that God permitted theſe iuſt men, Fauſtinus, and Iouita, to goe thorough diuers cities of Italie, ſuſteining therin diuers perſecutions and torments for the loue of Chriſt, by which the Chriſtians were verie much edified, and the gentile Idolaters put to ſhame and confuſion. The liues of theſe two Saints gathered out of Ado, Beda, and other authors, and related by Laurence Surius, was in this maner.

FAuſtinus and Iouita were borne in Brixia a cittie of Italie. They were brethren not onlie in blood, but alſo in the manie vertues which they vſed euen from their infancies. There was at that time a man of great holines called Apollonius Biſhop of Brixia, who hauing notice of theſe two brethren, made Fauſtinus that was the elder Prieſt, and Iouita a Deacon. They exerciſed theſe their offices vertuouſlie to the great profit of ſoules. Fauſtinus hauing ſtudied the ſacred Scripture, preached the word of God to the people with great feruour, and with his wordes conuerted manie people to the faith.

The diuell who enuyed his good worke, laboured to hinder the ſame, to which effect he vſed the helpe of a moſt cruell man called Italicus, who was a deadlie enemie to the Chriſtians, and was gouernour of Toſcanie. He hauing knowledge that the Emperor was going to Brixia, went to meete him on the waie, and being come before him he ſaid: Inuincible Cæſar, looke well to thy Empire, which is in danger to be loſt. Why ſo ſaid the Emperour? Italicus ſaid: there be two men borne in Brixia, whoſe father is a Senator who will cauſe it. For theſe preach not onlie Chriſt, ſaying that he is God, but alſo that he ought to be adored; and almoſt all the cittie followeth their wordes, worſhippeth their God, and deſpiſeth ours. If this euill be not ſtaid, ſoone will the memorie of Iupiter protector of the Empire, and the Empire it ſelfe periſh, and be extinguiſhed. The Emperour commanded that aſwell the two brothers, as all other Chriſtians that could be found ſhould be apprehended, and if they refuſed

refuſed to ſacrifiſe to their gods, that they ſhould be put to death.

•Italicus hauing obtained this comiſſion, went ſpeedilie to Brixia, and cauſed the two brothers to be taken, who for that they were firme and conſtant in their religion, he durſt not proceed further againſt them, becauſe the Saints were of a great parentage, and for that the greateſt part of the people did highelie fauour them: wherefore he put them in priſon and attended the Emperours coming. When he came to Brixia, he cauſed them to be brought before him and ſaid: Tell me, do you knowe anie other God that is more illuſtrious or more noble then the Sunne, or that hath anie more cauſe to be worſhipped then he? Iouita anſwered: We worſhip one onlie God Creator of heauen and earth, and who created the ſame Sunne that thou (ô Emperour) adoreſt. To this Sunne he gaue charge to giue light in the daie, as alſo he appointed the Moone and the Starrs to ſhine in the night. The Emperour ſaid: It were better for you to ſubmitt your ſelues to our will, and to adore the gods which we worſhip, by this meanes you maie retaine the priuiledge of your nobillitie, and poſſeſſe ſtill your richeſſe and heritages which you hold from your anceſters. Where by doing the contrarie, you ſhall looſe all the thinges abouenamed, and your liues withall. Then ſaid Fauſtinus, of ſmale importance to vs is our nobilitie, and litle auaileth vs our richeſſe, for if we do as you command vs, we ſhall looſe our ſoules. Doe as you thinck beſt O Cæſar, for your authoritie extendeth no further but to the outward man, of which we make ſmale account, ſo our interiour man be ſecure.

The Emperor cauſed them to be led before a ſtatue of the Sunne, which was all guilded ouer, and his head was circled with beames of pure gold. Then ſaid he to the Saints: Behold and looke vpon the maieſtie and beautie of this God, and iudge if he be not worthie to be adored? We ſhall ſee that anone ſaid the Saints, and falling to prayer, they worſhipped and adored the God of heauen. In the time of their praier, the ſtatue of the ſonne became moſt filthie and foule, and the beames of gold, looked as blacke as coles. The Emperour was much terrified to ſee the ſtrange mutation that came to the Idoll, and he commanded the Prieſts and Miniſters of the Idoll, to drawe neere thereto, and to ſee what the matter was, who aſſoone as they touched it, it fell to the ground like duſt. Then ſaid Fauſtinus to the Emperor. O Cæſar, ſee if we haue anie reaſon to worſhip ſuch gods who turne to duſt? The Emperour enkindled with choller and indignation, ſentenced the Saints that they ſhould be caſt among the wild beaſtes to be deuoured. Foure Lyons were let out againſt the Saints which did them no harme, but lying on the ground before them, licked their feet. Then they let out againſt them certaine Leopards, and laſtlie, certaine fierce Beares, whoſe ſides they ſinged with kindled torches, that being vexed with the fier they might be more cruell againſt the Saints.

Saints. But it happened otherwise then they expected, for the beares and the other beastes neuer touching the Saints turned about, and ranne vpon those that would haue forced them vpon the Saints, and killed diuers.

There was in that place certaine priests of Saturne, who affirmed that that God had deliuered (from the wild beastes) these two yong men, pittying, least so dying they should haue perished in their errour. The Emperour hearing and beleeuing the same, willed the Saints not to be vnthanckfull to Saturne that had deliuered them from the wild beastes. He caused the statue of Saturne to be brought in, that they might adore the same, and yeald him thancks for this benefit receaued. Although the blessed Martyrs said, that Iesus Christ had deliuered them, and that they yeelded to him infinite thancks; Yet the Priests of Saturne brought in their Idoll accompanied with much people, and among the rest there was Italicus who was the cause of their suffrings. Assoone as the priests and all the people were entered into the Amphitheatre, behold, the Lyons on a sodaine assailed them, and killed the Priests, and Italicus also, and manie other of the people that were slowe in flying awaie. The statue of Saturne laie flat on the ground, embrewed with the blood of his ministers. The Saints commanded those wild beastes in the name of Iesus Christ, that they should do no harme to anie other person, but to passe quietlie into the fields againe. All the beastes were obedient to their commandment, and went out by the same place where the priests came in, and passing thorough the middest of the cittie, they departed into the open fields without hurting anie other person, which caused manie to turne to the Christian faith.

The Emperor incensed to cruelltie more then before, sent the Saints back to prison, & the next daie he caused a great fornace to be made exceeding hott, and them to be cast into it. When the saints were in the fier, they lifted their hands vnto heauen, and because the flame did them no harme, they sonne Himnes and praised God. The Emperor seing that neither the beastes, nor the fier would do them anie hurt, cryed out in a great rage, and said the blessed saints were inchanters, and that they did those thinges by art magick, but manie of the people said not so, for they seing so great miracles were conuerted to the faith, and baptised by Apollonius Bishop of that cittie. Among these, one was Calicerus much fauoured and verie inward with the Emperour. When the Emperor knewe that he was Christian, he put him to death. The Emperor perceiuing that the greater part of the people fauoured the two brethren, and doubting least there might arise some tumult and vproare in the cittie; determined to depart from Brixia, and to lead the saints to a place where he might torment them without anie suspition.

The Emperor departed first, and went vnto Millaine, and gaue order that they should bring the saints thither. In which iourney they susteined much paine and

trouble. Being come to Millaine, and brought to the Emperors presence, he said vnto them: you miserable caytiues, you see that I haue taken you out of your cittie, that whereunto I perswaded you there, I perswade vnto you nowe also, to witt; that you would forsake this dead God whom you worshipp, and adore our Gods which be immortall. If you will not followe my counsell, prepare your selues to suffer the greatest torments that maie be inuented. The blessed martyrs replyed: Sacrifise and adoration belongeth onlie to Iesus Christ, which was dead, and is alive, and sitteth at the right hand of the Father. As for your gods which you call immortall, be assured ô Cælar, giue vs the greatest torments that you can, we will neuer adore them; for they be not gods but diuels of hell, and they cannot reward them that do adore and worship them with anie thing, but euerlasting fier and torment. These words moued the Emperor to great indignation, wherefore he cauled the hands and feet of them both to be bound, and to be laid flat vpon the ground, with their faces vpward, and melted lead to be powred into their mouthes, that it might depriue them of their speach, and also of their liues. The officers were about to execute the Emperors will, but the lead would not enter into the mouth of the Saint, but boiled vpward so furiouslie, that it fell vpon the executioners, and burned them in diuers parts of their bodies.

The Tyrant was not tyred with this, but cauſed them to be put vpon the torture, and hoisted them vp alofte. Then he aplyed to their sides certaine plates of hott Iron, but the Saints made no shewe of feeling anie paine. The Emperor called aloud to bring Towe, Brimstone, and Oyle, in great quantitie, and laid it round about the Engine where the Saints laie, and put fier therto to burne altogether, as if he would haue said. I care not for referuing anie punishment or torments for anie other malefactors, so I maie destroie this people out of the world. This was the opinion that the Tyrant had of the martyrs, reputing them to be the worst people in the world; but this was no greate marualle, since the enemies of Iesus Christ iudged him to be worse then Barrabas, who was a thiefe, a homicide, a manquellar, and seditious, when they laid with a loude voice, that he was more worthie to liue then Iesus Christ. These great torments which Faustinus and Iouita did suffer, were not sufficient to make them change their cheerefull countenances, but that they songe Himnes, and praised God in the midst of the fier, so that manie of the people present not regarding the Emperor, cryed out aloud. *Great is the God of the Christians,* and manie also beleeued in him.

The Emperor remained in great confusion, and not knowing what to doe herein comanded them againe to prison, but for that he had occasion to go shortlie to Rome his will was, that the Martyrs should be led thither also, who in all that voyage, yea, and in Rome also, did suffer much sorrowe and affliction. The

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Emperor being at that time much buſied in the affaires of the comon wealth, gaue a comiſsion vnto a gouernour called Aurelianus, that he ſhould conuey thē back to Brixia, and if they remained conſtant in their religion, to put them to death. While theſe thinges were in doing, Pope Euariſtus who at that time held the ſeat of S. Peter, had good oportunitie to viſit, to comfort, and to encourage thē to ſuffer martyrdome for the loue of Chriſt Ieſus with a willing mind. The two brothers were led backe againe to Brixia and were receiued in that cittie with great ioye by Apollonius their prelate and by manie other Chriſtiās, who were neuer ſatisfied nor ſatiate with embracing them, and kiſsinge the skars and markes of their woundes which they had receiued in their bodies. At the laſt they were beheaded neere vnto Brixia, a little without the gate as they go to Cremona. Their martyrdome was vpon the 15. of Feb. and the ſame daie the Church celebrateth it. It was in yeare of our Lord 119. and in the raigne of Adrianus, Baronius ſaith. 122.

The life of S. Simeon Biſhop and Martyr. *Feb.* 18.

WHen the worthie king Dauid was moſt feruent in his praier, among other thinges that he requeſted of God, this was one: Lord I beſeech thee that thou wilt not forſake me vntil I be an old mā, neither in myne old age. The prophet would not ſaie that he ſhould haue care of him til then, & then leaue him, but that chiefly he would helpe him at that time, for then he had as much needs as at anie time before, & mens ſtrenght failing, they haue more need of aſsiſtance from God. The ſame praier We maie thinke S. Simeon that came of the familie of Dauid made, for the which, and for that he was a Chriſtian he endured manie great torments, and laſtlie death; being of the age of 120. yeeres, making all them who were preſent at his martyrdome to be aſtonished, and amaſed, who thought it impoſsible that a man of ſo great yeares, could ſuffer and ſupport ſo great a martyrdome as he endured. This was the fauour giuen him by God which he had requeſted. His life written by Euſebius Cæſarienſis, Egeſippus, and Vſuardus, was in this manner.

AFter the death of S. Iames the leſſe ſurnamed the Iuſt, who was Biſhop of Ieruſalem (who was throwne head long from the pinacle of the temple & thruſt thorough with a lance whereof he dyed for that he confeſſed Ieſus Chriſt to be the trewe God) there were aſſembled together certaine of the diſciples of Chriſt that yet liued, with ſome prelates and prieſts to chooſe a Biſhop in place of Iames. They all named Simeon the ſonne of Cleophas as one worthie to ſucceede in that dignitie. This man being elected Biſhop of Ieruſalem by the death of Iames, reſided there but a while, not for that he wanted time,

for he liued many yeres after, but for that the deſtruction of Ieruſalem which Titus & Veſpaſian made, the Chriſtians who were there had a reuelation frō God to depart from Ieruſalem to auoid the danger which was to ſucceed. They departed all out of the cittie, and deuided thēſelues into diuers countries. Simeon alſo trauailing ouer diuers lands, taught ſtill the faith of Chriſt Ieſus, conuerting manie ſoules vnto him, till he was of the age of 120. yeres.

Traiane, who at that time was Emperor, had made two edicts or proclamations. In the one he comanded that all they that were Chriſtians, and would perſeuer in their faith, ſhould be put to death. In the other he ordained, that all they that were of the ſtock or lignage of Dauid, ſhould be alſo depriued of their liues. Simeon was taken aſwell for the one as for the other, and deliuered to one Atticus, who had bene Conſull, and was to heare and decyde his cauſe. Traiane had made this ſecond proclamation, for that he heard ſome Iewes ſaie, that from the blood of Dauid ſhould be borne a king, that ſhould be Lord ouer the whole world. Wherefore to ſecure his eſtate he would haue them all put to death. Atticus knowing the entention of Traiane ſaid: the Emperor maie be ſecure that this man will not take from him the Empire although he be of the lignage of Dauid, and therefore he ſhall not dye for that; but let vs go to the ſecond, which is: that he is a Chriſtian, from which if he do recant, we will pardon him his life. Vpon this matter he made ſome demandes, but finding him to be firme, he comanded that ſome torments ſhould be giuen him, but neither Egiſippus, nor Vſuardus declare what the torments were; onlie they ſaie that the good old man made all the ſtanders by and the Iudge alſo amaſed, and aſtoniſhed, ſeing with what courage, and how valiantlie he bore and ſupported thē: alwaies praiſing and lauding Ieſus Chriſt without ende. Atticius moued to indignation thereat ſaid: becauſe thou praiſeſt ſo much thie God crucified, thou ſhall dye the ſame death that he did, and ſo he was crucified. The good old man dyed on the Croſſe, and his bodie remained hanging theron, but his ſoule aſcended into heauen to enioye the eternall rewards which God hath prepared for his eleſt. God of his mercie make vs partakers of them. Amen. The Church celebrateth the feaſt of this ſaint vpon the 18. of Feb. in the yeare of our Lord 109. or there about. Traiane being Emperor of Rome.

The Chayre of S. Peter in Antioch. *Feb.* 22.

MAttathias father to the Machabees drawing neere to his end, and hauing all his ſonnes about him, aduiſed them in what ſort they ſhould defend themſelues from their enemies, and how the people of God ſhould be encreaſed. That this thing might haue good ſucceſſe he ſaid to them, You haue among you your brother

brother Simeon, he is a man of counſell, obey him, and he ſhalbe your Father. We may ſay ſtille, that the Sonne of God Chriſt Ieſus figured in Mattathias, ſaid theſe wordes to the Colledge of the Apoſtles (when he woulde aſcend into heauen) to the ende the Chriſtian people might encreaſe. I haue left among you Simon Peter, who is your brother in the Apoſtleshippe. He is a man of great counſell, he that will not be ruled by him ſhall periſhe without remedy. Hearken vnto him and obey him, for he ſhalbe your Father, he ſhalbe your head, and as vnto your Father, and as vnto your head, woulde I haue you to obey him.

CHriſt Ieſus hauing elected Simō Peter for Head of his Church, & the Apoſtles deuiding among themſelues the Prouinces and kingdomes where they were to Preache the Ghoſpell of Chriſt, Antioch fel to the lotte of S. Peter, and thither he went and preached in that cittie. Although there were ſome there that heard him willinglie, receaued his doctrine, and were Baptiſed, yet were there others that contradicted him, and alſo gaue knowledge of him to Theophilus Prince of Antioch, who firſt comited him to priſon as an inuētor of a newe Religion. Afterwardes in certaine reaſoninges that he had with him about the faith that he preached, he heard him ſaie that Ieſus Chriſt (whom the ghoſpell confeſſeth to be God, and whom euerie Chriſtian muſt of neceſſity cōfeſſe ſo to be) was God, which dyed on the Croſſe, ſaid: this fellowe is a foole, away with him, I will heare no more of his wordes. And for that he was ſo reputed by euerie one, in deriſion and ſcorne they cut all his haire about the midle of his head, leauing a circle round about his head in manner of a crowne. This that was then done to S. Peter in skorne, the Eccleſiaſticall people vſe now for an honour, and is called the Tonſure, as ſaith Dioniſius Areopagita, and it ſignifieth three things. Firſt, it ſignifieth the Chaſtitie and Puritie that they ought to haue that beare it, for when they giue the Tonſure they cut of the haires which gather and hold filth and ſluttiſhnes. The ſecond ſignification is, that the Eccleſiaſticall perſons ought not to go too neat or fyne, ſince they cut the haire which God gaue vnto man for an ornament. The thirde ſignification is, that they ſhould haue nothinge betweene God and them, and that they ſhould do all their workes in God, and for God. The Tonſure is alſo of a Circuler forme without corner; which giueth them to vnderſtand to be true of their worde. For as S. Hierome ſaith, the truth loueth no corners nor double dealing. When Peter ſawe himſelfe handled in this ſorte, he deſired Theophilus to giue him audience once againe, which he granted vnto him. Then ſaid Peter: Thou art ſcandalized becauſe I ſaid the God that I adore dyed vpon the Croſſe, I told thee before that he was made Man, and being Man, you need not take it for ſuch a marueile that he dyed: for it is the naturall property of a man to dye; ſo that, if he dyed then on the Croſſe, you muſt vnderſtand

that it was of his owne will, and that with his death he gaue life to all mankinde, makinge attonement betweene them and his eternall Father: And as I ſaid he dyed, ſo I certifie thee that he roſe againe, by his owne power and vertue, hauing firſt raiſed to life dyuers others that were dead. Then Theophilus ſaid: Hould your peace, and hearken what I ſaie. I am content ſaid the Apoſtle. Then Theophilus replyed. Thou ſaiſt that this thy God doth raiſe ſome from death. If thou in his name wilt raiſe my ſonne which is lately dead, I will beleeue that this which thou ſaiſt and preacheſt is the truth. The Apoſtle was content with his ſpeach, and went vnto the ſepulchre of the yong man, and by the power of the name of Ieſus, raiſed him to life, which was the cauſe that Theophilus and all the cittie beleeued in Chriſt.

Peter gouerned this Church ſeuen yeres, vntill that by reuelation from Heauen, and by the eſpeciall comandement of God, he tranſlated his Chaire to Rome, where he held it, 25. yeeres, leauing it in that place vnto his Succeſſors for euer. The day wherein the Biſhoplike Seate of S. Peter was openly ordained in Antioch, was on the 22. day of Februarie. the Catholike Church hath great reaſon to hold a feaſt hereof, ſince as Saint Auſten ſaith, it was as the Birth day, the Beginning, and Originall of the Church, ſince from that time to this, the faithfull haue a place to reſort vnto, in all their doubtes and difficulties, and be aſſured, that thoſe thinges that be anſwered, or ſpoken out of that Chaire, be moſt certaine, trewe, and infallible, if they be of matters of beliefe, or of thinges that be neceſſary toward the atainement of euerlaſting life. Of which God make vs worthie for his infinite mercie. Amen. Of this ſolemnitie writeth Iuo Carnotenſis, in the laſt ſermon: and of the ſtorie of Theophilus related before, S. Clement maketh mention, in his tenth booke of his Recognitions, with ſome authors of our tyme, who affirme that this Theophilus was the ſame vnto whom S. Luke wrote the booke of the Acts of the Apoſtles.

The life of S. Mathias Apoſtle. *Feb.* 24.

THe falſe treaſon and Sacriledge of Iudas (that euill diſciple of Ieſus Chriſt) being reuealed to that Worthy king Dauid, he opened his mouth with a holie zeale, and loaded him with greate maledictions, ſpending in the ſame the greateſt part of one Pſalme. Which afterwarde the Holie Ghoſt by the mouth of S. Peter (when he meant to ſet one in that ſeate, that the perfidious man had leſte voyde) applyed vnto him. By which it is plainly ſeene that Dauid ſpoke of Iudas. Theſe Wordes be among other of that Pſalme. Let his daies be fewe, and let another man take his Biſhoprieke, ſeate and dignity. *This was fulfilled according to the letter. For after this curſed Apoſtata had made that wicked matche, he hanged himſelf vpon a tree,*

tree, and ſo dyed. Alſo the ſecond part was fulfilled, for his Biſhopricke, ſeate and dignity was giuen to another, which was to the glorious Mathias, whoſe life we now write, taking that which hapened (vntill his election) out of Saint Luke in the Acts of the Apoſtles: and of his preachinge and death, we take out of Clemens Alexandrinus, Euſebius Ceſarienſis, and other authors.

SAint Mathias was an Hebrew, and of the Trybe of Iuda. He was one of the firſt that followed Ieſus Chriſt to heare his doctrine when he began firſt to preach. He was one of the ſeuentie two Diſciples whom the ſonne of God ſent by two, and two, to preach the Ghoſpell. There is no particuler mention made of him vntil the daies betweene the Aſcention of Chriſt into Heauen, and the coming of the Holie Ghoſt. When the Apoſtles were aſſembled together in Ieruſalem, the Apoſtle Saint Peter as Head and principall, would exerciſe his office and prouid a ſucceſſor in the place of Iudas the traitor. Whereupon he ſpoke vnto the other diſciples in this ſort. Men and brethren, the Scriptures muſt bee fulfilled which the Holie Ghoſte ſpoke by the mouth of Dauid as concerning the deede of traiterous Iudas, who being an Apoſtle reuolted, and was captaine of them that tooke Ieſus Chriſt. He ſolde him, but did not enioye the price that therefore was giuen him, but gaue backe the monie to them that gaue it vnto him, wherewith they bought a Potters field wherein to burye ſtrangers that died in the Cyttie. This miſerable man then (as is knowne to euerie one) hinged himſelfe vpon a tree, and burſt in the middeſt, and his bowells fell to the ground. It is neceſſarie to be done by him as it is ſaid in the Pſalme, to witt: that his Biſhopricke, ſeate, and dignitie be giuen to another.

Before we proceed any further it ſhalbe good for vs to be aduyſed of ſome conſideracions that we maie gather, out of thoſe thinges that haue bene ſpoken. One of them ſhalbe, that none truſt too much to himſelfe, although he ſee himſelf fauoured of God. For we ſee that Iudas was an Apoſtle as other were, and ſo fauoured of God that he did miracles, driue out diuelles, healed the ſicke, and perchaunce he raiſed ſome deade men to life. Yet he fell to this diſpleaſure of God and to his miſery. He that ſtandeth on his feete, let him take heed leaſt he fall (ſaith Saint Paule to the Corinthians). Let no man thinck himſelf ſecure, although as he thincketh he hath led a verie vertuous life. The wind doth beate together the branches of the high trees more then thoſe that be lowe, the diuell maketh greateſt warr againſt thoſe that he ſeeth to be verie good, who therefore haue moſt cauſe to feare. You may alſo conſider that in this place, Saint Peter calleth Iudas the captaine of thoſe that took Chriſt. For it is ordinarily ſeene that he that is once good, if perchaunce he fall to any euill, there is none worſe then hee.

You may alſo imagine how the diuell dealt with Iudas, when he perſwaded

ſwaded him to ſell Chriſt. He might ſaie (as Theophilus noteth) that it was no great ſinne, for at other times the Iewes would haue taken him, and he fled out of their handes, and ſo he woulde do this time. He will eſcape out of their handes (ſaid the diuell) & ſo thou ſhalte haue the mony. Thou ſhalt be furniſhed of mony for thy buſines, and although they take him he ſhall come into no danger of his life. The worſt they will do to him is but to baniſhe him, and he is ſo merciful, as he will preſently forgiue thee. This might the diuell ſay to Iudas, before he committed this Treaſon againſt his Maſter; but when he had committed it, then he would change and alter his ſtyle, and make his fault ſeeme the moſt grieuous that euer was, and might ſay vnto him. O Traitor, with what face canſt thou look vpon anie man, hauing betrayed thy Maſter in this ſorte? Thou haſt betrayed him that alwaies did good vnto thee, and that would haue died for thee alſo, but for what cauſe didſt thou it? for the getting of a litle mony? I pray thee tell me, didſt thou not gaine more mony then this when thou waſt with him? Had he litle or great ſtore, that which he had he gaue vnto thee, and thou didſt ſpend it as thou wouldeſt. How dareſt thou come among the Apoſtles, or to his afflicted Mother, or to Mary Magdalene, for it is notoriouſlie knowne that thou haſt ſolde him, and deliuered him into the handes of his enemies. Go make away or hang thy ſelfe. It is leſſe euill for thee to end this life once, then to abyde ſo many reproaches. This might the deuill ſay to him vntill he had brought him to hang himſelfe. This is the cuſtome of the diuell, that to make a man comit ſinne, he doth make it eaſie and make it ſeeme litle, but afterward when it is committed, he maketh it ſeeme great and hainous. Iudas deſpaired, and this ſinne was greater then the firſt. God delighteth much in mercy, and he that deſpaireth, it ſeemeth to him that his ſinne is greater then gods mercy, as the deſperate Cain ſaid. Hereof it commeth that this ſinne is irremiſſible, and God doth chaſtice it ſo rigorouſly, as it hapened to Iudas whoſe ſinne was vnpardonable, and therefore was puniſhed of God ſo feuerelie that he drenched his ſoule in hell, and his bodie burſt in ſunder, pouringe out his bowells vpon the ground.

Then ſaid Saint Peter: the Seate of this infortunate man is voyd, and here be perſons worthie of the place. Let vs ſee who deſerueth it, and they ſaide: It ſeemeth to the Colledge of the Apoſtles, that the propoſition of Saint Pete: is very reaſonable, and ſo out of the ſeuentie two Diſciples, they elected two, to witt. Ioſeph that was called Iuſt: and Mathias. The maſter of the Hiſtorie ſaith: that Ioſeph that had not the dignity was called Iuſte, and Mathias that obteined it, had not that name, nor any other of authoritie. Of this he rendreth this reaſon, and ſaith: It was the will of God that ſo it ſhould bee, for that it ſhould not be thought, that Ioſeph miſſed of that dignity becauſe he was euill, and to Mathias it was ſufficient that he obteined the ſame. Whereby it was eaſie to vnderſtand that he

he was a iuſte and aholie man. The Apoſtles hauing choſen two diſciples out from the reſt, fell to praier, deſiring God to chooſe that man that was moſte fit for that dignity. In this doing we be taught, that in difficult matters, we muſt haue recourſe to God, and for our partes we muſt do as much as lyeth in vs, and ſo did they. They had recourſe to God, and caſt the Lotts in this ſort. They made the two elected to ſtand in the mideſt, and then falling on their knees, ſpoke vnto God. Thou Lorde, who knoweſt the hartes of all men, ſhew vnto vs which thou chooſeſt of theſe two, that they maie ſucceede in the place of Iudas. The praier being made, the lotte fell vpon Mathias.

Saint Dioniſius ſaith, that the lotte was a brightneſſe, that fell vpon Mathias. Saint Auſten ſaith the ſame. Origen alſo is of the ſame opinion, and ſaith, that as the fire that fell from heauen vpon the ſacrifiſe of Abel, and vpon the Bull that Elyas ſacrifiſed, was called a lotte, ſo alſo the brightneſſe that fell vpon Mathias is called a lotte. He being by this meanes declared an Apoſtle, was acounted in the number of the Twelue. We may beleeue, that all they that were preſent, went vnto him, to gratifie and reioyſe with him, for his new dignity, aduiſing him, that if the Office which was giuen to him was great, the obligation and charge that he tooke vpon him was not ſmale, and that he ſhould therefore haue great care, to render a good account thereof, which he failed not to doe. Wherefore after the comminge of the Holy Ghoſt vpon the Colledge of the Apoſtles, and the deuiſion of the prouinces where euerie one ſhoulde preache, being made, manie authors affirme, that Sainct Mathias preached in that Prouince that fell to his lotte, and conuerted many people. Yet a doubt it is where he preached, and what death he died. Dorotheus Biſhop of Tyrus, who lyued in the tyme of Conſtantinus Magnus, in the booke that he made of the liues of the Propherts and Apoſtles ſaith: That Saint Mathias preached in the inner Ethiopia among Barbarians, and that he died there: Nicephorus Caliſtus ſaith that he preached in Ethiopia, and that he trauailed from one country to another, by the deſertes inhabited onlie by ſauadge beaſtes, and that at the end he was martiriſed there. Vſuardus, with ſome moderne writers, ſaith: That S. Mathias preached in Paleſtina, and thorough the countrie of Iudea, to the great proffit of ſoules. For he was verie learned, and of vertuous life, and wrought manie miracles. Certaine ſtubborne and pertinatious Iewes in their ſecte, leing it, tooke him, and led him to the highe Prieſt, accuſing him that he preached a newe religion, which they tooke to be verie erronius. To this accuſation, Matthias anſwered: That the thing that they charged him withall, to witt, that he was a Chriſtian, was not euill or reproachfull, but honorable and good. The highe Prieſt aſsigned him a time to aduiſe himſelfe, whether he would continew the faith of Chriſt, and abandon the ancient Lawe of Moyſes in the which he was brought vp and inſtructed from his childhoode. Mathias anſwered, that he

would alwaies ſaie and confeſſe that, which he at this time did confeſſe, to witt, that he was a Chriſtian, and that he would be alwaies readie to die for the loue of Chriſt, and of his Ghoſpell. This anſwere altered the mind of the high Prieſt, whereupon he pronounced ſentence of death againſt him. The Iudgment by the order of the highe Prieſt was, that he ſhould be ſtoned to death, and then be behedded, and execution enſued thereupon accordingly. For firſt, he was ſtoned, and then being not fully dead was behedded. In proceſſe of time, his body was caried to Rome, and from thence to Auguſta, which is the Metropolitane cittie of Treueris in Germanie. S. Helena Mother of Conſtantinople the Emperour, was ſhe that cauſed it to be caried thither, as ſaith the famous Doctor Iohn Ekius, in the life of this glorious Apoſtle. The Church celebrateth this his feaſt, the 24. of Februarie, which was the day of his Martyrdome, the yeare of our Lord. 66. or there aboutes, Nero being Emperour of Rome. In the memory of the reliques of Rome, it is ſaid, that the bodie of S. Mathias is in the Church of S. Marie Major. It may be that part is in Rome, and part was caried to Auguſta, yet it is cleere that the heade is in Rome where it is ſhewed publicklie.

MARCH.

The life of S. Lucius Pope and Martyr. March. 4. Taken forth of F. Ribadeinera.

AT the baniſhment which S. Cornelius Pope and martyr endured for our Sauiour Ieſus Chriſt, he was accompanied with S. Lucius who was a Prieſt and ſonne of Porphirie a Roman cittiſen, who after the martyrdome of S. Cornelius, ſucceeded him in the Apoſtolique ſeate, in the times of the Emperors Gallus and Voluſius, by whom he alſo was ſent into exile, and after by the will of our Lord, reſtored againe to his ſeate. S. Cyprian wrote an epiſtle vnto him to congratulat him for his returne, wherin amongſt other thinges, he ſpeaketh theſe wordes vnto him.

It is not long ſince (my moſt deare brother) that I reioyced my ſelfe by letter with you, when our Lord honored you with the degree of Prieſt and of Confeſſor, for the gouernment of his Church; We congratulat you now a new, and your companions alſo, with all the other brethren, for that he hath reſtored you vnto your Church with the ſame glorie, and to your great praiſe, to the end that his flock ſhould not be diſfurniſhed of a Paſtor, nor his barke of a Pilot to conduct her, nor his people of a gouer-

gouernour, and that We know that he had ordained your exile, not to deprive the Church of her Bishop, but to the end that he should returne more riche of merits and of victories. For the dignitie of Martyrdom Was not diminished in the three children, Which issued sound and safe forth of the fournace of Babilon: and Daniell Wanted not to be perfect, and Worthie of great praise, for hauing been preserued by the liuing God from the Lyons, to Whom he Was exposed to be deuoured. Amongst the Confessors of Iesus Christ, the martyrdome Which is deferred, doth not diminish the merit of their confession, but it doth Witnes the greatnes of the support and protection of almightie God.

The same S. Cyprian, greatly praiseth him in another epistle, together with his predecessor Pope Cornelius, and saith that they were repleniſhed with the Holie Ghost, and were glorious martyrs of our Lord. S. Lucius commanded, that two Priests and three Deacons, should alwayes accompanie a Bishop, to be as witnesses and iudges of his life, to the end that their presence should inuite him to leade a regular life, and that no man should be so bould as to speake any euill, knowing that he had witnesses to prooue his innocencie. Almightie God to chastice the Gentils, who stranglie persecuted our holy religion, and were neuer satisfied with the blood of Christians, sent in his time a great plague, that lasted for the space of ten whole yeares, which came forth of Ethiopia, and dispersed it selfe thorough all the prouinces of the world. And scarce was there cittie, village, or house, which was not smitten, and that with such rigour, that there died more then halfe of the inhabitants of the earth. *Cyp. cap. 98.*

S. Lucius gaue twice holie orders, wherein he made four Priests, four Deacons, and seauen Bishops. He was crowned with Martyrdom, vnder the Emperors, Gallus and volusian, albeit the Roman martyrologe and other authors, affirme that he died in the persecutiō of Valerian, because from the time that he was Censour, he enacted lawes against the Christians, which those Emperors obserued afterwards, and Valerian himselfe. As S. Lucie was led to his Martyrdom, he recommended the Church, and his flock to Steuen his Archdeacon, who succeeded him in the papacie. Eusebius saith, that Lucius was but eight monthes Pope, but hauing geuen orders twice, as is related in the booke of the Bishops of Rome, it must necessarily be that he was Pope longer. He dyed the yeare of our Lord 290. and was buried in the Churchyard of Calixtus: and Clement the eight, in the reformed Breuiarie, hath placed the feast of S. Lucius Pope and martyr, vpon the 4. day of March. All the Roman martyrologes, Beda, Vsuardus, and Adon, make mention of him. *In Chro. & in hist li. 7. cap. 2.*

The life of S. Thomas of Aquine. March. 7.

Cap. 50. THE Holie Ghoſt in Eccleſiaſticus, commendeth a high Prieſt called Simon the ſonne of Onyas, and ſpeaketh of him many thinges to his glorie, to wit; that he repaired the Temple, that he reformed the maners of the people of Ieruſalem, and that he conuerted many ſoules to God. He doth liken him to the morning Starre, to the Moone in the full, and to the Sunne it ſelfe, ſaying: As it ſhineth in the World, ſo he ſhone in the Temple of God. There was no roſe, no Lillie, or other odoriferous thing, nor fruitfull tree, nor veſſell of gold adorned with pearles, vnto which he was not likened. Then he concludeth his commendations and praiſes with theſe ſpeeches. When he would ſacrifice to God vpon the Altar, God accepted and receiued the ſacrifice at his hands cheerefully, and made therof great account, hauing reſpect to the perſon that offered it.

All this which this booke ſaieth of this Prieſt may rightly and fitly be vnderſtood and applied to the glorious Doctor S. Thomas of Aquine, who ſeemed to be comparable and equall (like a garment cut by the ſame meaſure) to him, for he (euen as the other did) repaired the Temple of God and his Church, and with his doctrine reformed the people, and conuerted many ſoules vnto God. He was the expected morning ſtarre, and was gladlie receiued by the world, who had need of ſuch a man. He was the full moone, for there was not miſſing in him any vertue requiſite in one of perfection. He was the Sunne in the Temple of God ſhining very bright, and giuing light to the blind, for we may iuſtlie ſaye, that the man who keepeth nere vnto him & followeth his doctrine, as wel in matters of faith, as rules of good life, ſhal walke ſecurely without any daunger of falling into error, as many vnfortunat heretickes doe; who not only will not receiue his doctrine, but alſo doe deſpiſe, ſcoffe, and deride the ſame. And for the floures to which Simon is likened, they do moſt fitly and conuenientlie agree vnto S. Thomas, for the odoriferous ſmell of his honeſt and vertuous converſation, and purity of life. The fruitfull trees are like to him, for he is one of the holy Doctors, which profit & doe much good in the Church of God with the fruit of his doctrine. In ſuch manner that you ſhall not find any famous confeſſor or preacher in the Church, but you may iuſtlie cal him a fruit of this diuine tree. The moſt that is learned in the ſchooles at this daie, is learned out of S. Thomas. He was alſo a veſſel al waies replenished with the pretious liquor of heauenly grace, wherof it enſued, that going to the Altar to offer the ſacrifice of the body & bloud of Chriſt which is in the Maſſe (this glorious Saint being ſo deuote vnto the B. Sacrament, as is ſeene in the office that he made therof) God did receiue it with a cheereſull countenance, and made account of the perſon who was ſo acceptable, and who offered it vnto him. Laurence Surius a Carthuſian, collected the life of this glorious Saint out of diuers graue Authors, but eſpecially out of Ioannes Gerſonius in this manner.

Saint

SAint Thomas was borne of a noble houſe and of an honourable linage, as to this day be they of the familie of Aquino from whom he deſcended. His father was called Landolfus, his mother Theodora, & he was borne in the citie of Naples. It happened that whē his mother was with child with him, a holy Hermite that liued a ſolitary life in a mounteine of Campania (who as his name was Bonus, ſo was he alſo holie in life) came vnto her to a caſtell called Roccaſecca, and ſaid by the ſpirite of prophecie: Be ioyful Lady Theodora, for you ſhal bring forth a ſonne that ſhalbe called Thomas, who ſhalbe renowned in all the world for his life and doctrine, and ſhall take the rule and ordēr of S. Dominick. She hearing theſe wordes lifting vp her eies to heauen ſayed: *The Will of God be done and his name be alwaies bleſſed.* The child being yong, the nurſe did waſhe him in a bathe. The litle infant took vp a paper from the ground which the nurſe would haue taken out of his hand, but the child cried ſo earneſtlie that ſhee let it alone & told it to the mother, who hauing a deſire to ſee what was in the paper, took it by force out of the childs hand, and ſhee ſawe there was written in it the Aue Maria, ſhe gaue it him againe to ſtill him, and when he had it he put it into his mouth and ſwallowed it, leaſt they ſhold take it any more from him, giuing hereby occaſion of great ſpeeche to the common people, & wonder to the learned. Till he was fiue yeares old they vſed if he cryed for any cauſe, to giue him a booke in his hand and he would be quiet; and great delight he tooke to toſſe & turne the leafes. Being fiue yeare old, his father ſent him to the monaſtery of S. Benedict in Mount Caſsino, to learne his booke and conuerſation of a Religious man who tooke a particular charge of him. The litle child asked the religious man, oftentimes ſaying: *Father tell me, What thing is God?* and whatſoeuer the Religious man anſwered, he kept well in mynd and forgot not.

There were many other litle childrē (ſonnes to men of great account in Italy) in that monaſtery, and if Thomas ſaw any of them vnrulie or vnquiet, he would auoid their companie; ſo that all the children that kept him companie were of very good behauiour. He vſed to ſpeak very litle, which cuſtome he reteined all his life, and neuer was anie youthlie vaine tricks found in him. He vſually (euen from his infancy) accuſtomed, to retire himſelfe euery day to make his praier, wherin he would continew two whole houres. He ſtaied in Mount Caſſino till he was ten yeere old, at which time his father ſent him to Naples to ſtudie. It was ſtrange to ſee how much he proffited in *Grammer, Retoric, Logic*, and the other liberall arts in very ſmall time. It was bruted thorough the citie how Thomas ſurmounted his yeares by vertue. On a time a religious man of S. Dominicks order ſawe him, & it ſeemed to him that from his face iſſued beames very bright, which cauſed him not a litle to wonder and to giue iudgment of him euen as it proued afterward. He had alwaies a great care to keepe himſelfe out of euill company, but he ſought to be among them that were vertuous and

good, and would conferre with them, thincking that as he doubted to haue damage by the one, ſo he hoped to reape good by the other: One day he reaſoned a good ſpace with a Dominican fryer called frier Iohn of S. Iulien, a man of great holynes. Who conſidering the vertue and ability of Thomas, perſwaded him to forſake the world and to enter into religion. Litle needed his perſwaſion to him that deſired the ſame withall his hart. Being of the age of thirtene yeares making no account of his noble bloude wherof he came, or of the riches, pompe, & greatnes of his fathers houſe, he tooke the habite of the order of S. Dominick, verifying in himſelfe that which Dauid ſaith: *I haue choſen rather to be an abiect in the houſe of our Lord, then to dwell in the habitation of the wicked*, and to be honored and fauoured of them. Frier *Thomas de Lentino* who at that time was Pryor in Naples and after was patriarch of Ieruſalem, gaue him the habite. This thing being ſpred and ſpoken of among the Nobilitie of Naples, euery one wondered conſidering what a yong man of rare qualitie, and great hope had done. Some praiſed and commended him, and followed his example, aſwell men as women of the like age, and entred into diuers religious orders: others diſpraiſed and diſcommended him, for that raſhlie and ſo yong, he had ſettled his determination, blamyng the Pryor and all the couent for giuing him the habite.

His mother alſo although, ſhe was a vertuous woman, being tranſported by motherly affection, ſeemed to be much diſpleaſed therat. For which cauſe accompanied as was fitting for her eſtate, ſhe went to Naples vnto the couent of the Domynicans, and requeſted to ſpeake and ſee her ſonne. The friers doubting that the prayers and teares of the mother (which ſhe ſhed abundantly) might alter the mynd of the youth, would not ſuffer her to ſpeak with him; yet ſhe told them, that ſhe ment not to draw him from his reſolution, for ſhee knewe before he was borne, that he ſhould be a religious man, by that the Heremite had before ſaid, and that ſhe would encorage him to be firme and conſtant in his good purpoſe. For all this the friers would not permitt her to ſee him. Then they ſent him to Rome and from thence to Parys. The mother followed after to Rome thincking to find him there, but perceiuing that Thomas was gone from thence alſo, ſhe grewe in choller, and out of patience. Thomas had two brothers, one was called Landolfus, and the other Arnoldus, both ſerued in the cāpe of the Emperor Frederick the ſecond, in place of credit. To theſe the mother wrote, and deſired them to make meanes that Thomas ſhould not depart out of Italy, to goe into Fraunce. The two brothers perceiuing how things ſtood, were much moued, and certified the Emperor therof: who gaue them authority to ſett watch in all places where they thought their brother might paſſe. They vſed ſuch diligence, that ſhortly after they tooke him, and conducted him to his mother, who much reioyſed to ſee him. The religious men of S. Dominicks order were no leſſe greiued, that a yong man of ſuch expectation was taken from them.

them. The mother laboured as much as lay in her to perſwade Thomas to relinquiſhe his religious habite which alway he wore: but ſtill he was more firme & conſtant to reteine that: wherfore ſhe cauſed him to be locked vp in a caſtell, and ſett men to keepe him, vntill he yeelded to accompliſh her deſire.

In this meane while the Father Dominicans complained to Pope Innocent the fourth, of the violence done to them. The Pope weyghing and conſidering the reaſons the Fryers had alleaged, wrote to the Emperor hereof. When the Emperor vnderſtood the Popes mind, he impriſoned thē that had deteined Thomas, though within fewe daies he ſett them at libertie againe. The brothers of the Saint went vnto him, and endeuoured to perſwade him to be obedient vnto his mother, but for that he continued firme and conſtant, they cauſed their two ſiſters to come alſo, to ſee if by their reaſons and perſwaſions they could draw him to alter his mynd.

By talking with them it followed, that he remayned not only firme and conſtant in his purpoſe, but one of his ſiſters ſtripping her ſelfe out of her rich and coſtlie attire, put on more courſe and ſimpler array, and went preſently to lead a religious life in a monaſterie; neither could her mother or brethren withhold or ſtay her by anie meanes. For this cauſe the two brethren encreaſed their indignation againſt Thomas, and coming into the roome where he was kept, they reuiled him with many oprobrious wordes; they tooke his fryers weed and tore it into many pieces, leauing him naked, they thincking that for ſhame-faſtnes he would haue chaunged his mynd. The Saint ſupporting ech thing with patience, aſſoone as his brethren were gone, took the rent pieces of his habite, and tacking them together in the beſt maner he could, couered his bodie againe, & tooke the wrongs his brethren offered him, as pearles to ſet in his crowne of patience. His brethrē deuiſed euery day how they might make Thomas alter his mynd; among other they found out this diabolical deuiſe.

They had notice of a beautifull, but a moſt lewed curtiſan, who had a fine tong, and led a wicked life in a place thereby. To her they went, and with large offers mooued her to goe vnto Thomas, and with her amorous talke and wanton ſpeaches to bring him to lewdnes. The naughtie woman promiſed to doe ſo much as ſhe might; and being neatly and brauely arrayed, went to the place where the yong man lay, and with a falſe and fained ſmiling talked ſo, as ſhe thought was for the purpoſe, and ſoe as the deuill inſtructed her, to make the Saint to fall into mortall ſinne and to offend God. When Thomas ſawe himſelf ſo daungerouſlie aſſaulted, he lifted vp his hart and eyes vnto heauen, & deſired Chriſt and his B. Mother to help him to make reſiſtaunce. His prayer was ſhort, but yet it gaue him courage, ſo that taking a brand out of the fyre, he ranne toward the harlot therwith, who fled away with more feare, then ſhe entred with impudency. The holie Saint bolted the dore, and with the ſame brand made a

Croſſe

Crosse on the wall, and falling on his knees before the same, with teares desired of God to graunt him the gifte of perpetuall chastitie.

While he praied thus he fell a sleepe, wherin appeered two Angells, which told him that God had heard his praier, and graunted his requeſt. Moreouer they said vnto him. Know that God hath sent vs to gird thee with this girdle of chastity, so that it shalbe with thee continually, and there shall be no meanes to take it from thee. With that the Angells girded him so hard, that it causſed him to crie out alowd, and the keepers ranne to see what the matter was, but the Saint would neuer vtter it till a litle before his death, at which time he told it to Frier Reginald. It is said of him, that from that day he eschued the company of women as much as he could, yea he would flye from them, as one would from a serpent, vnles it were for some speciall and important busines.

He continued two whole yeares locked vp in this sort, in which space Fryer Iohn of Sainte Iulien, who perswaded him to be a religious man, visited him now and then, and secretly brought him the religious habite vnder his owne, and then putting it off, gaue it to Thomas. He also comforted and encoraged him to perseuer, for that at the end he should be sett at large to followe his owne mynd. Lastly, his mother fearing to incurre the indignation of God, apointed that he should be let downe by a ladder from a windowe (her selfe faining to be ignoraunt of the deuise) where some of the Fryers staied for him, who with speed led him to Naples, and from thence to Rome, and after a fewe daies they sent him to Parys, and lastly, he staied at Colloine in Germany, where Albertus magnus lyued, the only famous man in that time, for humane learning and also for diuinitie, whom he and diuers others had for their master. The seculars much wondered at Thomas, for that he spoke very litle; and for that he was grosse and full of flesshe, they called him the dombe Oxe. His master was of another oppinion, for hearing him once dispute (which he did more vpon obedience then of his owne mynd) he wondered at his sharpenes of witt, and said to his other schollers: you call Thomas a dombe Oxe, you be deceaued, for I tell you one day he will bellow so loud in his teaching, that all the world shall heare it. He was thereafter highly esteemed and regarded, both of his master and of the other his fellowe schollers, yet did he esteeme himself still as the meaneſt.

Hauing heard so much of Theologie as was sufficient, he returned to Parys by the appointment of Albertus Magnus, and there he tooke the degree of master, and read publickly the Master of Sentences, and that very learnedly. He vsed in his reading a particuler methode, and alleaged such liuely reasons to confirme his speeches, that euery one iudged that his vnderstanding was illuminated by the especiall guift of God. After he had expounded the matter of Sentences, the great schoole of Parys hauing vnderstanding of his sufficiency, ability, and sharpenes

penes of witt, tooke order with the Pryor of the conuent that Thomas ſhould be made Doctor. When he vnderſtood it, he refuſed, ſaying: He was not worthy, and that he was too yong, being not yet 30. yeares old. Studying heron in an euening he fell a ſleepe with his eyes ful of teares, and there appeared to him an old man who asked him, why he was ſo full of ſorrowe, and made ſuch lamentations? Thomas anſwered; they would giue me a degree in ſchoole, of which I am vnworthy. The old man ſaid: Doubt not to receiue it, for God is well pleaſed that thou ſhouldeſt accept it, and obey thy ſuperiour: for a ſigne that it is ſo, when thou art to receiue the degree of Doctor, take for thy Theme or text, the verſe of Dauid that ſaith: *Rigans montes de ſuperioribus ſuis*: giuing him to vnderſtand hereby, that the moſt and principall part of his knowledge, was infuſed from aboue.

It happened that once he came at the feaſt of the Natiuitie of our Lord to a village neere Rome called Mollara, where Cardinal Ricardo his eſpecial freind lay. There came thither two Iewes, which were men of the greateſt account of thoſe that dwelt at Rome, and were well learned in their ſecte. The Cardinal ſett them and S. Thomas to diſpute together, and they fell hard to it. The Iewes ſaid: That Chriſt was not yet come. But the Saint proued effectuallie by the authority of the Prophets, that the Meſsias was come, and that they were deceaued in that they thought he ſhould come with power and maieſtie. For the Prophetts ſpeake of two ſeuerall comynges, and that the laſt, when he ſhall come to iudge both the quicke and the dead ſhalbe with maieſtie. In the firſt he came in lowely ſort, for he came to dye. The Iewes were deceiued (ſaid he) thincking he ſhould come but once, and that with power and maieſtie. Laſtly, he ſo conuinced them with his reaſons, and authorities, that they required time, in which if they could not find better and other reaſons, they would turne to the faith of Chriſt Ieſus. S. Thomas continued all that night in praier, and in the mornyng the two Iewes came to be made Chriſtians without any further diſputations. Hereby you maie perceiue that the praier of the holie man did almuch auaile, as his reaſons, allegations, and arguments.

It was a ſtraunge thing to ſee him at his praiers, for often times he was as in a traunce, and ſometimes the teares fell from his eyes. You ſhould haue ſeene no motion in him at all, more then in a ſtatue of marble. He ſaid maſſe euery day in moſt deuout ſort, and not content therewith, ordinarilie he heard another. He was moſt temperate in the gouernment of his bodie; he was neuer idle; when he ceaſed from writting, he fel to reading; when he left reading to his ſchollers, he beſtowed the time in ſtudying the leſſons that he ſhould after read; and all the time he could ſpare there-from, he ſpent in praier, in which accuſtomablie he deſired God to illuminate his vnderſtanding, that he might conceiue the truth, as well in that he read, as in that which he wrote. If he were inforced

ſometimes to keepe company, or to talke with anie, he alwaies endeuored to ſpeake of ſome matter whereof that perſon might take profit and good.

It was his vſe alwaies when he ſhould preach, read or writte, firſt to kneele on the ground to make his prayer vnto God, and many times with teares, requeſting his aſsiſtaunce, for he knew that all knowledge and euery good and perfect guift came from aboue, from the father of light: By this good preparatiō it came, that that which before he vnderſtood, he vnderſtood more perfectly & exactly. This cauſed and moued him to ſay vnto frier Reginald his companion, that he had not gotten all his knowledge ſo much with his labour (although it was very great) as by prayer. His diſciples ſhould do right well to imitate him therin, as otherwiſe following him, and ſo ſhould their ſtudies come to a good end. Not as they doe (as S. Leo the Pope ſaith) who truſting on their owne witte, haue no recourſe to God, in confeſſing their frailtie, and ſo the knowledge and ſcience which to them ſhould be a light, turneth to darkenes: and manie times maketh them to runne headlong into errors. S. Thomas did ordinarily preach in all places where he came, to the great profit and good of the people that heard him.

On a time being at Naples, and mynding to preach in the Church of S. Peter, as he was going vp into the pulpit, a woman that had the bloudy flux tooke hold of his habite, and forthwith ſhe was perfectly healed. He vſed often to read the booke of Iohannes Caſſianus of the Collations of the fathers, which he did by the example of his father S. Domynick, who vſed the ſame. S. Thomas did this for that his vnderſtanding ſhould not be tired with the continuall ſpeculation of highe things, but that repoſing in their examples & cleare doctrine (wherof that booke is full) he might be more apt & fit to ſpeculat, more deep and difficult ſtudies. He was one time for certeine daies very much afflicted in mynd, for that he could not atteine to the ſence of a place of Iſay the Prophet, hauing beganne to write theron: for which cauſe he faſted and praied. One night frier Reginald perceiued him to talke in his cell with ſome other perſon, yet he knewe well that he was alone, and ſtanding at the dore to liſten, he perceiued that one told him what he ſhould write, and expounded vnto him Iſaie, as if he had read it out of a booke. Frier Reginald longing to know who it was that talked with Thomas, fell the next day at his feet, and deſired him for the loue of God, to declare vnto him who the man was that talked with him the laſt night in his cell. Thomas was at his wordes much aſtoniſhed, but ſeing he was charged ſo deeply, he made Frier Reginald to ſweare, that whileſt he liued he ſhould not diſcouer it, and then told him that he deſired God in his prayers many daies, that he would thorough the interceſſion of the Apoſtles S. Peter and S. Paul giue him grace that he might atteine to the perfect vnderſtanding of the Prophet Iſaye, and that our Lord had graunted his requeſt, and ſent them, that he might conceiue by their ſpeach aſmuch as he deſired. So that

we may alſo ſay, that the old man which did commaund him to accept and receiue the degree of Doctor, was the Apoſtle Peter, who as head of the Church, had a deſire to haue it defended by the learning of ſo great a man.

The ſame Fryer Regnald had one time a grieuous feuer, wherefore the bleſſed Doctor viſited him, and exhorted him to penance, and then he laid on his head ſome reliks of S. Agnes, which he carryed alwaies about with him (for vnto that Saint he was very deuout,) and bad him to beare deuotion vnto that Saint, which the ſickeman performing he felt himſelfe whole on the inſtant. S. Thomas hauing compoſed the office of the B. Sacrament by the comaundement of Pope Vrban. 4. & being at Naples on his knees before the Crucifixe in prayer, the Crucifixe ſpoake to him and ſaied: *Thomas, thou haſte written well of me*, what reward requireſt thou? Thomas anſwered: *No other reward but thyſelfe ô Lord.* He was much affectionat to the doctrine of S. Auguſtine, and endeuored alwaies to imitate him; and vnto him happened ſome things that before had happened to him alſo. One of them was this. Being one day at the table of S. Lewys king of France, and another time with a Cardinall Legat of Toſcana, he gaue a great rappe on the table with his hand, ſaying: *I haue concluded againſt ſuch heretiks*, and forthwith willed them to take notes and to write that which God had reuealed to him. When this happened, the Prior of his couent ſatt by him, who ſeing what he did, and hearing what he ſaid, tooke him by his habite and ſaid to him: Father remember you are at the Kinges table, and not at the table in our couent. The Saint was aſhamed therof and craued pardon ſaying: he knew not that he was in that place. This thing cauſed the king much to wonder, to ſee the holy man ſo buſied in his ſtudy.

Many times things happened to him when he was rapt in ſpirit or in an extaſie, that will hardly be beleeued, but yet they be moſt certaine by the teſtimony taken of them. One was, they cauterized one of his leggs, and for that he was in a traunce, he felt it not, nor made ſhewe or ſigne to feele it. Another time, holding a candle in his hand, he fell into a deep ſtudie and was in a trance, all which time the candell burning, burned his hand and he neuer felt it.

Among all his other vertues he was moſt humble, which euidētly was ſhowed in that which happened to him at his being in Bologna. He walking in the cloiſter of his couent in profound meditation of his ſtudies. It hapened that a fryer that was a ſtraunger deſirous to goe out for ſome occaſion of buſines, requeſted the Prior to ſet one goe in his companie. He badde him take the frier with whom he firſt mett in the couent: he meeting by happe with S. Thomas, badde him goe with him, for ſo the Prior had commaunded. The B. man anſwered not a woord, but bowing his head went with the Father, who tired him by walking vp and downe the towne as his buſines lay, and ſometimes for that he walked not faſt, he ſaid to him, I haue indeed a liſe companion, conſidering the

many buſineſſes I haue to diſpatch. The holy man anſwered not, but followed him as faſt as he could. Some of the townel-men that knewe him, thought that ſuch a man as he was, did not knowe what the father with whom he wēt was, and coming nere to him ſaid: Father, haue reſpect to your companion that goeth with you. When the father perceiued who he was, he was much aſhamed, and craued pardon for his litle diſcretion. S. Thomas being asked why he did not bid the frier ſeeke and take another, he anſwered: for that the good eſtate of a Religious man, conſiſteth altogether in obedience, and for that I vnderſtood my Superior and prelate comanded ſo, I thought I ſhould not doe well if I did otherwiſe.

This S. was very compaſſionat to them that did comitte (though it were) a great fault, and did humble themſelues and craue pardon. He was a great enemie to worldly dignities and honors; which was wel ſeene when he refuſed the Arch biſhoprike of Naples which Pope Clement the 4. offered vnto him. He was very deuout vnto the reliks of ſaints & ordinarilie he wore about his neck ſome litle bones of S. Agnes (as is ſaid before.) When he remayned in Paris, he delighted much to viſite the Church of S. Dionile, for the loue of the B. bodies and holie reliks which were there in great nomber. On a time his companion that walked with him ſaid. Oh how riche a cittie is this? the B. man replied. I eſteeme more the homelies of S. Iohn Chriſoſtome vpon the goſpell of S. Mathewe, then all the cittie of Paris. He had an admirable memorie, ſo that he endited to three or foure writers at once, ſufficiently and ynough for them to do, although they intreated of ſeuerall matters.

This holy doctor is called the Angelical doctor for three reſpects: firſt for the ingeniouſnes wherwith he handled his queſtions. Secondlie, for that he wrote of the Angells, like an Angell. The thirde for that he was a virgin; for that which an Angells is in heauen, a virgin is in earth.

Concerning the ſtature of his bodie, he was talle and ſtraite, his countenance of the colloure of wheate, a great head he had ſome-what bald, he was full of fleſh & ſtrong. That yeare he died, he had in Naples a viſion of one of his ſiſters which was dead; who deſired him to pray and ſay maſſe for her whereof ſhee ſtood in need, being in the paines of Purgatorie. He asked of his two brethren that were alſo dead, and ſhee ſaid, that one was gone to heauen, and the other was yet in Purgatory. That ſame yeare frier Iohn Copa a Neapolitan & another with him, ſawe S. Thomas in his Cell hauing a ſhining ſtaire ouer his head, which remayned ſo a good ſpace, and then vaniſhed away.

There was celebrated a general counſel at Lyons in Fraunce by the apointmēt of Pope Gregory 10. in the yeare of our Lord 1274. The Pope appointed this holie doctor to be preſent, wherfore he tooke his iourney thither-ward. And being lodged in the houſe of a lady his coſin, he fell ſicke; but neuertheles he

continewed in his iourney, and being arriued at the couent of Ciſtercien monkes in a place called *Foſſanoua*, perceiuing his death was nigh, he ſaid to frier Reginald his companion. This is the place of my perpetuall repoſe. Thoſe religious men tended and ſerued him with great charity. In the time of his ſickenes he expounded the booke of *Cantica Canticorum*, at the entreaty of thoſe religious men, and that was the laſte worke he wrote. His happie paſſage out of this life being at hand, he requeſted the B. Sacrament to be giuen him, which being brought, he roſe out of his bed, and kneeled on the bare ground, and verie reuerentlie adored it, and receiued it with incredible deuotion. Then he requeſted the extreme Vnction, and helped himſelfe, and anſwered the Prieſt. About midnight on the 7. day of Marche, Rodolfus being Emperor as Trithemius ſaith in the yeare of our Lord 1274. Saint Thomas being 50. yeares old lifting vp his hands vnto heauen, recommended his ſoule to God, and with all paſſed out of this mortall life. The ſame daye, the funerall offices were celebrated for him, thither being aſſembled many religious men of his order and of the order of Saint Francis, from all places neere adioyning. Thither came alſo the ladie his coſin, whoſe name was Franciſca (in whoſe caſtell he fell ſicke) with many other perſons and people of good account. In the preſence of them all Frier Reginald companion of the holy Sainct ſaid, affirming it with a ſolemne othe: That he had liued long in the companie of Frier Thomas, and that a little before he died, he had heard his generall confeſſion of all his life, and that he was dead pure and cleane as a child of fiue yeares old, and that he thought & iudged, that in all his life he had not committed one mortall ſinne.

At ſuch time as they buried the bodie of S. Thomas, came thither a Frier of that couent that was called Iohānes Ferentius who was blind of both his eyes. That good father was ledde to the beere, then laid he his face vpon the face of the Sainct and recommended himſelfe to God, and recouered thus his perfect ſight. At the ſame time Frier Paulus Aquilinus ſawe this viſion in Naples. It ſemed to him that he ſawe S. Thomas reading in a chayre to many diſciples, and that S. Paul went to liſten and harken, whereupon he aroſe from his chaire to goe and meet him, but S. Paul ſaid vnto him. Goe on with your lecture, which the Sainct did, and S. Paul liſtened vnto him. When he had made an end, he asked of the Apoſtle, if he had explayned his epiſtle well, and as he ought. The Apoſtle anſwered. Yea as far forth as is lawfull for a mortall man. Then ſaid S. Paul. I came now to bring thee to a place where thou ſhalt haue more light and clere knowledge then thou haſt had here, and taking him by the hand lead him away with him. When Frier Paulus Aquilinus ſawe that, he cried out a loud, which cauſed many of the Friers to riſe vp out of their beds and enquired of him the cauſe of his great noiſe, and he anſwered: Run brethren, ſee where they lead away Frier Thomas. Afterward he told them his viſion, and noting the day

when this happened, they found it to be the ſame day that S. Thomas paſſed out of this life.

The body of the Saint was enterred in the ſame Monaſtery where he dyed: Seauen moneths after, the prior fearing that this pretious treaſure ſhould be taken from him, would haue tranſlated it to another chapple: but the Saint apeered to the Prior in his ſleep, and threatned him grieuouſlie if he did not cary it back to this firſt place. The prior was enforced to obey, and although that tranſlation was done very ſecretly, yet the returning of it to the firſt place, was publique: for many people aſſembled thither, when they vnderſtood how it was. When the coffin in which the body of the B. man lay was opened, it was found as whole, as it was the day it was firſt put in, and ſent forth a fragant ſmell, which delighted all them that were preſent: for which cauſe they ſong the maſſe, not for the dead, but a maſſe that is vſed for a confeſſor not a Biſhop. Seuen yeares after this, the bodie of the Sainct was put in a ſepulcher of marble, and it was ſtill found whole as at the firſt, except the little finger of the right hand which was miſſing, and alſo they felt a moſt ſweete ſmell as before. The ſame happened againe fourten yeares after, when the ſepulcher was opened at the requeſt of Theodora his ſiſter, who deſired to haue one of his hands to keepe for a relique among other, in a chapple in her houſe.

In the time of Pope Vrban 5. the body of S. Thomas was tranſlated to Toloſa. At which time they began to treate of his Canonization, which was performed by Pope Iohn 22. in the yeare of our Lord. 1323. on the 18. day of Iuly. They ſought for ſome miracles to writte in the Bull as the vſe was, and the Pope ſaid: Although there be no other miracles of this Saint found, it ſemeth he hath as many as be the queſtions in Theologie of which he hath treated, and declared. Yet many were found (and thoſe approued) done by that glorious Saint, which may be redde in that ſame Bulle.

Many yeares after Pope Pius 5. who was a fryer of the ſame order, and a man moſt holie, made *à motu proprio* dated the 18. daie of Aprill 1567. where he ſaith: Conſideringe the great good that ariſeth in al the catholique Church by the doctrine of this glorious Doctor, it is wonderfull how it defendeth it ſelfe from the hereticks who make continuall warre againſt it. And although that Pope Iohn 22. hath put him in the catalogue of Saints, and commaunded that his feaſt be celebrated on the ſeuenth day of Marche, yet we will that hereafter his feaſt be ſolemniſed in all the Catholique Church in the ſame manner as Pope Boniface 8. comaundeth the feaſt of the foure Doctors, Gregory, Ambroſe, Auguſtine, and Hierome, to be kept, ſo that he alſo be reputed and holden for the fift Doctor of the ſame Church. He alſo graunteth. a. 100. daies of pardon to all them that do viſite the Church, chapple or Altar of this Sainct; and that they ſhall obteine as they doe viſite them during the daies of the feaſt, beginning

ginning at the firſt *Veſperæ* or euenſong.

In this *Motu proprio*, is mention made how S. Thomas being at Naples in the monaſtery of S. Dominicke, the Crucifixe ſpake to him, and approued his doctrine, which maketh that miracle to be certaine and authenticall. Whatſoeuer honor is done to this bleſſed Doctor, is but ſuch as he deſerued, for that he trauelled ſo much in the vyneyard of our Lord: and therfore all ſuch as do comend themſelues to him, are ſo well holpen and ayded. Let vs then recommend vs vnto him, that he will obteine for vs of our Lord ſufficient knowledge to bring vs vnto ſaluation, and laſtly that we maie enioye his glorie in the kingdome of heauen. Amen.

The life of SS. Perpetua and Felicitas Martyrs. March. 7.

PErpetuall happines and eternall felicitie Ieſus Chriſt promiſeth to them who ſuffer perſecution and afflictions for his loue, This ſentence is verefied in all the martyrs, all ſuffered perſecution and affliction, and to them all God kept his promiſe, for they were all made happie. In this nomber we may put two holie married women the one called Perpetua, and the other Felicitas, who had not their names without gods prouidence, yea, their names were ſuch, to the end they might put themſelfs in mynd of their dutie, and alſo remember the promiſe of God at the time they ſuffered torments, and afflictions for his loue. S. Auguſtine writeth of theſe Saints in diuers places of his workes. Beda Vſuardus and other authors make mention of them alſo, who ſay that their life and martyrdome was in this ſort. Mat. 5.

IN a citie of Mauritanea (which is a prouince of Africa) called Tuburba, being nere to the riuer Bagrada (Valeryan and Gallyen being emperors of Rome, as moſt authors ſay (although Beda and Vſuardus ſay that Seuerus was then Emperor) there arriued a Proconſull from Rome, with commiſsion to apprehend all the Chriſtians he ſhould find in that citie, and to put them to cruell death, if they would not denie the faith of Ieſus Chriſt. Many were taken, and among other two bleſſed Matrones, one called Perpetua, and the other Felicitas. Both of them had husbands, which (as it ſhold ſeeme) were Pagan Idolaters. Perpetua had a little child that ſucked. The Proconſull put her in priſon with ſome other Chriſtians of her kinred, whoſe names were Satyrus, Saturnius, Reuocatus, and Secundiolus.

Whileſt that S. Perpetua remayned in priſon, it is ſaid, ſhee ſaw in her ſleep a reuelation which was this. Shee ſeemed to ſee a ladder of gold which reached vp to heauen, the ſides wherof were full of ſharp ſwordes, and the points of them were ſo nere together, that a little child could hardely paſſe ſecure without

out prickinge. At the foot of the ladder lay a dreadefull dragon, who hindred any to step vpon it. Then ſhee ſawe Satyrus (who was one of the foure priſoners) ſtep on the ladder and called the other to followe him, exhorting them not to be afeard of the dragon. The ſaint recounted this dreame to the other priſoners, who praiſed God, for that it pleaſed him to bring them to the kingdome of heauen by the way of martyrdome. They were then brought before the Iudge, who counſelled them to forſake their religion, and to adore the Idolles, but for that they all perſeuered conſtant in their holie profeſſion, the Iudge returned into priſon. S: Felicita hauing ſome compaſſion on her, for that ſhee was great with child.

The father and husband of S. Perpetua came before the Iudge, and with teares & lamentable entreaties endeuored to draw her from her reſolution, & more to moue her, they ſhowed vnto her her litle child; but ſhee not regarding it, and makinge ſmall reconinge of the teares and praiers of her father and husband, ſaid to them: Depart from me you miniſters of iniquity, by no meanes ſhall you draw me from the worſhippe of God to adore Idolles. The Iudge hearinge theſe words was moued with indignation, and cauſed her and the other holie ſaints to be beaten, and remitted into priſon. There all of them tooke pittie, not of themſelues but of Felicita who was gone eight monethes with child, and therfore they all praied for her, that ſhee might not be partaker of the tortures they were to endure. Although her full time was not yet come, yet was ſhee deliuered of a ſonne, with extreme and intollerable paine in her trauelle, whileſt ſhee was in the paines and trauells of childbirth, the keepers of the priſon ſaid to her, if you cannot endure this paine, how will you endure the lyons to teare & pull you in pieces? ſhe anſwered: Thoſe paines will not be ſo grieuous to me, for that I ſhall ſuffer them for the loue of Ieſus Chriſt my Lord.

Certaine daies after, the Proconſull cauſed the foure Chriſtians, and the two holie women, to be ledde thorough the citie naked, in ignominious ſort. But the ſaints ſupported the ſame very patiently for the loue of Ieſus Chriſt, who for our ſake hong naked on the Croſſe. Then came the birth-day of one of the Emperors, for which cauſe the Proconſull to keep it more feſtiuall, commaunded that the ſixe Chriſtians ſhould on that day be throwne to the Lyons in the Amphitheatre, in the ſight of all the people. They went all with ioye to this martyrdome, but eſpecially the two holy women. As they went they ſong a verſe of Dauid that ſaid: *All the gods of the gentiles are deuills, but the true God made heauen and earth.* The iudge commaunded that they ſhold for that ſinging haue their mouthes buffetted, but they cold lift vp their voice and praiſe our Lord the more. Laſtlie, they were put in the Amphitheater with their armes pinnioned. Satyrus and Perpetua were torne in pieces by the Lyons, Reuocatus and S. Felicita were killed by Leoparddes. Saturnius and Secundolus, remained vntouched;

ched; but the Proconſull afterward cauſed Saturnius and Secundiolus to be beheaded in the priſon. So they arriued all at one marke wherto they aymed, to witt, the eternall happines, though by diuers meanes. God conduct vs to their company for his mercy ſake. Amen. The Church doth make commemoration of theſe two holy women, on the day of their martyrdome, which was on the 7. of March in the yeare of our Lord 210. the aboue-named Valeryan and Galien being Emperors: It was in the yeare of our Lord 205. in the 11. yeare of Seuerus the Emperor, as Bar: ſaith. Annall. tom. 2.

The life and martyrdome of the 40. Martyrs. March 7.

GOd lamenteth and complaineth by the prophet Mycheas ſaying: that he is like to him that goeth to gather the grape after the vintage. Whereby he meaneth that ſewe do ſerue him and are ſaued. Euery yeare God maketh his vntage, and ſo doth the deuill. The vintage of God ordinarilie is ſmall, but that of the deuill is very great. The ſoules goe to hell by thouſands, the waie is alwaies full, but to heauen goeth now one, then another, and although the waye be narrowe, yet the preſſe is not ſo great, that they thruſt or crowd one another, for fewe paſſe that way. Which although it be ſo, yet ſometimes good ſtore of company goeth that way, yea ſometimes our Lord findeth a cluſter of grapes ſomewhat thick for his vintage, as it fell out in this preſent feaſt, wherein were brought in at once 40 Martyres, who shed their blood, and in their bodies endured exceſsiue torments; whoſe ſoules did flie vnto heauen. Saint Baſile wrote in briefe their Martyrdome, but Suncon Metaphraſtes wrote it more at large. By the collection of that which theſe two wrote, we gather that their life and martyrdome was in this manner.

IN the time of the Emperor Lucinius, there was raiſed a cruell perſecution againſt the Chriſtians. They were ſearched for in euery place, and if they would not deny the faith of Chriſt, they were put to moſt cruell death. In this perſecution the deuill had a notable miniſter, who was gouernour of a countrey, a moſt cruell man, and was called Agricolaus. This man had intelligence that in the Emperors army there was a companie of 40. ſouldiers in the Prouince of Cappadocia, men of great valure, as they had proued in all the ſeruice wherein they had bene employed, and that being Chriſtians, they confeſſed that Ieſus Chriſt was the true God. The hoſte was at that time in Sebaſte a citie of Armenia the leſſe. Whereupon the gouernour cauſed them all to be brought thither. When they were come before him, he ſpake mildely to them and ſaid.

I vnderſtand of the great frendſhippe that is among you, by which mea-

nes you haue done worthy acts in the Emperors ſeruice, I wiſhe and deſire that your frendſhippe be continued, and that you would obey the commandements of the Emperor. He commandeth you either to ſacrifice to our gods, or els to be put to death. I thinke it not fit that men ſo worthy to liue, ſhould be put to death in the floure of their age. Take myne aduiſe, for thereby you ſhall not only conſerue your liues, but alſo obtaine high and great preferment of the Emperor. Conſider therfore well what you will doe. The valiant champions of Chriſt anſwered here vnto in this maner: if we fighting for the earthlie Emperor haue obteined victories & haue done worthy acts (as thou ſayeſt we haue) it is ſurely more fitte and conuenient for vs to fight, make warre, and to doe high enterpriſes and memorable acts for the Emperor of heauen. In this maner will we fight, and are ready prepared to ſupport and endure all torments that thou canſt doe to vs, or lay vpon vs. And although thou profereſt vnto vs riches and rewards, knowe thou, that all thinges are of noe value, nor comparable to that which we ſhall looſe, if we ſhall doe that which thou willeſt vs. The gouernor ſaid to them: Goe toe, aduiſe you well what you will doe, for to morrow you ſhall come before me againe, and herewith he cauſed them to be led backe to priſon, where the ſaints remained finginge himnes, and praying God to ayde them in the conflicte, which they hoped would be ere long.

The next day they were brought againe before the iudge, who perſwaded them to adore the Idolles, but they ſcoffed and derided them, to incite him the rather to begin the torments. The gouernour had a great deſire therto, but he ſtaied for more ſecuritie, till the comming of the captaine vnder whoſe ſtandard they ſerued in the field, and then they two would ioyne in giuing iudgement. This was the cauſe why he returned them backe to priſon without putting them to the torture, in which place they remained ſeuen daies, after which time the captaine came. The iudge and the captaine (being on the bench together) cauſed them to be ſent for, to receiue their iudgment; which whe they vnderſtood, they ſomewhat quailed, and began to feare. Which Cyrion one of them perceiuing, with a cherefull countenance, and couragious hart ſaid to them.

My brethren, remember that at ſuch time as we were in the battaile abandoned of all the Emperors hoſte, and that we 40. were encloſed with an infinite company of enemies, nenertheles, we making our prayers vnto God were deliuered from death, and daunger, and ſlewe many of our enemies, and put the other to flight. At this time we haue but three aduerſaries, to wit: the gouernor, the captaine, and the deuill, and ſhall we that be 40. doubt to ouercome them? God forbid. If we haue obteined victorie againſt many, ſhall we not haue it alſo againſt a fewe? Let vs call to God for his helpe and aſſiſtance, & make our praiers to him, for that is an armour moſt fitt for this and the like battailes. At theſe words they all tooke courage, & falling on their knees, they ſaid a Pſalme of Da-

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uid (which they were wont alwaies to say when they entred into any battaile or conflict, wherin was daunger and perill) which beginneth thus. *Deus in nomine tuo saluum me fac, & in virtute tua libera me:* and being animated herewith, they departed from the prison, and presented themselues before the tyrant.

The captaine spoke first and said: Is this the thanks and recompence you make vnto your Emperor for the grace, fauours, and wages, that he hath bestowed on you, more liberallie then to any other souldiers in his armie? will you despise and contemne his edicts so obstinatelie? I aduise you to chaunge your mynds, if you will not of him be seuerelie chasticed, as you haue of him bene heretofore bountifully rewarded? Adore the Gods or els put off your souldiers weed, and prepare your selues to endure sharp and cruell torments. To these wordes answered Candidus one of the 40. souldiers: Take from vs both the souldiers weeds, and our life also, for we esteeme it a smaller losse then to loose Iesus Christ. The Captaine comaunded that euery one of them should be beaten on the mouth with stones, and for that the ministers were not forward inough therein (as he thought) he reuiled them, and gaue them manie opprobrious wordes. A straunge thing happened which was this. The officers being a good space busied in striking the mouthes of the holy Martyrs, there appeared no signe of hurt in any of them, but the mouthes of the executioners were all blouddy, and some of them spitt out their teeth; which sight caused the seruants of Christ to reioyce, and the tyrants to be ashamed, and confounded, but especially the Captaine (who being vexed therwith (thincking it had bene done by enchauntment and art magicke) tooke a stone and threw it at one of the Martirs, but the stone did not hurt him at whom it was threwne, but hitte the gouernor on the mouth, and hurt him so sore, that he and the Captaine therewith were much astonished, and incensed like Lyons to more cruelty against the B. Martyrs. And for that they might haue time to consult together, and determine what cruell torments to giue them, they sent them backe vnto the prison, where the Saints spent the night in praising God; who to show that he heard and gaue eare, spoke vnto them in this sort, that all heard the voice. In your beginning you haue bene valorous and valyant, but he that perseuereth to the end, that man shall be saued. This voice although on the one side it did comfort them very much, yet on the other side it put them in some feare, doubting lest any of them should shrincke, and euery one feared and doubted his owne fall.

The next day they tooke them out of prison, to execute the sentence on them, which the two wicked Iudges had sett downe betweene themselues, which was; that the season being cold, and there being neere to the walles of Sebaste a great lake, they should be all throwne naked therinto. They appointed that neere vnto it should be a bathe of warme water, so that if any of them

did denie the faith of Ieſus Chriſt, they might of themſelues paſſe into it, & be refreſhed. S. Baſile aggrauateth this torment ſaying; that only they which haue bene ready to die by cold, can thincke or imagine what a terrible torment this is. But the glorious Martyrs, although they knew that the torment whereunto they were iudged was very greiuous, yet ſuch, and ſo great was their deſire they had to ſuffer for the loue of Chriſt, that they ſtaied not till the officers did ſtrippe them, but vnclothed themſelues. Euery one haſted to ſtrippe themſelues, euerie one ſtroue to be the firſt, that he might haue a little more merit then his companion. When they were all vnclothed, they entred into the water vp to the throte. The wind blew ſo cold, that the water was ready to congeale into Ice, and the ſunne was almoſt ſett. A man cannot imagine, and leſſe write, how greyuous this torment was vnto the holie Martyrs. When the Saints entred the water, guided all by the ſame ſpirite, they lifted vpp their voice vnto God and ſaid: Lord we be. 40. graunt that. 40. may be crowned.

S. Baſile noteth this, for that God heard, and receiued their prayer. The ſame holie man ſaieth: that when the cold began to torment them, they ſaid: It is a grieuous thing to endure the cold, but it wilbe a ſweet thing to enioy Paradiſe; Now the froſt afflicteth vs, but then the ioye in heauen will recreate vs, we ſhall gaine euerlaſtinge life, by enduring paines one onlie night. The tyrants had ſett ſett watch that none of them ſhould departe out of the water, and enter into the bath, except they denied Chriſt. Some part of the night being paſſed, all the watchemen were aſleepe, except the chiefeſt; who lifting vp his eyes to heauen ſaw a great brightnes, and in it 39. Angells deſcend, euerie one with a crowne; At this he merueiled, and chiefly for that the Angells were. 39. and they in the lake were 40. But he was ſoone reſolued of this doubte, for one of them bearing the cold impatiently which afflicted him, departed out of the lake to enter into the bath, which was a grief and corayſie to the other, and their hartes were herewith congealed as it were with Ice, euen as their bodies were. Euery one alſo doubted the like or the ſame, might happen to themſelues; wherefore they praied vnto God for ſuccour that he would aide them, and not permitt them for the anoyding of this lake, to damne their ſoules in the lake of hell.

God of his mercy and grace comforted them by two meanes. The one was, they ſaw the fugitiue and Apoſtata as he entred the bath, to die on a ſodeine moſt miſerable, for the heat of it did driue the cold to the inner parts, ſo that it ouercame the naturall heat. The other was; that one of the keepers which watched there alſo, ſeeing the cauſe why there diſcended from heauen 39. Angells with ſo manie crownes. Strippinge himſelfe out of his clothes and looking to the other watchmen, bad them to keepe him and the others for he was become a Chriſtian, and hauing ſaid ſo, he entred

tred the lake. Saint Baſile ſaith: This happened as it befell vnto Iudas, for when he fell, and one of the number of the Apoſtles wanted, Saint Matthias ſucceeded him; and it happened alſo as it befell to Saint Paul, who at the firſt perſecuted the Chriſtians, and after was one of them. So this man that perſecuted the Martyrs and threatned to kill them if they departed out of the lake, afterward entred in amongſt them, as one of their companie. This encouraged the Martyrs verie much, and they continued all that night conſtantlie in that torment. On the next mornyng by the commaundment of the Iudge, they were taken out of the water halfe dead, and deſirous to diſpatch them, he cauſed all their leggs to be broken as Metaphraſtes affirmeth. Amongſt theſe Martyrs there was one Melito, more yong and of more ſtrength then the other, for neither the coldnes of the water, nor breaking of his leggs tooke his life away. This yong man had a mother that was there preſent. It hapned that the two Iudges, to preuent that the Chriſtians which liued vnknowne in that land, ſhould not come by night, and conuey away their bodies, and keepe them reuerently as reliques, commaunded to lay their bodies vpon carts, and carry them to a certaine field, and there to conſume them to aſhes. All the bodies were laid vpon carts except that of the yong man who was yet aliue. The mother ſeing that they left him behind and did not carry him with them to be burned, laid him on her ſhoulders ſaying: My ſonne finiſhe thy race and courſe with thy companions, do not ſeuer thy ſelfe from ſo worthy a quier of Saints, for in the ſight of God thou art not inferiour to them. Whileſt the mother carried him thus, he yealded vp his ſoule to God. This did not trouble the woman at all, but ioyfully ſhe laid him in one of the carts among the other, and with them he was conſumed to aſhes. The bones which remained after the fire, were caſt into a riuer, that the Chriſtians might not come to the ſight of them. But litle auaileth the diligence of man, when God in his prouidence diſpoſeth otherwiſe. After three daies the ſaints appeared to the Biſhop of the cittie called Peter, and ſhewed him the place where he ſhould find their reliques. Thither went the Biſhop by night, and being come vnto the place, he ſaw the bones of the ſaints gliſter and ſhine in the water like the ſtarres in the skye, and tooke them vp with great reuerence, and carryed them to a place conuenient. The Church celebrateth the feaſt of theſe Bleſſed Martyrs on the 9. of March. Their Martyrdome was Anno Domini 316. Licinius beeing Emperor. Nicephorus lib. 14. cap. 10. writeth of theſe Saints

The life of S. Gregory the great. March. 12.

IEſus Chriſt ſaith in S. Mathew; he that worketh and teacheth, he that hath wordes and deedes, he that doth what he ſayeth, ſhalbe great in the kingdome of heauen. Agreable to this, the name of Great fitteth or ſerueth aptly to the Bleſſed Pope S. Gregory, and Doctor of the Church, for that he taught and alſo wrought; for that which by mouth he taught, he effected and performed in work. So that as both great reaſon he hath the name of great in the Church militant, ſo is he likewiſe great in the Church triumphant, hauing therein a highe and eminent place; The life of this Saint was written by Damaſus, and by Iohn a Deacon of Rome, by Venerable Beda, and others in this manner.

SAint Gregorie was borne in Rome, & was the ſonne of Cordianus a ſenator, of the linage of Pope Felix the third of that name. He was in blood noble, and in patrimonie verie rich. S. Gregory was vertuous of life from his childhood and was much addicted to pietie, ſo that it was then hoped, he would proue ſuch a man, as indeed he did. He gaue himſelfe to the ſtudie both of humanitie and diuinitie, in which he profited greatly. He was verie much affected to a religious life, and was a Monke of the order of S. Benedict, and the firſt that by Papall authority approoued that order. He was verie liberall to the poore, and had ſo great a loue to build monaſteries, that he founded ſixe in Sicilie at his owne coſt. Alſo he conuerted the houſe of his father into a monaſterie, and therein he made an hoſpitall to lodge poore people, that came to Rome on pilgrimage from other countries. Theſe good deedes the exãple of his vertuous life, with his great wiſedome and diſcretion, made him ſo acceptable, and beloued in Rome, that there happened not anie matter of importance or waight, but therein they vſed him, and had his aduiſe. Euerie one comended that which he approoued, and diſallowed that which he diſliked. Pope Benedict made him deacon. In that time none were ordered, but thoſe that were renowned for their vertue, and whoſe conuerſation was approoued.

Venerable Bede relateth, that S. Gregory ſeing certaine children ſlaues ſould to a marchant of Rome, who were verie beautifull, he demanding of what contrie they were, it was told him that they were Angles (that is Engliſhmen) and ſonnes vnto Gentiles, S. Gregorie ſaid: Iuſtelie the name fitteth them, for they ſeeme to be Angells. It is a pitifull caſe that the ſoules of them to whom God hath giuen ſuch beautifull bodies ſhould be damned, being Idollaters. Whereupon he went to Pope Benedict, and deſired him to ſend ſome learned and vertuous men, to preach the faith in England. And for that none was found ſo fitt as him-

as himſelfe (who alſo was moſt readie to accept thereof) he was deſigned for this work, and ſet forward on his iourney. But forth with the people of Rome came with one conſent to the Pope, deſiring him not to depriue the cittie of a man ſo neceſſarie, and needfull vnto them, wherevpon he was recalled. Shortlie after Pope Benedict dyed, & Pelagius the ſecond ſucceeded him. At that time the elected Pope was conſtrained to demaund the approbation & confirmation of the Emperor of Conſtantinople, for ſo the Emperor would haue it, more by reaſon of his power and authoritie, then any right thereunto. Italie then ſuſteining great afflictions, by the cruell inuaſions, and warres of the Longobards. Pope Pelagius tooke no care to ſend anie Legate vnto the Emperour Tiberius for his confirmation. But afterward, fearing violence would be offred vnto him, he ſent thither S. Gregorie to mitigate his indignatiõ, who trauailed ſo therein with Tiberius, that he accepted the excuſes made in the behalfe of the Pope. S. Gregorie ſtaid certaine yeares in Conſtantinople, and there he wrote that diuine expoſition vpon Iob, at the inſtance of Leander Archbiſhopp of Ciuill, who was his great friend, and betweene whom to and froe paſſed many letters. In Conſtantinople he had a great conflict with Eutichius Patriarch of that cittie, who had written a booke in which were manie errours, whereof S. Gregorie did ſo conuince him in the preſence of the Emperour, that he made him to reuoke all thoſe falſe oppinions that he had written. Then died Tiberius, and to him ſucceeded Mauritius his ſonne in lawe, with whom S. Gregorie held ſtrict friend-ſhipp, and was God-Father at Baptiſme to one of his ſonnes. Then he returned to Pope Pelagius (being beſieged in Rome by the Longobards) who ſent for him to come home.

S. Gregorie departed from Conſtantinople, and with him Smaragdus whom the Emperour Mauritius ſent into Italie with the title of Exark or Viceroy, who had in his companie a puiſſant armie wherewith to deliuer the Pope and the cittie of Rome from the ſiege, and withall to gouerne ſome countries and citties which the Emperour had in Italie. This aide relieued the Romanes in ſome ſort, for Smaragdus ioyned battaile with the Longobards and ouerthrew them, ſo that they were content to make accord and peace. Gregorie was receiued at Rome, with great ioye, aſwel of the Pope, as of all the people of Rome, as he deſerued by his deeds & help, whereof the Chriſtian comon welth in general, & euerie particular man by himſelfe were partaker. Although by the coming of Gregorie the warre in the countrie ceaſed, yet not long after came another affliction frõ heauen, & that was a great peſtilence, that at the beginning depriued Pope Pelagius of his life. The multitude was ſo great that died afterward, that the liuing were not able to burye the dead. The miſerable Romans could not tell which way to look for help or for aduiſe, but onlie after Gregorie, who in theſe grieuous afflictions was not diſcouraged, nor daunted, but by faſting,

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almesdeeds, and prayers, which he did, and which he perswaded other men to do in like sort, he endeuoured to pacifie the indignation of God. On the other part, his care was of the common good, going himselfe in person to prouid necessarie things for euery mans need. Some he visited, some he encouraged, and cheared vp, some he comforted, and helped euery one as their need was.

He caused all the people to be assembled vpon one daie, which was vpon the 29. of August, in the Church of S. Sabina, and going into the Pulpitt he made to them a sermon, and said to them among other thinges. It shalbe now reason my louing brethren that we feare gods scourge, since at this present time his hand is so heauy against vs. You see how God in his anger striketh the people, and how many die on the sodeine. The infirmitie cometh not before the death, but cometh and killeth before they be sicke, he that is stricken with this euill, dyeth before he hath time to lament his sinnes. Thincke you how the sinner may appeare before the angrie Iudge, hauing not now time to weepe and lament for his misdeeds committed. They that dwell together in one house, doe not die one by one (as commonlie they doe) but they all fall to the ground and die at once. The houses stand emptie and voide, the fathers see the sonnes die, and the heires die before them, whose land they thought to haue enherited. Therfore my brethren let vs retorne to lamentation and sighing for our sinnes, whilst we haue time, the sooner will the Iudge incline his eare to the prayer, when he that prayeth confesseth his fault, and amendeth his life, God threatneth vs, he holdeth ouer our head the sword of his chastisement. Let vs be perseuerant, and continew in teares, and weeping, for it is the will of God (who is pitifull and mercifull) that with our praiers, as it were by violence, we should take and pull the sword out of his hand. Therfore my brethren let vs all this present day confesse our offences, and to morrow let vs make a procession with Litanyes, to the Church of the mother of God. And since we haue all sinned, let vs altogether lament and weepe for our faults and misdeeds, for our wise Iudge seing vs to chastise our owne offences, will recall and reuoke the sentence giuen against vs.

Euery one tooke great comfort at the wordes of Gregory, & the next day they went on procession, and in one houres space, in which the procession lasted, there died 80. persons. The procession was ordered in this maner. The fathers were assembled in the Church of S. Iohn Baptist. The seculers in S. Marcellus. The moncks in S. Iohn and Paul. The Nonnes in S. Cosmus and Damyanus, the marryed women in S. Stephen. The poore men and children in S. Cecilie; When they were all assembled, they went in procession to a Church of our Ladie which was large and great, and able to hold them all. This solemne procession was made many times, till that it pleased God to pacifie his wrath, & the sodeine death began to cease. Sixe monethes were passed since Pope Pela-

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ghis was dead, and in all this ſpace there had bene no ſpeach of chooſing a ſucceſſor, for euerie one looked hourely for death.

At the end of that time, the clergy and people of Rome elected Gregory for their Biſhop, and Vniuerſall Paſtor with one conſent, and without the gainesaying of any one. His thought was from it, and he would not accept the charge vpon him. But they ſent one to the Emperor Mauritius for his approbation. And although Gregory had required him to ſay, that he would not giue his approbation; yet he knowing Gregory aforetime, and for that the election was good, he confirmed the ſame. Some authors and Nauclerus by name ſay: that when Gregory vnderſtood he was elected, he chaunged his habite, and fled ſecretly into certeine mounteines, and that the people going to ſeeke him, ſaw a bright piller like to fyre deſcended from heauen, ouer the place where he lay hidden: by which meanes finding him, they led him to Rome in manner of violence. After that he was conſecrated and the peſtilence not whollie ceaſed, he commanded the proceſſions to be continued, and cauſed them to beare before them a moſt goodlie image of the glorious Virgin Marie, which was by report painted by S. Luke, and is at this time kept in the Church of Santa Maria Major. Authors of good credit doe write, that viſiblie before this ymage, they might ſee the thick and corrupted ayre to flie, and diſperſe, and that there were Angells that ſong: *Regina cœli lætare. Alleluya.* They ſay alſo, that Pope Gregory ſaw an Angell aboue the caſtell, that put vp a bloudy ſword into his ſheath, for which reaſon it was afterward called: Caſtell of S. Angelo. Where before that time, it was called Moles Adriani. Theſe thinges, be ſtraunge and marueilous, but God vſeth to doe greater things for the loue of his ſeruants.

Rome being deliuered of this ſcourge, the B. Biſhop began to rule & gouerne the Church in ſuch ſort, that he left vnto his ſucceſſors many exãples of holy life and doctrine. Euery day he inuited ſome pilgrime vnto his owne table; and one daie it happened that he receiued Ieſus Chriſt into his houſe in a pilgrimes weed. He had a rolle of all the poore men in the citie, and gaue vnto euery one of them vittaile to eate, and other things alſo for their ſuſtenance. He deſtroyed many hereſies in all countreis by his incomparable learning, and by his great dilligence. As that of the Donatiſts in Africa, of the Manychees in Cicilia, and of the Aryans in Spaine, conuerting Recaredus King of that Prouince, by his wholeſome admonitions. He ſent preachers into England, who conuerted all the people of that Iſle to the Chriſtian faith, in ſuch ſort that Beda calleth him, the Apoſtle of the Engliſh men. He oppoſed himſelfe againſt the Patriarke of Conſtantinople, who pretended not to be ſubiect to the Church of Rome; and brought him to ſubmitt himſelfe and to acknowledg the Biſhop of Rome to be his ſuperior.

Gregory had ſomewhat to doe with the Emperor Mauritius; for that he had

made a law that no ſouldier ſhould be made Prieſt, or Monck, except he were lame, or otherwiſe vnfit, or vnable for the warre. Againſt this law, Gregory wrote ſharpely to the Emperor, in ſuch ſort, that he did abrogate the lawe, but yet he remayned diſpleaſed againſt the Pope. The Emperor was moued to further indignation, for that Smaragdus the Emperors Captaine not being friends with the Pope) wrote both to the Emperor and to others alſo, many ſlaunders of Gregorie; accuſing him of many defects, and exceſſes of his duetie (from which he was moſt cleare) ſaying: he had put to death Maleus a Biſhop (who had ben accuſed to him of ſome faults) without hearing what he could ſay, to cleare himſelfe. That he had pulled downe and defaced many ſumptuous buildings in Rome, which famous men had left to conſerue their names in eternall memorie. Which they ſaid the Pope had done, that the Pilgrimes that came to Rome ſhould not trouble their mynds, in gaſing one thoſe profane Antiquities. To this Gregorie made anſwere: that the barbarous nations that had taken and waſted Rome, had done that ſpoile and not he. For the death of the Biſhop, he wrote to a fauorite of the Emperors called Sabianus in this manner. I deſire you that you will on my behalfe tell Ceſar thus much. That if it had bene my office and duetie to kill men, and if I would haue intromitted to haue managed warres, it might haue bene that the Longobards ſhould not at this day haue had a king in Italy, and if they had one, I ſuppoſe I ſhould haue bene able, and of ſtrength, to haue deſtroied and vtterly confounded him. But for that I feare God, I make a ſcruple, and feare to put any one to death. The Biſhop Malcus neuer was priſoner, for the ſame day that he was conuicted of his fault, and iudged for the ſame, he dyed ſodeinly. He that ſaith I killed him, ſaith not the truth, for he that killed him was God. To him I reſerue the imputation of this ſlaunder, which is impoſed on me, and wherewith I am wrongfully charged. Theſe excuſes, nor yet the life which the Pope ledd (although it was moſt holie) were ſufficient to cauſe the Emperor to relent, but that he would ſtill be at varyance and diſcord with Gregorie, vntill he left perſecuting him, by reaſon of a miracle which happened, which was this.

One day the high ſtreete of Conſtantinople was full of people, and at middaie appeared therin a man in the habite of a monck, with a naked ſword in his hand, who ſaid with a loud voice. With this ſword ſhall Mauritius, and his wife, and children be ſlaine ſhortelie, and hauing ſaid thus, he vaniſhed away on a ſodeine. The Emperor perceiued that he was thus threatned, for that he had perſecuted Gregorie, and therfore he ſorrowed for that offence, and did penance; deſiring God to forgiue him. Neuertheles, there roſe and rebelled againſt him one Phocas in Chalcedon, and beheaded him. Here ended not the troubles of S. Gregorie, for Agilulfus King of the Longobards made warre againſt him, and beſeiged him in Rome, and in that yeares ſpace (ſo long the ſiege endured) the

the cittie abode much affliction, which to the good Biſhop was as grieuous. The wife of this king was called Theolinda, who bore a great affection vnto S. Gregorie, for which cauſe he dedicated the bookes of his dialogues vnto her. This good Queene not only perſwaded the king her husband, to end the warre, but alſo obteined of him to receiue the Catholique faith, and to be made a Chriſtian, for vntill that time he was an Idolater.

By this meanes S. Gregorie had ſome reſt and quietnes, and alſo time to exerciſe himſelfe in good works, as writing many profitable bookes, reforming the eccleſiaſticall ſtate, and amplyfying the worſhippe of God. For he appointed the manner to ſay Maſſe, and encreaſed the ceremonies, and put them in ſuch order as they be at this day. You haue to vnderſtand, that in the primitiue Church the Apoſtles and other Prelats their Succeſſors ordeined, that in the ſacrifice of the Maſſe, before the conſecration of the bleſſed bodie of Ieſus Chriſt, they ſhould ſay ſome prayers, and read ſome leſſons of the old and new Teſtament. The Biſhops of Rome afterward enlightened by the holy Ghoſt, reduced it to that order which is in vſe at this day. Pope Celeſtinus ordeined the introitus, and the *Gloria in excelſis*. Our Pope Gregorie ordeined to ſay the *Kyrie-eleiſon* nyne tymes, and the prayer. Gelaſius ordeined the Epiſtle, and the Goſpell; Damaſus the Creede, to be ſaid on ſundaies and ſome feſtiuall daies. Alexander put in the Canon this clauſe, *Qui pridie quam pateretur*. Sixtus ordeined the Sanctus. Innocentius the Pax. Leo the Orate Fratres, and theſe wordes in the Cannon: *Sanctum Sacrificium & immaculatam Hoſtiam*. Pope Gregorie, in the ſame Canon ordeined the particle which ſaith: *dieſq́, noſtros in tua pace diſponas*; And ſo from this time is kept the order which is nowe obſerued, except in the Church of Millaine, in which is the office of S. Ambroſe; and in Conſtantinople that of S. Iohn Chriſoſtome. And in Spaine and chiefly in Tolledo, the office of S. Iſidorus; which be all different in ſome ſmale ceremonies from the Gregorian office. S. Gregorie hauing compoſed the office in this ſort, he labored alſo to ſett the Eccleſiaſticall perſons in order; wherfore in ſome Councells that were holden in his time, and in many particular *Proprios motus* he ordeined: that in one prouince there ſhould be but one Metropolitane. He appointed that a prieſt accuſed for any offence, might cleare himſelfe by his owne oath. He forbad ſecular women to enter into the monaſteries of moncks, or Nonnes. He appointed that the Litanies called the greater, ſhould be celebrated in the Church betwene Eaſter, and Whitſontide, and on S. Marks daie. He ordayned the proceſsions, the benediction of the Palme, and Oliues, on the ſonday next before Eaſter, and the benediction of the Candles vpon candlemas day. He compoſed the benediction of the Paſchall candle, although before that time the newe fier was hallowed, and bleſſed. He alſo ordeined the benediction of the aſhes, on the firſt daie of Lent, and the waſhing of the feete on manday thurſday. He was the firſt Pope

that wrote in the beginning of the Bulles of the Biſhop of Rome, theſe words of humilitie: Seruant of the ſeruants of God.

In this and ſuch other good works the good Biſhop was exerciſed, wherfore he deſerued to ſee the vniuerſal Church in peace, in the moſt worthy and moſt goodly ſort that it had bene to that day. For in all the whole knowne world Chriſt was worſhipped, and Idollatry was ſo put to flight, that you could not know where to find it. But ſhortly after his death, was diſcouered the wicked Mahomet, who hath done great harme vnto Chriſtianitie. After that S. Gregorie had ſene that which he ſo much deſired, to wit: vniuerſall peace in all the Church, it pleaſed our Lord to cal him away, to beſtowe on him the reward that his good works deſerued. And ſo he departed this life by ſickenes on the 12. of March in the yeare of our Lord 605. Phocas being Emperour (and on the ſame day the Church doth celebrate his feaſt) after he had bene Pope 13. yeares and a halfe. At two times he made 62. Biſhops, 39. prieſts, and 5. deacons. His death was bewailed of all the Romaines and of all Chriſtendome ſo much, as his holy and vertuous life deſerued. His bodie was buried with manie teares in the Church of S. Peter, and the Church accounteth him in the number of the holy Doctors and Confeſſors. He is one of the foure Doctors whom the Church holdeth as of greateſt authority among the other Eccleſiaſticall Doctors. He deſerued the name and title of Great, for his heroicall vertues, and for the worthy worcks that he wrote. Peter his Deacon affirmeth, that he ſawe many times the Holy Ghoſt ſitte on the head of S. Gregory in forme of a doue, whiles he wrote. His doctrine hath this particular and eſpeciall grace, that it declareth the affections that be in men, in ſuch ſorte, that he which conſidereth and maketh it wel, when he readeth his workes (as Saint Thomas of Aquine noteth) it ſhall ſeeme that it ſpeaketh to him. God giue vs grace that reading his doctrine, and making vſe and profitt of it, we may gaine and gett the glorie of God together with him. Amen.

The life of S. Ioſeph, ſpouſe to the Virgin Mary. March 19.

THE glorious S. Bernard ſaith, that Ioſeph the ſonne of Iacob the patriarck was a perfect patterne of Ioſeph the ſpouſe of the mother of God, and they two had the ſame name not without myſterie. The one was holie, and ſo was the other; the one moſt honeſt, and the other moſt chaſte. The one was ſold and ſent into Egypt, by the enuy of his brethren, the other to fly the furie and enuy of Herod, who layin wayt to kill Ieſus Chriſt, fled into Egypt, taking Ieſus with him The one to obſerue fidelitie to his Lord, would not conſent nor ſatisfie the vnlawfull deſire of his ladie; the other for reuerence of the Mother of God, neuer companied with her carnally,

nally, albeit ſhee was his ſpouſe. To one was giuen the knowledge and vnderſtanding of the dreames of Pharao, and to the other was reueiled and diſcloſed in his ſleep celeſtiall myſteries, and ineffable ſecrets. The one laid vp the wheat in Egypt, not for himſelfe, but for other people, the other had in keeping the bread that came from heauen for the benefitt and good of the whole world. The life of this B. Patriarck gathered out of diuers Authors, was in this manner.

IOſeph was of the royal tribe of Iuda, of the houſe of Dauid, & borne in Bethleem. He had two fathers, the one natural, the other Legal, which was Hely. Iohn Gerſon affirmeth: that he was ſanctified in the wombe of his mother, as S. Iohn Baptiſt and Hieremias was. He was a virgin as S. Hierome ſaith againſt Eluidius. S. Auguſtine in his booke *de natura & gratia* ſaith: he ſinned not mortallie at any time. He was the true ſpouſe of the virgin (according to S. Thomas) and of her much beloued, for the ſpouſe is bound to loue the bridegrome. He was the dry nurſe and chiefſeruant of the ſonne of God, and with his labour gouerned and maintained the mother and the ſon, who maintained & gouerned the whole world. He was alwaies in the companie of the glorious virgin, and the ſonne of God. He was partaker of all his trauells, and was a moſt faithfull preſeruer of her chaſtitie and virginitie. He was the firſt man that ſawe & worſhipped the ſonne of God after he was borne, and deſerued to heare the Angells who made ioy in heauen. He was preſent at the ioy of the Shepheards that night our ſauior was borne, and was conuerſant with the mother, and with the ſon of God a long time, dwelling in one houſe with them, eating at the ſame table, and of the ſame meate, and drinking of the ſame cuppe. He helde in his armes the ſonne of God, and that not one or two dayes, but many yeares, to embrace, kiſſe, and ſerue him. It is alſo preſumed that he reioyced him with ſongs and other pleſaunces, wherewith little infants are delighted, ſo that the good old man ſhewed himſelfe like a child, to make the ſon of God merrye. The father eternall honoured S. Ioſeph more then other of his time, ſith he elected him to be the dry nurſe of his holy ſonne, and permitted that the virgin mother, ſhould call him the father of his ſonne. The ſonne did alſo honour him, for that he eſpecially elected him for his companion, and ſeruant in his youth, and almoſt in all his life. It was no ſmall honour that Ioſeph ſome times comaunded, and that Ieſus Chriſt obeyed him. The holy ghoſt honoured him alſo, ſince that he would, that Ioſeph ſhould be ſpouſe alſo to the B. virgin being the eſpouſe of his maieſtie. When Ioſeph affianced the virgin he was fourty yeares old, as ſome Doctors hold, by the teſtimony of Iſay who ſaith: The bridegrome ſhall reioyce with the ſpouſe, and a yong man ſhall dwell with a virgin. And it is a thing very like to be ſo: for one of the cauſes wherfore the virgin was eſpouſed was, that the bridegrome might attend and ſerue the

ſonne and the mother alſo, and with his labour maintaine them, which things he could not haue done if he had bene very old. And although that ordinarily or vſually, Ioſeph is painted an old man, that is done for the chaſtitie of the virgin, and alſo in ſignification that he was wiſe or prudent, and temperate, for ſo be old men that be vertuous, for the great experience they haue in affaires. Ieſus Chriſt is alſo painted in the ſhape of a Lamb, to repreſent vnto vs his perfect Innocencie, with which he was ſacrificed, and that without reſiſtaunce. Thus much would S. Luke ſignifie of S. Ioſeph, in calling him *Vir*, that is: a man, for he is called a man, that is prudent, and diſcreete, not very yong nor very old, but from 40. to 50. yeares.

I haue ſaid this holy patriarch was a virgin, but it is a matter diſputed among the holie Doctors. For all the greek Doctors and ſome of the latine hold, that he had ſonnes by another woman, and that they were thoſe that in the goſpell are called the brethren of Chriſt. Although that word will not compell one neceſſarily to ſay, that thoſe were the carnall brethren by father and mother, for that it was a cuſtome amongeſt the hebrewes to call their neere kinſmen brethren, as
Cap. 11. we reade in Geneſis of Abraham and Lot, who called one another brother, and yet they were vncle, and nephewe, one to the other. In the goſpell alſo they be called brothers of Ieſus Chriſt, who indeed were his coſins: Hereof it is that S.
Ioã ca. 19. Ierome, Auguſtine, Rupertus Tinitienſis, Hugo de ſancto victore, venerable Beda, and many other Authors ſay: that S. Ioſeph was a virgin, which thing is very conuenient and fitte, for we ſee that when the B. virgin (which was well in yeares at that time) ſtood at the foote of the holy Croſſe, her bleſſed ſonne recomended her to S. Iohn Euangeliſt. The holie Doctors ſay that he did recomend her vnto him at that time before any other, for that he was moſt beloued, and alſo for that he was a virgin. If this be ſo, it ſhalbe more conuenient and fitte, that when the B. Virgin was in a more flouriſhing age, ſhe ſhould be recomended to a virgin, as S. Ioſeph was. Some ſay and namelie Germanus Archbiſhop of Conſtantinople, that the virgin Marie being of marigeable yeares, and remaininge in the company of many other damoſels, with whom ſhee was brought vp in the temple of Ieruſalem, it fell out, that many were taken out to be maryed, but the bleſſed virgin ſaid, that ſhee might not marrie, for that
Luc ca. 1. v. 35. ſhee had offered her ſelf to God, and made a vowe to keep her virginitie. This thing was ſtraunge, for in thoſe daies, there could not be found a damoſell but ſhee deſired to be marryed, and to haue children, and this they did for that they knewe, that there ſhold be borne into the world a great prophet, a Meſſias, and vniuerſall redeemer of all mankind. Wherefore euery one pretended to haue parte in that, and although that they might not be mother of him, yet euery one deſired that he might be of her lynage. This was the cauſe that Anna who was after mother to Samuell, ſhewed her ſelfe to be agreeued in the temple, ſo that

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Hely the prieſt thought her to be dronken, and that proceeded of nothing els but of the great deſire ſhee had to haue children. When Iephte would ſacrifice his owne daughter, ſhee asked a time wherin to bewaile her virginitie, which proceeded of that, ſhe was depriued of that hope. The deceite that Thamar vſed to her father in lawe, when ſhee fained her ſelfe to be a harlot, that ſhee might vſe carnall companie with him, proceeded of noe other. The virgin hauing then ſaid, that ſhee had vowed vnto God to keep her virginitie, it ſeemed vnto them all a ſtraunge thing, and not heard of before that time. And therfore the prieſts and Doctors were aſſembled together to conſult hereof, and to take aduiſe what to doe in this caſe. It is ſaid, one of them had a reuelation frō God, that his will was, that ſhee ſhould be affianced in this ſort. That all the yong men that were of the line of Dauid (as the virgin alſo was) which were to take wiues, ſhould meet on a day in the Temple, and that euery one ſhould beare in his hand a rod, and that he whoſe rod did budde, ſhould take Marye for his ſpouſe. So they did, and the rod of Ioſeph budded, and ſo he eſpouſed the virgin. This I haue ſaid as ſome Authors doe affirme it, & it is alſo painted in many places, which although it be a ſmal proofe, yet ſome it is, that it is true.

But were it thus, and in this manner or noe, I do neither affirme nor denie, but this that I nowe ſay, is moſt certaine, which is. That Ioſeph hauing eſpouſed the virgin, and it happening her to be with child, and knowing that it was not by him (for that they had both of them made a vowe of chaſtitie at their eſpouſalles) was much aſtoniſhed, and amated. He was iuſt and would not defame her, but determined to put her away ſecretlie. Of this there be two opinions. S. Ierome S. Iohn Chriſoſtome, S. Bernarde, Origin, and many others ſay: that Ioſeph neither imagined nor thought any euill of the virgin, but would leaue her, reputing and iudging himſelfe vnworthy to haue her for his ſpouſe. As S. Peter and the Centurion who ſaid to Chriſt, deſiring him to depart from them, for they were not worthy of his preſence. S. Auguſtine and S. Ambroſe are of another opinion, and ſay: that although Ioſeph eſteemed the virgin Mary to be a moſt holy woman, and that of her he had no cauſe to imagine any euill, yet ſeeing her great with child, and being aſſured that he kept her no companie, he was troubled, and doubtfull what to think on either ſide, he held and reputed her for holie, and he ſawe her great with child: therefore he knew not what to iudge, but he inclined to that opinion, that in her there was no euill, and that ſhe hauing kept it cloſe, ſhewed a care to preſerue the honor of God, and her owne credit. But to ſee his ſpouſe to be deliuered of a child in his houſe, and not hauing kept her companie in any ſort, would be to him a great blemiſhe in his good name, but if he ſhould think any euill of the virgin, and ſhould diuulge, and publiſhe it, and ſhould accuſe her of adultery, he being a iuſt man, he thought he ſhould doe his ſpouſe a grieuous iniurie by this imputation, *Matth. cap. 1.*

tation, ſince ſhee liued a vertuous life, and of whom he could not once thinck any euill. To eaſe and disburden himſelfe of theſe troubles, he thought to ſend her back to her fathers houſe, by ſome deuiſed excuſe or other, and himſelfe to depart out of the countrey as a baniſhed man. It were no reaſon we ſhould omitte to conſider what a griefe it was to the glorious virgin, to ſee her ſpouſe ſo melancholie, and diſquiet in mind. See loued him dearelie, and ſhee would haue vſed ſome words to haue deliuered him from his troubled and diſquiet thought, but it was not fitte ſhe ſhould open the miſtery, wherefore ſhee held her peace and lefte the care therof vnto God. God would not hold Ioſeph his beloued ſonne any longer in ſuſpence or doubt, but to disburden him of this griefe and ſorowe, ſent to him an Angell, who ſpoke to him in his ſleepe and ſaid:

Matth. cap. 1. Cap. 7. v. 14. Ioſeph ſonne of Dauid feare not, all things be well, if thy ſpouſe be with child, it is not by man but by the holie Ghoſte, for this is the damoſell of which Iſay ſpeaketh, who being a virgin ſhall bring forth the Sauiour. She ſhall bring forth a ſonne and thou ſhalt call his name Ieſus, for he ſhall ſaue his people. When Ioſeph heard theſe words, he remained very well ſatisfied in his doubt.

S. Bernard ſaith: that God permitted Ioſeph to doubt, for that no doubt ſhould remaine to vs, of the puritie of the glorious virgin. And as the doubt of S. Thomas the Apoſtle in the article of the reſurrection, cauſeth that none haue cauſe *Ioan. 24.* to doubt ther-after, ſo of the doubt of S. Ioſeph it commeth to paſſe (although there be difference betweene theſe two doubts) that none can any more once think or haue any ſcruple of the puritie of the virgin, and of the conception of her ſonne, which was by the holie Ghoſte & not by man. Ioſeph herein ſhewed himſelfe to be indeed a perſon aduiſed, of credit, and of good vnderſtanding, for where ſhall you nowe find a man in the world that ſhould haue ſuch a matter fall out in his houſe, and would not crye out, exclaime, and complaine to his friends and kinſmen, yea and would not bring the matter to be publikely heard in courte of Iuſtice? But S. Ioſeph handling the matter in that ſort, ſhewed himſelfe to be a man of iudgment and diſcretion. And if men of iudgment and credit be honoured therefore, great honour and eſtimation ought we to giue to this bleſſed patriark.

Some times it happeneth a perſon hath greate eſtymation in regard of the partie with whom he marrieth. If a damoſell of meane eſtate ſhould by her vertue, and good parts come to be a Queene, ſhee ſhould be highly regarded and eſteemed: ſo alſo if a priuate man tooke a Queene to wife, notwithſtanding he be of baſe and meane calling, yet is he worthie of eſtimation. So happened it to Saint Ioſeph, who by meanes of his wife roſe to great honour, for he became true ſpouſe of the true Queene of the Angells. A man vſeth to be ſo much reputed, and eſteemed, as men ſee him fauoured, and to hold familiarity with the king. In this reſpect likewiſe, the accompt of this ſaint is very great, for that he

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was ſo fauoured of the king of heauen, for he conuerſed and conferred with him as familiarly as if he had ben his ſonne. Moreouer, ſome perſon is likewiſe of highe accompt for that he comaundeth, and hath men of reckoning at his commandement, for which reſpect and cauſe, the authoritie of S. Ioſeph is well perceiued, for that he comaunded not the ſunne as Ioſue did, but the ſonne that created the ſunne, to wit: Ieſus Chriſt our Lord God, and our Ladie. S. Hierome ſaith: that to expreſſe ſufficiently the praiſes of S. Paula, it was needfull to him to haue a 100. toungs. With more reaſon we may ſay that to ſhewe the praiſes of S. Ioſeph as he deſerueth, it ſhould be needfull to ioyne in one, many tonges of men and alſo of Angells, and yet all together, are ſcarſe ſufficient to expreſſe and declare all his merits and deſerts.

Some haue ſaid that he was yet aliue when Ieſus Chriſt died. But it is very certain that he departed out of this life, at the beginning of the preaching of Chriſt our Lord, for if he had bene aliue the euangeliſt would in on place or other, haue made mention of him, euen as they name oftentimes the B. virgin. S. Ioſeph then paſſed out of this life at the yeares of 69. and the 29. yeare after the birth of Chriſt Ieſus, who was preſent at his paſſage, and comaunded the Angells to carry his bleſſed ſoule into the boſome of Abraham, where he made true report to all the holie fathers, which were there, ſaying vnto them, that after fewe daies they ſhould be deliuered from out that place. S. Bernard ſaith: that on the day of the reſurrection of our Lord among the other which roſe with him. S. Ioſeph was one, and that on Aſcention day with our Lord he aſcended into heauen in body and in ſoule alſo, to enioy the eternall felicitie. To which God of his great mercy bringe vs. Amen. The Catholik Church celebrateth the feaſt of S. Ioſeph on the 19. of March.

The life of S. Benedicte Abbot. *March.* 21.

God ſpeaking in the book of Deuteronomy with his people, ſaid vnto them: If thou ſhalt harken to the voice of thy God, and hearinge it ſhalt obſerue all that which he comaundeth thee, thou ſhalt be bleſſed in the citye, bleſſed in the field, bleſſed in the fruit of thy bodie, and bleſſed in the fruite of thy ground. This agreeth very fittly to S. Benedict, who hauing heard the voice of God and his precepts and comaundements, and obſerued them; God gaue to him his benediction and he was bleſſed in the citie, for he ſhewed many good and vertuous examples in it, and conuerted many ſoules. He was bleſſed in the field, for that he was the firſt founder of the monaſteries in the Wildernes, and occaſion that many ſerued God and did ſaue their ſoules. Bleſſed was the fruite of his bowells, by which you may vnderſtand his diſciples: and by the ſame, bleſſed was the frut of his ground: by which we may vnderſtand the

multitude of ſoules which by the meanes of his diſciples, were conuerted to God and were ſaued. But the benediction of God ſtayed not here, for he would he ſhould be bleſſed, in that he would haue him to be named Benedict. The life of this glorious ſaint, was written by S. Gregorie the great, in the ſecond booke of his dialogues, in this maner.

SAint Benedict was borne in Nurſia a cittie in Italy among the Sabines, a people that dwelt not farre from Rome. He was of a noble famylie. Being yet very yong, his father ſent him to Rome to be inſtructed in the liberall arts, and therin he ſpent ſome time. Afterward conſidering the daungers of the world, and that many of his fellowe diſciples ran headlong into diuers heynous, and greuous offences, for that they did abandon themſelues, to followe their youthfull pleaſures, he fearing the like might happen to himſelfe, iudged it better to giue himſelfe ouer whollie to the ſeruice of God without ſo much learnyng, and to be ſaued, then with more learnyng to offend God, and to be condemned to hell fire. Vpon this ſuppoſition her forſoke his ſtuddie, and neglected the tender cheriſhinges of his father and mother and all his friends, determyning to put himſelfe whollie into the ſeruice of God. To effect this, he took his iourney toward a deſert which was four miles from Rome called Sublacum. In this place was great ſtore of water, and many litle brooks runnyng from diuers places made a great lake, at the place where they meete all together. Before that Benedict came to this place, he mett with a Religious man called Romanus, who liued a monaſticall life. This good father reaſonynge with Benedict, vnderſtood his vertuous deſire and deſſigne. And ſeing him yong in yeares and of a fine complection, made great account of him, and praiſed him for his intention, and promiſed to aide him therein. He alſo kept him companie vntill that guided by God, they came to a caue among certaine craggy cliffs of a mountaine, vnto which one could not paſſe but with great difficultie.

This place Benedict chole for his habitation, and there he remained. Romanus promiſed to viſit and to helpe him the beſt he could with ſuſtenance, and ſo he departed, leauing him all alone, but well accompanied with the grace and loue of God, and with a deſire to ſerue him. Benedict entring into the Caue, fell on his knees, lifted vp his hands toward heauen, giuing God thanks for that he had deliuered him from the world and the ſnares therof. In this place (ſaide he) O my Lord God will I liue with thee alone, being my ſelfe alone. Now neither father, nor mother, nor honours, nor riches, nor any other thinge in the world ſhall hinder me from thinking on thee, to ſpeake with thee, and loue thee only. Helpe me my Lord, for I am entred into this dark caue and deſert, putting my confidence in thee, and beleeuing certeinly that thou wilt aide me, and defend me, from all things that may moleſt and anoye me. The newe heremite was not ſatisfied with giuing thanks to God for this good benefitt receiued (as it ſeemed

med to him) for being conducted by God to this place, but he continewed three whole yeares, tamyng his fleshe, with fasting and austeritie.

His meat was such as Romanus sometimes brought him, for he liued in a Cell not farre from that place, vnder the obedience and rule of a good and holy Abbot called Deodatus, and as often as he could get time, were it neuer so little, he would bring some ouerplus of his parte, which was some litle piece of bread and giue it vnto Benedict. He called him a farre off with the sound of a litle bell, for it was some-what difficult to goe vnto the caue: & when Benedict heard the bell, he went forth, and tooke the benediction that Romanus brought vnto him. Then staied they a while together talking howe thinges went, and of the fauours that God had shewed to him, and of his conflictes with the deuills, and of his other continuall exercises. Benedict yelded to him account of euery thing and Romanus encouraged, and comforted him, praying him not to be tyred, but to proceed in his good purpose, although it litle needed to exhort him thereto, since it was all his intent. God would not leaue his seruant Benedict only vnder the care of Romanus (although hee took as great care of him as was possible for a man to doe) yet oftentimes he could not performe his desire and intent toward Benedict, being hindered by some busines that the Abbot enioyned him.

It happened that in a village not farre of dwelt a priest of holie life, who (it beinge then neere Easter) made better and extraordinarie preparation for good cheare then he vsed to doe. To this priest God spoke: Thou takest paine, that thy meat may be delicate and curious, and my seruant is like to dye for hunger in the desert. The blessed man staied not to heare more, but with speed taking the meat he had dressed, went out on his way, to find the seruant of God; He vsed herein such diligence, passing vp mounteines, trauersing valleyes, and searching caues, and dennes, and broken places, that lastly on Easter day in the mornyng he found the place where S. Benedict was. When they met and had saluted each other, they fell to praier a while, and then satte downe and talked together of ghostly matters. Then the priest said to Benedict: This is Easter day, it is meete that thou eate some of the meat that I haue brought thee, and giue some refreshing and comfort to thy afflicted bodye. The blessed man answered. Certes it is Easter to me, since I doe deserue to see thee, but otherwise I knowe not what daie it is. Then replied the priest, knowe that to daie is the day of the Resurrection of our Lord Iesus Christ, it is not lawfull for thee to fast, and because thou maist haue some what to eate, God hath sent me vnto thee. Benedict receiued the meat that the priest had brought, and giuing him great thanks for it, the priest returned to his Church. On that day the blessed man was well releyued.

Not many daies after, some shepheards by chaunce passing by, and seeing the blessed man a farre off among the trees, they thought he had bene some sauage

beaſt, for that he was couered with skinnes; but by vewing his face, they perceiued it was a man, and drawing neere they ſpoke vnto him, and were much comforted with his holy words. Therupon did they giue notice of him to the places there about, and begging ſome vittailes, they brought it ordinarily to him; who in recompenſe therof and to requite them, gaue them good and holeſome exhortations, in ſuch ſort, that manie left and forſooke their ſinfull, and wicked courſe of life, and liued a goolie and vertuous life. Benedict was one day alone, and the tempter came to him in the likenes of a black bird, flying round about him, and ſometime cloſe vnto his face, ſo that the bleſſed man might haue taken her, yet he would not, but made the ſigne of the Croſſe, wherat the bird flewe away, but left to the bleſſed Man ſuch a terrible temptation of carnallitie, that he neuer had the like.

The deuill brought to his mind a woman that he had ſeene in Rome, and he perceiued himſelfe to burne in the concupiſcence of her, which made him to wauer in his mind, ſo that he thought to forſake the deſert and goe to find her. But God ayding him he remembred himſelfe, and ſtripping himſelfe naked, he threw himſelfe ſo on the buſhes and thornes, and tombled his bodie theron, till it was ſo pricked and torne, that the bloud ranne aboundantly from euery part therof, and the temptation was turned into grief and paine. This medicine did him great good, for he had not the like temptation during all his life, as he would tell to his diſciples afterward. Now the fame of the bleſſed man ſpread farre abroad, and many traueiled to him, and hearing his wordes, and withall marking the auſteritie of his life, were much aſtoniſhed thereat, and many were confounded to ſee their owne liues, and tooke occaſion to amend and correct them.

The Religious men of a Conent came once to him, and deſired him to be their Prelate or Superiour. He knowing that they liued loofely, ſaid vnto them, that he was too auſtere and ſharp, and that they could not vpport and beare him, therefore he willed them to ſpeak no more therof. The more the bleſſed man refuſed, the more they did importunate him, ſo that in maner they inforced him to yeld his conſent. Hauing begun to gouerne them, he ſharpely reproued thoſe that deſerued reprehenſion, and rigorouſly chaſtiſed thoſe that deſerued to be chaſtiſed, ſo that they all hated him, and daring not to bid him depart from thence, for that the countrey people knewe their euill behauiour, they reſolued on this peruerſe and diabolicall deuiſe, that is to ſay, to giue him poiſon. Putting it in practiſe, they inuenimed the wine that the bleſſed man ſhould drinke. The holie man, firſt made the ſigne of the Croſſe vpon the wine, as his vſe was, and the veſſell miraculouſlie brake in ſunder, and the poiſoned wine was all ſpilt; Then the bleſſed man found out their iniquitie, and riſing vp, with a mild and quiet countenance ſaid vnto them, My brethren, God forgiue

giue you this ſinne you haue committed. Did not I tell you that your behauiour and myne would not agree? Seeke you another Prelat comformable vnto your deſire, for I doe not meane to exercile this office any more among you. And hauing ſaid ſo, he departed away from them.

One asked S. Gregory if S. Benedict did well to leaue theſe Religious men, or if he were bound to continue in the gouernment of them to bring them to goodnes, he answered; If there be no hope of amendment, as he sawe none in them, it is no ſinne to leaue them. For (ſaith he) if in one congregation or aſſembly, there be any that doe help and ayde the Prelate to diſcharge his duetie, he is bound to gouerne them, and not to forſake them, although it be very much paine and trauaile to him, but if he haue not any ayde or help, but all do hinder him, he may without ſinne leaue that charge, for that there is no hope of profit and gaine.

Benedict returned to his cane, to which place many people reſorted from diuers parts vnto him, with intent to be his diſciples, ſo that by their aide he in ſmall time built twelue monaſteries: and in them all he put a conuenient number of religious men, vnder the charge of a man of approued life, who ſhould gouerne them in his abſence. He himſelfe went from one monaſtery to another, viſiting, and exhorting them, & prouiding for them all things neceſſary. Some noblemen of Rome ſent their yong children to brought vp in his monaſteryes, where they might learne Chriſtian behauiour. Maurus and Placidus that were after his diſciples, and great holie men were two of them.

S. Benedict viſiting one of the monaſteries perceiued, that when the other religious men had ended their office and kneeled in the Quyer to make their mentall prayer, there was one that alwaies went forth. He was rebuked for it by his ſuperior, and S. Benedict alſo reproued him. He amended his fault, but only for two daies: the bleſſed man deſired that this monck might pray with the others, wherefore when he went out of the Quier, he on his knees deſired God for him, and he ſawe an ougly black boye, take him by the habite and pull him out. The bleſſed man cauſed (by the meanes of his praier) the Abbot and the other Religious men to ſee it, then he gaue that Monck certeine blowes with a wand. The deuill driuen away by that ſtratagem, as if the blowes had bene giuen to him, ceaſed to tempt him any more, and he continued after that time as earneſt at his prayers as any other.

It is a vſuall and ordinarie thing, that a man that is good hath alwayes one or other to perſecute him. Hereof it cometh that S. Benedict who was very good, was perſecuted by one, and this man was a Prieſt called Florentius who ſpoke much euill of him, and perſwaded thoſe that went vnto him all that he might to goe to him no more. Whither goe you (ſaid he) you vaine people, light headed, and full of curioſitie, what more hath this monck in him, then

they that be of our countrey? he is a ſinner as other men be, I pray God there be not hidden in him ſome great myſchief, for many hypocrits there be in the world that faine holy life, that they may be ſooner beleeued in their errors. Take heed that this man be not one of them, and with ſuch wordes he laboured to diminiſhe the credit of the bleſſed man: but to ſmall purpoſe was the diligence he vſed in this bad matter, for God furthered the proceedings of the bleſſed mā, and cauſed them to encreaſe daylie. And yet the Prieſt obſtinately ceaſed not to perſecut him, and ſeeing that his words preuailed not, he tooke another courſe as bad, and fayning to ſend him almes, ſent him a loafe of bread enuenimed.

The bleſſed man knowing well the malice and euill intent of Florentius, and what was in the bread, threw it to a crow which was ſo familiar with him, as it would come and take thinges at his handes, and he bad him take it. The crow made ſhew as if he were a feard, and crooked as he came toward him, as if he would haue ſaid: This bread is empoiſoned. Then the bleſſed man ſaid vnto him: Take it and feare not, for I would not haue thee to eate it, but only to carrie it to ſome place where no creature elſe may eate it. Then the crow tooke it and carryed it away, and within a while returned, and the bleſſed man gaue him ſomewhat to eate, as his cuſtome was. The malice and wickednes of the deuiliſh man ſtaied not, but he gott certeine common harlotts and ſett them in the garden belonging to the Moncks, and there they ſtripped themſelues naked, and ſo daunced and ſhewed many luſcitious and wanton tricks, to entice & allure them to ſinne. When S. Benedict ſawe this, he thought that Florentius did it to driue him out of the countrey. Wherefore he reſolued to depart, and with other religious men to build a monaſtery in another place. When Florentius vnderſtood of his departure, he made great ioye, and whileſt he made a feaſt in his houſe for ioye therof, behold, on a ſodeine he fell downe and dyed. Maurus diſciple to S. Benedict heard therof, and ſent forthwith a meſſenger to him and ſaid: Father you may nowe retorne right well, for he that perſecuted you is dead. The bleſſed man made great griefe and ſorowe for the death of his enimie, for that he had loſt a great meanes of more merit, as alſo for that his diſciple reioyced at the death of him, for which he reproued him very ſharply, and enioyned him penance for the ſame.

At his returne to the Monaſtery, S. Benedict being there, vnderſtood that in Monte Caſſine, there were yet ſome remnaunts of Paganiſme, as a temple dedicated to Apollo, to which the paynimies went to make ſacrifice. The bleſſed man moued with the zeale of gods glorie, determined to goe thither, with ſome of his religious men. Being come to it, firſt he threw the Idoll to the ground, broke the Altar in pieces, and ſet fier on the trees that were round about the Temple, in which the Pagans adored the deuills, who gaue them Oracles and anſwers. Then he conuerted the ſame temple into a Church, in the honor

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of S. Martin, and made there alſo an oratory in the honor of S. Iohn Baptiſt.

In that place made he his ſtay and reſidence, and called thither to him many of his religious men, and made in that place the chiefeſt monaſtery. He was ſo affable and gratious in his ſpeeches (with them that came to worſhip Appollo) in his preachings, and exhortations, that they came thither Idolaters, and went back Chriſtians. The deuill being much grieued that this his auncient habitation was taken from him, appeared viſibly to the bleſſed man in a fantaſticall forme and cryed out: Ah Benedict, Benedict. And for that the bleſſed man vouchſafed not to anſwere to ſuch wordes, but turned away his face, the foule fyend cried out louder, Maledict, not Benedict, what haſt thou to doe with me, wherfore doeſt thou perſecute me? But looke for it, I will alſo perſecute thy moncks. At that time ſome were working in the monaſtery which was a building a newe, and made a walle; the bleſſed man ſawe the diuell among them, wherfore with a loud voice he ſaid to the labourers. Take heed my brethren, the deuill is among you: but the wicked fiend (God permitting it for the more glorie of his Saint) ouerthrew the wall which fell on a child ſent thither to learne, and killed him outright. All the Moncks were very ſorowfull. But the bleſſed man cauſed them to beare the dead body (which was all bruiſed and cruſhed to pieces) into his Cell. Benedict locked himſelfe vp together with the dead body in the Cell, and fell to prayer, and continued ſo long therein, that when he opened the dore, the child was aliue by his hand. This miracle was ſpred thorough all the countrey about, and after a few daies the ſonne of a poore labourer dyed, the father brought him in his armes to the monaſterie of Sainct Benedict, that he might raiſe him from death.

It happened at that time the bleſſed man was not in the monaſtery, wherfore the labourer left the dead child at the gate, and went to ſeeke him, and hauing found him out, he cryed with a loud voice. Benedict, render to me my ſonne, reſtore my ſonne to me, ô Benedict. The bleſſed man ſaid to him, when did I at any time take away thy ſonne, that thou askeſt him of me in this manner. I do not ſay (ſaid the laborer) that thou haſt taken him away, but I ſay he is dead, & I beſeech thee to raiſe him to life. Benedict, when he heard it, did grieue much therat, for he was very humble. When he came where the child lay, he fell on his knees and ſaid: Lord haue not reſpect to my ſinnes, but to the faith of this man; I requeſt thee to reſtore this child to life, and ſo ſhal thy name be glorified, in me thy ſeruant. The bleſſed Father was not yet ariſen from prayer, when the child was reuiued, and ſtood vpon his feet, to the incredible ioye of his father.

Another time S. Benedict ſent Placidus his diſciple (who was afterward martyred) with a veſſell to fetch water out of the riuer. When he would haue take water vp, he fell into the riuer. The Bleſſed Father ſawe it, but not with his corporall eyes, for he was in his Cell: but he ſawe it by reuelation. He commaun-

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ded Maurus another of his diſciples to goe and pull Placidus out of the water. Maurus went, and before he came, the water had borne Placidus a good way into the riuer. Maurus intending to deliuer Placidus, and ſtepping in, walked vpon the water and did not ſinck, and coming to Placidus took hold of him, & drewe him out. Maurus, aſſoone as he came to drye land, perceiued he had gone vpon the water and not wet his feet. Then grew a kind of variance betweene S. Benedict and Maurus, by reaſon of this miracle, for the B. man ſaid that it was to be attributed to the ready and ſincere obedience of Maurus, and Maurus ſaid noe, and aſcribed it to the holines of his maſter.

S. Benedict had alſo the ſpirit of prophecy, which was plainely ſeene when Totila King of the Gothes not beleeuing the things which were ſpoken of S. Benedict, would proue the ſame, that he might make a jeſt and ſcoffe of him. For which purpoſe he cauſed one of his ſeruants to be appareilled in his royall and princely robes, and ſent him with a great traine of attendants to viſite the bleſſed man, and bad them ſay he was the king. When S. Benedict ſaw him, he did not any reuerence to him; but ſaid: Giue back thy royall robes to Totyla, and be content with thine eſtate. All they which came to deceiue him by this crafty ſleight, were amaſed therat. Then came the king himſelfe, and S. Benedict reproued him for ſome cruelties he had done, and told him he ſhould dye within ten yeares. And ſo it came to paſſe.

On a time a louing freind of his ſent to him two flaggons of wine for a preſent. The meſſenger that was ſent, hid on flaggon by the way, & brought him the other. The bleſſed man accepted it very kindely, and ſaid to the meſſenger; Sonne, take heed thou drinke not of the other flaggon, for there is ſome euill thing gotten into it. The meſſenger was much aſhamed, and going to the flaggon which he had hidden, to ſee what was within it, ſawe a foule ougliе ſerpent come out of it.

One of his Moncks asked leaue oftentimes to goe out of the Monaſtery for ſome triffling buſines, and the bleſſed man gaue him leaue, but with an euil will: and one time among other, the Monck would needes goe out in maner by force. Aſſoone as he was out of the Monaſtery, a dragon mette him, who compelled him to returne, and to cry and call for help. This good came of it, that he would neuer after goe out without good cauſe.

A noble mans ſonne of Rome was made Monck and one euening S. Benedict being at ſupper, that yong Monck held a candle in his hand, and gaue light. Whileſt he ſtood in that ſort he had a temtation of pride, and he ſaid to himſelfe: who is he vnto whom I giue light; and who am I that I ſhould hold his candell? he ought rather to hold the candell to me, then I to him, for he is not of ſo noble blood as I am. The thoughts of the Monck were reueiled vnto the ſeruant of God, who ſaid vnto him. My ſonne, make the ſigne of the Croſſe

vpon

vpon thy hart, and giue no place vnto that thy thought. But if thou thinkeſt it fit, ſitt thee downe to ſupper, and I will hold the candell to giue thee light. The Monck by theſe wordes perceiued, that the bleſſed man had penetrated his thoughts, and was much aſhamed, and withall made free from that tentation.

S. Benedict had a ſiſter called Scholaſtica, who had vowed her ſelfe to the ſeruice of God as her brother had, and was cloſed in a conuent of religious women: S. Benedict vſed to goe and viſite her once euery yeare, and ſhee went out of her monaſtery to a houſe thereby, where they ſawe and comforted one another. S. Benedict went once thither, and all the day they remained together. When euenyng came, the bleſſed man would haue returned to his monaſtery, but his ſiſter entreated him to ſtay, that they might talke of the glory of the bleſſed ſoules, and other ſpirituall matters. S. Benedict would not yeld ſo much vnto her by any meanes, wherefore ſhe bowinge downe her head, and laying her hand before her face, made her praiers vnto God, with teares. When Scholaſtica began to pray, the sky was cleare, and when ſhee ended, there fell a mighty raine, with ſuch thunder, and lightening, as though the end of the world had bene come. S. Benedict vnderſtood the cauſe and ſaid. Siſter: God forgiue you, what haue you done? Scholaſtica anſwered. I entreated you, and you would not graunt my requeſt, I haue prayed to our Lord and he hath heard my praier. All that night the two holy Saints remayned together ſpending the time in holy exerciſes, and in the morning Saint Scholaſtica retorned vnto the Monaſterie, and Saint Benedict went vnto his conuent of Moncks. Three daies after, he ſawe the ſoule of his ſiſter which aſcended vnto heauen in the likenes of a doue, wherupon he ſent for her body and buried it in the Monaſterie.

Another time, he ſawe the ſoule of S. German Biſhop of Capua, borne by the Angells into heauen, in a globe of fire. Which he told vnto his Moncks, and they noting the day, found that the bleſſed Biſhop dyed at that houre. The paſſage of this bleſſed man out of this world drawing neere, (wherof he gaue knowledge to many of his religious men.) Sixe daies before, he cauſed his graue to be made, and ſodeinly he had a mortall feuer, which increaſing, he was carried into the oratorie where he receaued the B. Sacrament, in which place being holden by his diſciples, and lifting vp his handes to heauen, he yeelded vp his ſoule to almightie God. On the ſame day two of his diſciples ſawe a pathe very bright, adorned with rich hangings, which reached from the earth to heauen, and a man all glorious comynge neere thereto ſaid to them. This is the way by which the ſeruant of God S. Benedict went into heauen. One of them that ſawe this viſion was S. Maurus, who was in his iourney toward Fraunce, to build a Monaſtery of his order.

The death of this glorious Saint (as writeth Trithemius) was in the yeare of

our Lord 542. on the 21. day of March, which was on Easter eue. He was when he died. 62. yeares old, though Marianus Scotus (as the same Trithemius) saith he was. 90. yeares old. He was buried in the monastery of Monte Cassino in the chapple of S. Iohn Baptist, and in that place was also buryed the body of S. Scholastica his sister. Afterward in the time of the Emperor Constans (as Hugo Floriacensis saith) certain barbarians ouer-running Italy, destroied the monasterie Monte Cassino, and the body of S. Benedict was translated by certaine religious men of his order, to the monasterie of Floriacum.

This translation is celebrated on the 11. day of Iune. The body of S. Scholastica was also translated to the monastery of Cenomannum. Likewise Trithemius saith, that vntill his time had bene. 18. Popes of the order of S. Benedict. 200. Cardinalls. 1600. Archbishops. 4000. Bishops. 15700. Abbots, famous for their life and doctrine, besides them of whom he had not knowledge. He saith also, that 20. seuerall orders serue God vnder the rule of S. Benedict. If they that be the meanes that one soule is gained to God, are highly rewarded, how great shalbe the glorie of him that is occasion and meanes that so many soules be saued? Wherfore we may say that the glorious Father S. Benedict is highelie rewarded of God. Let vs pray to this holy Saint, that by his intercession, and merits, we also may haue part in the kingdome of heauen. Amen.

The feast of the Annunciation of the B. Virgin Marie. March. 25.

WE may read in the sacred Scripture a notable figure of the high misterie of the Incarnation of the Sonne of God, the which intended by the maiestie of God in this day of the Annunciation, was this. Moyses kept the sheepe of his father in law called Iethro, in certeine hilles and mounteines, and one day following his flock in the most solitary, and hidden place therof, he saw a
Exo. 3. *thing which much amased him, which was: A bushe burned, but so that it consumed not. The fire was kindled within it, but it remained greene, and without any harme, or hurt. Moyses said to himselfe; I will draw neere to see this meruelous thing, how the greene bush burneth, and is not consumed. Moyses after this resolution had not yet mooued his foot, when God spoke vnto him and said: stay still Moyses, passe not one stepp forward. And wherfore Lord (said he?) For that (answered God) first thou must doe reuerence to the place where thou art, for it is holie ground. Pull off thy shoes from thy feet, and then thou maiest come nere vnto it.*

This bushe representeth the misterie of the Incarnation, in which is the tree and the fyre, and the fire did no hurt to the bushe; the bushe is the humanitie, and the fire is the diuinitie. These two thinges being in one Suppositum *or person, the diuinitie doth not hurt the humanitie at all. Moises that saw this misterie a farre of, went forward*

forward to ſee it ſomewhat neerer, God bad him to doe reuerence vnto the earth, Which ſignifieth the Chriſtians, Who perceiuing this myſterie to be ſpoken to the fathers of the old Teſtament, and in the new Teſtament drawing neere to ſee it, and to doe it reuerence. God ſaid: they ſhould firſt do reuerence to the earth. This earth ſignifieth the glorious Virgin, Who is the bleſſed earth, Which brought forth the pretious fruit, Which is the Sonne of God, Who would, that reuerence ſhould be done to her vpon this day of the Annuntiation of the Virgin, in Which God Was made man. We Will declare ſome conſiderations of this myſterie; And this ſhalbe the firſt.

THe holie Doctors ſo diligently ſearch the reaſon and occaſion of this merueilous work, that God was made man. The occaſion was the ſinne of the firſt man, and the great offence that he committed againſt God, wherof he ought to make full ſatisfaction to God, and likewiſe ought to render to God aſmuch as was taken from him. It was therfore fitte and conuenient that God ſhould be made man, to ſatisfie for it. And for that the offence was infinite on the behalfe of the offended, which was God: It behoued that the ſatisfaction ſhould be infinite, which was not poſſible, if he that ſatisfied was not God. And God ſatisfying, by meanes that being made man he ſatisfied vnto God, there was reſtored vnto God aſmuch as was taken from him. Vnto him was done aſmuch ſeruice, as vnto him was done diſpleaſure and offence. So that the offence made againſt God was the occaſion, that God was made man. We need not to ſearch for any reaſon of this woork, but only the bountie of God (for this thinge falleth not vnder the compaſſe of merite) but only for that he who was God, being willing to doe good vnto men, was made man, and therfore cannot anie man, nor all mankind together, merite it at all. God delayed to doe this worke certain. 1000. of yeares after the world had need that it ſhould be ſo done. And the reaſon was, that they might ſee more plainely the miſerie of man, and might deſire the more earneſtlie the remedie, and might make more eſtimation of it when they once obteined it.

It may alſo be ſaid, that it being fitte that God ſhould be made man, and be borne of a woman, there had not bene a woman in the world, that ſhould haue thoſe parts and qualities, which ſhe was to haue, that was to be the mother of God. With the ſmalleſt thing we doe for his loue, God is contented, for be the ſeruice neuer ſo litle, it pleaſeth him, for one cuppe of colde water he promiſeth to giue heauen in recompence, and yet for all that in chuſing his mother, he was hard to be pleaſed. Many famous worthy and holy women were in the world, and with none of them was God pleaſed to chuſe them for his mother, for euery one was defectiue in one thing or other, and therfore not worthie this dignity. There was but one only that had noe defect, or ſpotte, and was repleniſhed with all vertues and graces, that ſhe which ſhould be the mother of

God could or ſhould haue, which was the glorious Virgin Mary. This glorious and good woman, ſhewed her merite and worth, in the anſwere that ſhee gaue to the Angell Gabriell, who was the meſſenger of the bride-groom, whom God ſent vnto her, that ſhee would conſent to be his mother. After this, ſhee reaſoned long with the Angell, who ſaluted her withall, and propounded his embaſſage which he brought on Gods behalfe, and declared the maner to be holden in this worthy miſtery, which ſhould not be wrought by the work of man, but by the Holy Ghoſt. The moſt B. Virgin accepted the ambaſſage, & giuing conſent to the pleaſure of God, ſaid with deuout obedience and humble words: *Behold the handmayd of our Lord, be it done to me, according to thy Word.* Verie great vertue declared the bleſſed Virgin in theſe wordes, and ſpecially in humility, reſting contented with the wordes that were ſaid.

It ſeemeth the virgin ſhould haue ſhewed more humility in refuſall then in accepting, as S. Iohn Baptiſt did when Chriſt came to be baptized of him, which he would not doe vntill he was expreſſely comaunded. S. Peter alſo would not ſuffer our Sauiour to waſhe his feet, refuſing it for humility, but at the end our Sauiour commaunded, and alſo threatned him, if he did not ſuffer him to waſh his feete. Moyſes alſo in humility, refuſed to take on him the charge of Captaine generall of the people of Iſraell: but for all this, the virgin ſhewed greater humilitie in receiuing, then in refuſing. And the reaſon is this; when the Angell ſaid to her: that God had elected her for his mother, ſhee ſaid; ſhee would be his hand-maid. The name of mother ſignifieth the moſt eminent place in a Lords houſe, but to be a hand-mayd inferreth the moſt vile, abiect, and meaneſt place that is. In deed it was an humility of the virgin in the higheſt degree, that at the time ſhe vnderſtood ſhee was elected mother of God, ſhe rather made choiſe of the place of an hand-maid. The falle of thoſe Angells who followed Lucifer, came not from any other cauſe, but by ſeing ſome in a more eminent place then the reſt. for that euery one hath ſome thing more excellet then other. The Angells be different in kind as the holy doctors ſay, and eſpecially Saint Thomas, and therfore Lucifer was puffed in pride, deſirous to be ſeen in higher dignitie then the other, and therby vnto him redounded all his damage. Conſidering then that the B. virgin perceiued herſelfe to be choſen to be the mother of God, and did not onlie waxe proud therof, but alſo called herſelfe the hand-maid of our Lord, great allutedly was her humilitie.

Alſo ſhe ſhewed the vertue of magnanimitie in accepting to be the mother of
Eſai. 53. God. For the prophets wrote that the Meſſias Ieſus Chriſt ought to ſuffer and endure many trauailles, and death alſo at the end, which was not hidden from the virgin, and knowing that vnto her ſhould fall a great part of the ſorrowes, in that ſhe was to be preſent at euery thing, ſhe ſhewed magnanimitie in accepting to be the mother of God, with this penſion and charge. Shee ſhewed he

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ſelfe magnanimous, for that hauing giuen her conſent to be the mother of God, ſhe likewiſe gaue the moſt pure bloud of her bowels, wherwith to make a liuery for the ſonne of God to clothe himſelfe. And for that Chriſt ſhould pay our debt by meanes of his bloud, which he tooke of the B. virgin: ſo in ſome ſort it ſeemeth, that ſhee alſo helped forward in this merueillous high worke, that God wrought in our redemption, for his bloud being the price, he tooke the ſame from the B. virgin Mary. She ſhewed alſo great modeſty, when he asked of the Angell, by what meanes that ſhould be done, which he ſaid was to be done, for that ſhee knew not any man. And although ſhee knew not the maner, yet ſhe knew that this cõception ſhould not be ordinary, as others bee, by the meanes of men and women, and being aſſured by the prophecy of Eſay, that ſhee which ought, or ſhould be the mother of God, ſhould be a virgin, therfore ſhee added theſe words: *for that I know no man.*

Some doctors ſay, that her mynd was ſo ſetled in the obſeruation of the vowe of chaſtitie, that if it had bene of neceſſity to break it, if ſhee would be the mother of God, and if it had bene put to her choiſe, and not comaunded vnto her, although no dignity could haue ben greater to any creature; yet would ſhee haue refuſed it, to haue continued a virgin. Many other vertues are diſcouered in the virgin in this point: for as a damoſell vſeth to put about her neck the moſt richeſt iewells which ſhe hath, ſo in being a virgin (the necke or principal part of the Church) God hath placed many iewells of his rare vertues, wherwith her ſoule was adorned, and by which ſhee merited, that God ſhould elect her for the mother of God, in ſuch ſort, that ſhe might excell in dignity all the citiſens of heauen, Angels, and Saints with the title of the mother of God, ſince in her was no want of any thing that ſhould be found in her, which ſhould be the mother of God, nor had in her any thing vnworthy or indecent for her, that ſhould haue God vnto her ſonne. *Eſai. 7.*

Aſſone then as the virgin gaue her conſent, the three diuine perſons, created a ſoule, and framed and faſhioned a body, of the moſt pure bloud of Mary, and the Word did vnite himſelfe to that nature, in vnion of perſon. Moreouer, all the three perſons adorned that B. ſoule, with the blisfull viſion, with knowledg infuſed, and with guifts and incomparable grace. So that that may be ſpoken of him which the Euangeliſt S. Iohn ſaid: *We haue ſeene his glorye, as the glory of the only begotten ſonne of the father*, to wit: God could make a better heauen, a better earth, a better world, and better men, but he knew not how to make a better worke, and more perfect then this, to wit, to make God, man. Here he ſtretched his armes with all his ſtrength, as the ſame virgin ſaid: *He did mightie thinges in his arme.* Hereby is fitted the parable of the woman, that lighted a candel to find her grote. This is the work of the Incarnation in which God being abiected and abaſed, is figured by the woman who lighted the candel, *Iohn 1.* *Luc. 1.*

Mat. 13. del, for Chriſt did trauell, and toile himſelfe, as much as was poſſible, to finde the loſte grotte, that is to ſay Man, which was loſte.

Gen 15. God ſaid to Abraham that he would viſite his poſteritie in the fourth generation, and deliuer them from the captiuitie wherein they were. This we may aptly ſay to all mankind. For there are foure manner of generations; The firſt Tract. 12. was without man, and without woman, which was Adam. The ſecond was, without woman, and this was Eua. The third was, of Man and woman, as of Abell and of other men. The fourth yet wanted, that was of woman without man, and of this fourth manner God was made man, being borne of Mary the virgin without man, and in that generation God viſited his people. God would not diſplay this thing plainely, and at one time vnto mankinde, but gaue them notice and knowledge thereof it being a highe and merueilous work. God be-Gen 1. gan to doe this euer ſince Adam, to whom (whileſt he remayned in Paradiſe terreſtriall) he diſcouered in his ſleepe part of this miſterie. In the death of Abel Gen. 3. it was ſignified that God made man, ſhould die by the procurement of the Hebrewes, for Chriſt being borne amongſt them, they were as his brethren. When Gen. 7. Noe was ſhutte within the Arke, it was ſhewed vnto him, that the Sonn of God ſhould be incloſed within the wombe of the virgin Marie. This miſterie was Gen. 23. not altogether hidden from Abraham but was ſhewed vnto him in great part, when he went to ſacrifice his ſonne Iſaac. He was told it in expreſſe words, Gen 24. when it was ſaid to him: *That God ſhould be incarnate in a Woman of his lynage.* It was ſhowed in part to Iſaac, when he eſpouſed Rebecca, to Iacob when he wreſtled with the Angell, and when he ſaw the ladder that reached from earth Iob. 3. vnto heauen. Iob had alſo in part notice therof, although he liued vnder the lawe of nature. Sampſon perceiued it in part, when he tooke to him a wife a yong woman, a ſtraunger, refuſing the daughters of his owne land, which was a figure of the ſonne of God, who left the Angelicall nature in his owne lande, that Iudic. is to ſay, in heauen, and deſcended vnto the earthly worlde, to take a woman 14. ſtraunger, that is to ſay: Mans nature vpon him.

The prophets alſo had notice of this miſtery. To Moyſes, to Elias, to Eſaias, to Dauid, to Ieremias, to Daniel, to Ezechiell, and to the other prophets, God euery day more clearly did diſcouer this miſtery, that afterward it ſhould not ſeeme to incredible, and fearefull to the world. After this ſecret was diſplayed and layd open, it cannot be expreſſed how deſirous mankind was, to enioy this grace and Cant. 1. fauour, and therfore laid the ſpouſe in the Canticles: *I deſire the kiſſes of thy mouth.* As if thee had ſaid: Come Lord and my ſpouſe, vnite thee to me, that I may be one with thee. The Patriarks and prophets helpe the matter forward, with their voice and crye vnto God, that he would haſten his comyng, they being like vnto a bark, in the which be many fruits lapped in ſtraw, which they carry from one countrey to another, and they that conduct and conuey the fruit, do not ſee it,

but

but only feele the ſmell, and giue it then to him which tooke no paine in tranſporting therof. So the ſaints of the old teſtament conueyed the pretious fruit of the Incarnation of the ſonne of God, and felt only the odour therof, and gaue it to them that took no paines in the tranſportation, which are them of the new teſtament. The auncient fathers conueyed this fruit vnder their rites and ceremonies, which all ceaſed and were caſt aſide, as the ſtraw is caſt away, when the barke is come into the hauen, and the fruit is enioyed, by them who tooke no paine in conducting it.

The bunch of grapes that the ſpies of the children of Iſraell carryed from the land of promiſe (as the ſcripture ſaith) was borne by two ſtrong yong men, vpon a long ſtaffe or pole. He that went before could not ſee the grape, but he that was behind, might both ſee and eate of it. So the fathers of the old teſtament, did not ſee the bunch of grapes, which was the ſonne of God made man, but they which went behind (being they of the new teſtament) ſaw and taſted it, for which cauſe to this purpoſe, Chriſt ſaith to the Apoſtles, and the other Chriſtians. Other men are troubled and you ſhall enioy the fruit. But you muſt vnderſtand that this grape hath not only the ripe grape, but alſo the ſowre grape, and it is neceſſary to eate both the one and the other. They will only haue of the ripe grape, that will enioy and take part of the ſwetnes of the trauells of Ieſus Chriſt, and of the profit, and good that therof redoundeth vnto men, and they leaue vneaten the ſoure grape, that will not doe penance for their ſinnes, in ſuffering any thinge for their owne offences. To ſuch as theſe be God will powre in their eies (in another world) the bitter and ſowre grapes, that they may remaine blind, and not ſee him in heauen, and ſhall cauſe their ſight to be darkenes, and confuſion in hell. Let not vs doe ſoe, but if the ſweetnes of the trauells and ſorrowes of Ieſus Chriſt, by which he hath ſatisfied for vs, and opened heauen vnto vs, pleaſe vs, lett vs alſo be content to taſte of the ſower grape, and to ſuffer any thing for his loue. Wee ſhall ſhew by this meanes, a recognition and acknowledgement of the benefitt receiued, and it will reioyce him that he is made man for loue of vs, and wee ſhall enioy the fruit of his Annunciation, and Incarnation, with his diuine grace. Of the which he make vs worthye for his mercyes ſake. Amen.

Num. 13.

Ioan. 4.

APRIL.

APRILL.

The life of S. Frauncis of Paula. April. 2.

Cap. 6. IT is read in manie places of the ſacred ſcripture, that the children of Iſrael were oftentimes in diuers and ſundry perilles, from which God deliuered them by the meanes of ſome valiant captaines, as Moſes, that deliuered them from king Pharao, and Ioſua, that deliuered them from the Amalekits; And it is a thing very worthy to be remembred written in the booke of Iudges, that one tyme amongſt the reſt, the Madianites had brought the children of Iſrael to great extremity, and being in euident perill, they reſorted vnto God for helpe, and praied him that he would giue thē a valiant captaine that ſhould guide, and defend them from their enimyes. For which cauſe God ſpake vnto Gedeon, and comaunded him to take vpon him that charge, and to goe in battaile againſt the enimyes of his people. Gedeon excuſed himſelfe ſayinge: Why Lord haſt thou choſen me to vndertake a matter of ſuch waight & importance? Thou ſeeſt that I am the leaſt of the houſe of my father, and that my family is the leaſt in Iſrael. Yet it pleaſed God that he ſhould take that charge, and hauing taken it vpon him, he behaued himſelfe valiantly therin, and diſtreſſed the Madianits.

This figure is very fit and agreable to the bleſſed S. Frauncis of Paula, a Frier Minime, and an Inſtitutor of the order of the Minimes. In diuers tymes God prouided ſome captaines to be in his Church, When manie of his enimyes did perſecute the ſame, and thoſe were in particular the other founders of religious orders S. Dominick was made captaine by God in his Church, againſt the hereticks that were members of the deuil, and he failed not to make great warre againſt them, by the meanes of the ſacred order of the Friers preachers, which he ordeined; God choſe out another famous captaine, and that was S. Frauncis of Aſſiſium, and comitted vnto him the enterpriſe againſt couetouſnes. This valiant captaine behaued himſelfe ſo, that he brought the world to a hard eſtate, and alſo obteyned perfect victory againſt it, for he loued pouerty very much, and commaunded his Frier Minors that they ſhould likewiſe loue and preach the ſame.

Then aroſe againſt the Church another terrible enemy. (to wit) the king of the Madianits, as you would ſaue, he that iudgeth. This ſignifieth the voice of pride, which would iudge all men, and would not be iudged of anie, nor make accompt of anie man. Yet himſelfe would be eſteemed and honored of all men. Againſt this fierce enimy, Chriſt found a captaine of great valour, to wit, S. Frauncis of Paula, who was an other Gedeon and ſaid; Why Lord is it thy pleaſure that I (who am the leaſt in thine houſe) ſhould enter into the field againſt one of thy greateſt enemyes? Thou knowſt that

that I am the leaſt among the religious men, and that my religion is the leaſt among all other: I will haue it ſoe (ſaid God) for thou being the leaſt in thine owne eyes, and for that thy religion hath the name of Minimes, I will that thou be a captaine againſt pride, and the vaine preſumption of the world. Such an one (indeed) was this glorious Saint. Who (as a newe Gedeon) threw vnto the ground, and vtterly diſcomforted the ſtrong enimy, ſo contrary vnto Chriſtian humility. His life is taken out of the Bull of Pope Leo the tenth of bleſſed memorie, in his Canonization, and out of the proceſſe of the life of the Saint.

AMong the people called Brutij and Lucani, in the prouince of Calabria (parcell of the kingdome of Naples) there is a place that is called Paula, diſtant a daies iourney or ther abouts, from the cittie of Coſenza, which is the Metropolitan citty of that prouince. In this place S. Frauncis was borne, furnamed Paula of the contry. His Father was called Iames Martollila diſcendent frō Coſenza; His Mother was called Vienna of Fuſcaldo, a caſtle diſtant fowre miles from Paula; They were both ioyned in lawfull matrimonie, and liued therin like deuout Chriſtians. They had no children, and vowed to the Seraphicall Father S. Frauncis, that if they had a ſonne, to call him by his name, and that he ſhould be brought vp one yeare in S. Marco with a couent of his order. By their interceſſions, they obteyned this deſired ſonne, and bringing him vp in the feare of God, they lead him to the ſaid Monaſterie of S. Marco, which was twelue miles diſtant from Paula.

The litle yong child ſtaid there the ſpace of a yeare, and before he made anie profeſſion, he called his parents, and praied them that for deuotion ſake, they would accompanie him to Saint Frauncis of Aſſiſium, and to our Lady of Angells. His parents granted his deuout deſire. When they had done this, they retorned together to their owne country, where the deuout Frauncis (after he had ſtaied certaine yeeres in an hermitage to doo penance.) inſpired by God, determined to build a Church by a riuer, myle diſtant from Paula, in the which he and his brother might ſerue God; And being ſoe determined, he digged the earth himſelfe to laie the foundation, and gathered all things neceſſarie for the ſame, very earneſtly. Which being ſeene by many perſons of the country, they reſorted to him, with intention to help him in ſo good and Chriſtian a worke.

Hauing now begonne the ſame, on a ſuddaine they ſawe a frier of the order of S. Frauncis that reproued him, for that to ſoe great a Lord, he had begonne a Churche ſoe litle, & therfore appointed him to make it greater. Bleſſed Frauncis anſwering him, ſaid: that his abilitty was not ſufficient to finiſh ſo great a work for that he was poore. The Saint replied: Truſt vpon God, for he will aide thee. And with this worde he vaniſhed away. Whereupon it was iuſtly thought

that this was S. Frauncis of Aſſiſium. For on the next daie came a noble man of the howſe of Tarſia from Coſenza, and gaue vnto him a great quantity of gold and ſiluer, for the building of the ſaid Church. The bleſſed young man hauing giuen thanks vnto God, for this bounty coming in ſo good tyme, endeuoured with all diligence to continewe the work begone, himſelfe ſeruing, and helping the workmen, with his owne labour, carying eyther ſtone, or lyme, or wood, or any other thing, as need was: But for all that he forgot not to edifye himſelfe with faſting, diſciplines, praiers and other mortifications.

He was of a verie affable nature. There was neuer man that ſpake with him but reſted ſatisfied with his ſweet wordes, and much edified by his profound humilitie, great vertue, and goodnes. He was moſt chaſt, for hee was borne, liued, and died a virgin; He faſted euery daie eating rawe herbes and ſometimes pulſe, and dranke water, and ſometimes he remayned two or three daies without meat or drinke, for the meat that was brought him was found whole as at the firſt. And at one tyme eſpecially (when Otronto was taken by the Turkes) he ſtayed eight daies in his cell and was neuer ſeene to goe out; and it was Iudged that he eate nothing all that tyme. At his coming forth he ſaid: be of good comfort, for God will not permit thoſe doggs to ſtay long in the citty. It appeared that all this tyme he was at his praiers. Within fowre daies after, they heard of the death of the great Turk, and the citty was deliuered.

Whileſt he was an hermite he ſlepte on the ground in a litle caue, that would skant hold one man, with a ſtone vnder his head, and this was in Calabria. In France he ſlept vpon faggots, and other bed he would neuer haue as long as he liued. He was in very poore apparell; He neuer had other but one coate, which he kepte ſoe neat, and ſo faire, that neuer could he find in it any ſpot, or filth. He was modeſt in his ſpeach, prudent in his conuerſation, and moſt patient in ſupporting of iniuries, ſo that he was neuer moued to any indignatiõ, although he was reuiled neuer ſo grieuouſly. Hauing ſought with all diligence, to make all the Chriſtian vertues familiar to him, at the laſt he choſe Charity, as Queene and mother of all the reſt. With which he was ſoe kindled and inflamed, that he neuer ſpake word which was not accompanied with Charity. He would often ſaye, for Charity doo this, for Charity doo not this. Hereof it came that he did ſoe many miracles by fire: and God made good demonſtration how much his ſeruant was conioyned with himſelfe in this heauenly vertue, that he would marke him with the armes of Charity, holding Charity for his cheefe badge, as is plainly ſeene.

He went continually barefoote, vpon the ſnowe, the ice, the ſcorching duſt, the craggie mountaynes, and woodly places, not being once hurt. In like ſort on the hotte burning coales, vpon which he walked oftentymes with his bare feete, & neuer hurt him, and many tymes he would hold faſt in his hand burning

ning coales without hurt. And (which is more to be maruailed at) if he walked in the durt, and myre with his bare feete, they were neuer made foule. All that ſawe him wondered at his auſtere life, and the more for that he was alwaies in one ſtaie. In his infancy, childhood, youth, mans eſtate, old and decrepit age, he neuer changed his manner of liuing, but held continually the ſame order, in laboring, watching, faſtinges, abſtinences, and other auſterities, with which he chaſtiſed his body ſeuerely, and although he was very ſharpe to his owne body, yet did he puniſhe the defects of others more mildely. He had skant finiſhed the Church, but certaine perſons deſirous to ſerue God, and to imitate his life, came into his company, and tooke him for their father and maiſter, which cauſed the bleſſed man to make a rule and order of liuing, that euery one of his diſciples ſhould obſerue (for he was a great friend to humility) and deſired and comaunded, that all his diſciples ſhould be humble, and ſhould call themſelues Minimes. His rule is principally founded vpon the ten comaundements of God, and vpon obedience to the Biſhoppe of Rome.

Moreouer, he comaunded fowre eſſentiall vowes (to witt) obedience, pouerty, chaſtity, and quadrageſimall life, that is. That his diſciples ſhould neuer eate butter, cheeſe, eggs, nor milke, in all their life, except in caſe of infirmity, with a diſpenſacion of the phiſicion: and it ſhould not be eaten at that tyme neither, but a good waie off from the houſe. He alſo ordeined that if any women would take the habite, ſuch women ſhould be called ſiſters of the Minimes. He compyled the rule of the brethren and ſiſters in ten chapters, with ten other chapters called correctory. In which he ſet downe the penance for tranſgreſſors. Hee made alſo particular rules for them of the third order, which conteined ſeauen chapters, which ſaid rules and correctories, were diligently, and oftentymes examined by diuers Biſhops of Rome, as Sixtus the 4. Innocentius the 8. Alexander the 6. Iulius the 2. and by mature aduiſe, they approoued and confirmed the ſame for good, holy, and Catholique, and conformable to a religious and monaſticall life, and to them graunted many priuiledges, graces, and fauours. And eſpecially Iullius 2. of hapie memory, vnto whom the bleſſed Father coming into Fraunce, foretold that he ſhould be Pope.

The bleſſed Frauncis conſidering then what he had commaunded (to witt) that his brethren ſhould be called Mynimes. That he might conforme his life to that which he had commaunded by word, although he was head, and of them all holden for greateſt, yet to giue them all good example, in reputing of himſelfe to be the leaſt amongſt them all, in doing the moſt baſe and moſt abiect offices of the congregation, he ſerued at the table when the brethren did eate; He ſwept the Church, dreſſed the aulters, and waſhed with his owne handes the apparell and clothes of the other brethren, yea and for the nouices alſo. And for that he did ſoe humble himſelfe, God did exalt and aduance him

with diuers admirable workes, and wonderfull miracles, which it pleased him to shewe by the hand of his seruaunt, by casting out of deuilles, giuing sighte to the blind, clensing the lepers, making the lame to goe, restoring the deaff to their hearing, speach to the dumb, in raising the dead, foreseeing (by the spirite of prophesie) thinges to come, and healing sundry like infirmities.

The fame of this blessed and (indeed) apostolicall man, being spread ouer diuers partes, came at last to the eares of the Pope, who (at that tyme) was Paulus the 2. a Venetian of the family of Barbus. Who for that he would be informed of the truth of this thing, sent one of his chamberlaines to Pirrhus Archbishop of Cosenza, that he should take due information, and certify him of the truth thereof. The Archbishop considering that none could performe it with more fidelity and diligence, then the chamberlaine himselfe, in accomplishment of the Popes commaundement, gaue him chardge to take the aforenamed information, and sent in his companie Don Carlo one of his family. They being come to the place where Saint Frauncis was, the said chamberlaine would haue kissed his hand (being induced there vnto with the countenance of the Saint.) But he would not consent thereto, but praied him to hold out his hand rather that he might kisse it, affirming that was more conuenient, since he had bene thirty and three yeeres a priest. The chamberlaine hearing that, and knowing it to be true, wondered thereat, and was much astonished, and iudged the blessed man to be the true seruaunt of God. And for that he would be the more fully informed of all his life, they retired themselues into a litle cell, and there perceyuing the rigor of Austerity of his rule, he told him that it was vnsupportable, and difficult to obserue, but of them that were of a strong and lusty complexion. Blessed Frauncis hearing it drewe neere, and came vnto the fire, and tooke the burning coales in his bare handes, and said; vnto them that serue God with a perfect hart, all thinges created do obay. When the chamberlaine sawe him, he fell at his feet to kisse them. But the holy man refusing, it he kissed his habite, and then taking his leaue, retorned vnto the Pope, and told him what he had seene and heard.

The fame of his holines being spread through all christendome, it came to the notice of Lewis the eleauenth of that name, the most Christian king. Who being desirous to see in his tyme such a holy Saint, wrote vnto him to come to him into Fraunce: The seruant of God not esteeming of worldly sauours made no accompt of going thither. Whereupon the king (incensed with a great desire to see him) wrote vnto the popes holines Sixtus the 4. who succeeded Paulus the 2. requesting him to appoint blessed Frauncis, by the vertue of holy obedience, to passe into Fraunce for his consolation, which was soe done, & this aswell to receiue health of his infirmity, as also that hee might haue a successor for his Realme, which at that time he had not. Surely he was not defrauded of

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his deſire, for he had his health reſtored, and alſo his kingdome had a ſucceſſor which was Francis the firſt, borne by the interceſſion of this holy man. The holy man hearing the Popes commandement, with all expedition, humility & reuerence, went to viſite the ſaid king, whoe receiued him alſo with great honor, and knowing his holy and Angelical life, had him in greater reuerēce then before he had: cauſing a pallace to be appointed for him, & his friers which came in his company, and cauſed alſo a Church to be aſſigned vnto him, which was neere thereunto, not farre from the citty of Towers.

There the bleſſed Frauncis ſtaid a while, and that Pallace was afterwardes a Monaſtery of his order, with the other which he founded in Fraunce, Spaine & Germany (which is a thing incredible, that a man vnlettered & of an vnknowen languadge ſhould make his religion to encreaſe ſoe ſoone among ſtrāge nations) beſide thoſe whom he had before founded in Calabria, to wit, in Paula Paterno, Spezzamo, Coalianum & in Milazzo in Cecilia, & diuers other places. Aſſuredly noe man can expreſſe the fauors, graces, wonderous workes, and admirable miracles, which almightie God wrought by the merits of this his ſeruaunt, to the benefit of thoſe that were deuoted vnto him. He healed Iames of Tarſia Baron of Belmont of an incurable fiſtula. He helped Marcellus of Cordilla cittizen of Coſenza & Guy de Pantaza of Paterno of the leproſie, & other leapers alſo. He gaue ſight vnto Iulia Catalance of Paula who had bene blind from her birth, & other blind men alſo. He made alſo a dumb man from his birth to ſpeake, with ſaying vnto him Ieſus three times, and reſtored manie other dumb men vnto their ſpeache. Hee went into a burning ouen, readie to fall downe, and hauing holpen the daunger, came out and had not one haire of his garment burned. Hee raiſed to life one three daies dead in the ſnowy hilles, and reſtored many other vnto life. He comaunded ſtones, and walles to ſtaie as they tumbled downe, that they might not hurt his Monaſtery, and they obeyed him. He and his companion paſſed vpon his cloke the ſtraite of Meſſina, when he went to viſite his friers. He took oftentymes the fire in his handes, aſwell in the preſence of the chamberlaine, as of a prieſt which was of the contry beyond the mountaines, & of a Franciſcan frier called Antonius Scozzetta who depraued him. Oh! the marueilouſnes of God in his Saints. He made eyes and mouth vnto a monſter, borne in Coſentia, which they ſhewed vnto him as a monſtrous thing.

You maie ſaie moreouer, theſe & manie other miracles did our Lord, by the hand of his moſt faithfull ſeruaunt, who for that he was borne on the fridaye, & hauing alwaies highlie reuerēced that daie, for that the Sauiour of the world dyed theron, did alſo recommend it very much vnto his deuout followers, was alſo priuiledged to paſſe out of this life on good fridaie, at the ninth houre, when our Sauiour gaue vpp the Ghoſt, and therfore when the daie of his death approached, he was warned thereof. One daie before his paſſage, which

was on holy Thurſday, he heard the Maſſe of the conuent in his Church at Towers, and did communicat by the hand of a prieſt of his order, ſhedding teares, and being before deuoutly confeſſed. Then went he alone, leaning on a ſtaffe which he vſually carryed in his hand. On the next daie which was good fridaye, he cauſed all his brethren to be aſſembled, and comforted them, and bad them continue in vnity and loue one vnto another, and gaue vnto them many holy inſtructions. Then he willed the paſſion out of S. Iohn, which was the goſpell for that daie to be read, and when they came to that place that ſpeaketh of the crucifying of Chriſt, he repeated oftentimes theſe wordes (into thy hands ô Lord I commend my ſpiritt) and ſoe he yelded vpp his bleſſed ſoule into the hand of God. This was on the ſecond daie of Aprill in the yeare of our Lord 1507. at the ninth howre, being 91. yeares old on good fridaie.

His corpes remained eleauen dayes aboue the ground, for it was not poſſible to haue it buried for the great nomber of people, who reſorted thether to doo him reuerence from ſundry partes, and to receiue many fauours of God by his merits, and many diſtreſſed people were cured of ſundry infirmities, and yet was there not any euill ſmell or any ſigne thereof. Yea rather they felt a moſt pleaſant odour, which recreated them all. He was afterward canonized by Pope Leo the tenth, on the firſt daie of Maie 1519. The rules of the ſaid holy man were confirmed by Pope Sixtus the fourth. In the yeere 1473. And then of new reconfirmed by Pope Iulius the ſecond, Leo 10. Adrianus and Clement 7. and by other Popes, as plainly appeareth by the book of priuiledges of thoſe friers. Pope Pius 5. of bleſſed memory, there being only but foure orders of begging or mendicant friers, by *Motu proprio* would haue the religion of S. Francis to be the fifte. And Sixtus 5. commaunded all the Catholiques vnder precept, that the feaſt of this glorious Saint ſhould be a double feaſt, ſolemnely celebrated through all Chriſtendome. This great ſeruaunt of God being then ſoe honored in earth, who canne doubt but he is farre more glorious in heauen? And if (being clothed with fleſh) he did ſuch good to men deuout vnto him, who will not belieue but that he will graunt them help, being made bleſſed in heauen? Let vs then recommend our ſelues deuoutly vnto him, that he maie beſeech our Lord to grant vs in this world perpetuall grace, and in the other world eternal glory. So be it.

The life of S. Leo Pope. Aprill 11.

SAlomon ſaith that three thinges pleaſed and delighted him, to ſee them goe. The Lyon ſtrong among the other beaſts, who hath feare of none, and is feared of all the reſt. The Cock girded in his loynes, and the Ramme. Theſe three haue a ſtately and goodly pace, therefore it is a pleaſant thing to behold them. By theſe three beaſtes

beaſtes We may vnderſtand (as it ſeemeth Saint Ierome vnderſtandeth it) the prelate, Who ſhalbe delightfull to him that ſhall ſee him walke, When he ſhall imitate theſe three beaſts. Firſt, he ought to be a Lyon, Who feareth no other beaſt. Euen ſo the Prelate muſt not feare them that liue like beaſts, but he ought to reprehend and chaſtice them, in ſuch ſort as he may, vntill he ſee that they amend themſelues. He ought to be a Cock girded in the loynes, for that he muſt preache, and doe the ſame which he preacheth vnto others. If he aduiſe others to be chaſt, and honeſt, ſo muſt he alſo be, and this ſignifieth the being girded in his loynes. He is to be a Ramme alſo, Who goeth before all the other, & guideth the flocke, for that the prelate in all good thinges muſt goe before his ſubiects, to the end they may followe, and imitate him.

All theſe things agree very well to the glorious Pope Leo, and to him do very rightlie correſpond the property of theſe three beaſts. He was a Lyon by name, and in deed alſo, oppoſing himſelfe to all them that made warre againſt him, and entended to doe harme vnto the Church of God, as ſome hereticks did, Who perſecuted him very sharply: and as did Attila king of the Huns whom he incountred like a braue Lyon, at ſuch time as that king came, intending to deſtroy Rome, and cauſed him to abandon his enterpriſe. He was a Cock girded, for he was a great preacher, and performed in worke, that which he taught. He was guid of the other flocks, for he being the vniuerſall paſtor of the Church, was an example of ſanctity, and of vertue vnto all the Chriſtian people. The life of this holy Pope collected out of Damaſus, and out of other Authors, Who wrote the liues of Popes, was in this manner.

SAint Leo was of Tuſcan, ſonne vnto Quintianus. He being a deacon Cardinal, was choſen Pope after the death of Sixtus 3. The firſt thought of Leo after he was Pope, was to cleanſe wholly the Churche, from heretiks and hereſies, and hauing diſcouered certain Manychean heretiks in Rome, he cauſed them to be impriſoned, and by them he had knowledg of many others, which were in ſundry countries. He chaſtiſed them that were impriſoned, and willed the Biſhops where the other were, to doe the ſame. And to the end he might wholy extirpate that hereſie, he cauſed all the bookes of that ſecte whereſoeuer they were found, to be burned. Shortly after, he heard that Attyla king of the Hunnes was entred into Pannonia, now called Hungary, with a huge number of the Northren nations, and howe he was impatronized of that prouince, and not content with that, he paſſed into Italy, although he was much hindered by Aetius, the moſt valorous captaine of the Emperor Valentinyan, who ioyned battaile with him nere vnto Toloſe in France, which was the moſt horrible conflict and encounter, that euer was fought in Europe. For it is ſaid for certaine, that from the mornyng vntill the euenyng (ſo longe the batteil endured) there was ſlaine on both parts 180000. men. It is alſo ſaid, that a little water that ranne thereby, encreaſed ſo much by the bloud of the dead, that it ſeemed a great riuer,

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and carried the dead bodies, and other things with such fury, as it seemed to be a royall flood. Aetius would not pursue the victory against Attila, as he might well haue done, being the superior in the fight, which was the cause that the Emperor Valentinian caused him afterward to be slaine.

Attila hereupon reenforced his army, and entred Italy, where he found no resistance till he came to Aquileia; which he destroyed, and left not one stone upon another, because they defended themselfs there yeeres with such obstinacy, and also, because it was the most principall citie of that prouince. The people of the countries, to shunn and auoyde the fury of this barbarous king, fled into certain litle Islands not farre from the city of Padua, in the golf of Adria, wherinto many flouds also meete together, and from this hath the famous and rich city of Venice had her beginning. Attila proceded on, with an intention to destroy Rome. The holy Pope Leo vnderstanding it, and moued with pity and zeale, departed from Rome to meet Attyla, who had not yet passed the riuer Mincius, that runneth by Mantua. The Pope which was most eloquent, being come to the presence of this furious tyrant, clad in his pōtificall ornaments, accompanyed with manie Ecclesiasticall persons, & with all the senat of Rome, spoke vnto him in this manner.

The Senate and people of Rome, who in times past were conquerours of all the world, nowe confesseth to be ouercome by thee (O most mightie king Attila) and maketh supplication vnto thee, & I in their names beseech thee most humbly to grant life vnto them. There could not happen vnto thee among so much glory which thou hast gotten with thy glorious acts, any thing so honorable at this present, and memorable for the time to come, as is that this people is come to fall at thy feet, before which all the nations and kings of the earth in former times did bowe their knees. It is most certain (ô kinge Attila) that thou mayest iustlie and without falshode vaunt, that with thy valiancy and prowesse thou hast ouercome and conquered all the world, since (such is thy fortune) thou hast made subiect the people of Rome, which had before vanquished all other nations. There remaineth no other thing for thee to doe, to the end thou mayest be the most renouned and famous captaine of the world, but to grant vs that which we request at thy hands, for therby thou shalt obteine the most notable victory that is, by ouer-coming thy selfe. And if thou hast with thy great prowesse surpassed the bounds of all wordly force, and being now arriued at this marke whether man neuer thought to haue come, thou can't not doe a thing that shall make thee more like vnto God as to will, that many more by thy pitty may haue life, then those haue bene that by thy sword haue had their deathes. Heretofore the proud haue proued thy scourge, and felt thy chasticement, now let the humble knowe and find thy clemencie, which thou art moued to doe aswell by reason they yeld themselues voluntarilie, and confesse themselues to be vanquished by thee, as also for that they are prepared, and ready to doe all things

things which thou ſhalt comaund them.

Whileſt the Pope ſaid theſe effectuall words, the Romaine Senatoures remained on their knees, and made lamentation, and the ſtately king had alwaies his eyes fixed on the countenance of the holie prelate. Then he comanded them to ariſe, and ſtand on their feet, and turnyng toward the Pope ſaid vnto him. Father be of good comfort, for I am determined to fulfill all your requeſt. I will returne forthwith into myne owne countrey, and ſo he did indeed. This was very ſtraung, and wonderfull, and all the captaines of Attila admired at the ſame, to ſee a man of ſo fierce and cruell a nature, and one that loued to ſhed bloud, and who in all places where he paſſed, cauſed himſelfe to be called. *Attila, king of the Hunnes, the ſcourge of God*, ſhould be altered ſo ſodeinly, only, for that he ſee his enemies make lamentation in his ſighte. Some of his familiar frends asked him the cauſe of this vnvſuall and vnexpected myldnes: and he anſwered; that whileſt the Pope ſpoke, there ſtood by his ſide two men of venerable aſpect, more then humaine, with two ſwords in their hands, and menaced him with death, if he did not doe that which Leo requeſted him. It is holden for certain, that theſe two were the holy Apoſtles SS. Peter and Paul, who aided and ſuccoured their ſucceſſor in ſo iuſt an enterpriſe.

Thus Attila departed, and returned into his countrey, & ſhortly after hauing eſpouſed a moſt beautiful womā called Idilcone, in ſolemnizing this mariage in his kingdom of Hongaria with great feaſts, & triumphe, the barbaryan ſurfetted ſo much, that he fell to bleeding at the noſe in ſuch abundance, that it ſtiffled him as he ſlept. By his death Chriſtendome had a ſmall breathing ſpace, Italy eſpecially, and ſo had the holy Pope alſo, for euery one was in feare and dread ſtill of the proud Pagan, who for pride cauſed himſelfe to be called: Attila king of the Hunnes, the ſcourge of God. He ſeemed indeed to be ſuch a one aſwell by his countenance, and his litle and miſproportioned ſtature, as alſo by his barbarous and diſorderly behauiour. Not long after his death, a ſouldier belonging to Aetius called Traſilla, killed in Rome the Emperor Vallentinian, in reuenge of the vniuſt death of his captaine.

There ſucceeded in the Empire Maximus, who eſpouſed Eudoxia the widow of the Emperor that was ſlaine (though ſome ſay ſhee was ſiſter vnto Vallentinian) againſt her will, and therfore ſhee awayted a time to be reuenged on Maximus, as well for this violence, as alſo for that he had bene priuie and party, to the murder of her husband (or brother which ſoeuer it was). Eudoxia by this reuenge wrought much damage and hurt vnto all Italie. For ſhe wrote vnto Genſericus King of the Vandalles in Africa, and promiſed vnto him the Empire of Rome if he came thither in perſon, Genſericus hearing this, was not ſlacke in it, but gathering an armie of 300000. men, arriued on a ſodeine on the coaſte of Tyber, nere vnto Rome. The holy Pope Leo as a piteous Father went to meete

him, and with great humility beſought, that he would haue pitty on that miſerable countrey and people. And becauſe they had found mercy at the hands of the moſt fierce barbaryan that euer was, that he would not ſurmount him in crueltie. But ſeeing he was determined to ſacke and ſpoile the cittie, yet that at the leaſt he would haue regard and reſpect vnto the Churches and holy places and alſo vnto the ſtately buildings, in conſideration that they were forſaken, and abandoned of the cittiſens. Genſericus though he was baptiſed, yet he was an Arryan hereticke, and by conſequence an enemy to the Catholicks, which was the cauſe that ſmall fruit was reaped by theſe prayers and entreatyes, and he ſhewed not the fauour that king Attila being a Paynime did.

Genſericus entred into Rome without any reſiſtance, and in 14. daies that he ſtaied there, he committed many abominable cruelties. Neuertheles the praiers of the Pope preuailed thus much with him, that the fierce king did not deface the city ſo much as he thought to haue done. The citiſens for the moſt part were fled, and of them that remained the moſt principall were put in priſon, and with them the vnfortunate Empreſſe Eudoxia. Maximus cauſer of all theſe troubles, who had taken vpon him the title of Emperor, would haue fled and could not, for whileſt he prepared to flie, one of the principall Romaine citiſens called Orſus ſlewe him. Genſericus retorned into Africa with the priſoners, and with the ſpoiles of miſerable Rome, which had bene nowe ſacked, & ranſacked the ſecond time, it hauing ben ſpoiled fourty yeares before, by Alaricus king of the Gothes.

Theſe barbarous nations being departed out of Italie, there aroſe another affliction to the Catholike Church, by the heretiks which were diſcouered in Grecia, againſt the which Pope Leo aſſembled a Councell in the city of Chalcedon. This was one of the foure Councells which S. Gregory reuerenced as the foure goſpells. In this Councell were aſſembled together 630. Biſhops. In ſome of theſe ſeſſions Martianus the Emperor of Conſtantinople was preſent. In this Councell many holy decrees were made, and the hereticks Neſtorius and Eutiches were condemned, and Dioſcorus, and other prelats alſo that fauored him, were depoſed. By this meanes the chriſtian common wealth obteined peace, though not long: for after them ſprong vp other hereticks called Acephali, that is to ſay, without head: becauſe they had no particular auctor of whom to take their name, as other heretiks vſe to doe. Theſe fellowes receiued the errors condemned in the late Councell of Chalcedon, and the holy Pope Leo wrote many things againſt them in ſo highe and delicate a ſtyle, as neuer any Eccleſiaſticall writer had done before.

This holy Pope had great care to augment the ſeruice of God, and comaunded vnder great paine, that none ſhould be ſo bold as to handle the reliques of ſaints, but with great reuerence, and the ſame he did of ymages. He ordeyned in the maſſe, that the prieſt ſhould turne vnto the people, and ſay: *Orate Fratres*, and

and added to the Canon theſe deuout words: *Sanctum ſacrificium & immaculatam Hoſtiam.* It is ſaid alſo of him, that when he wrote againſt Neſtorius the hereticke, he laid the paper vpon the ſepulcher of Saint Peter the Apoſtle, and prayed the holy Apoſtle to amend his writing, if there were any thing therein to be amended, and that he found certaine words blotted out and amended. S. Leo made continuall prayers vnto Saint Peter, beſeeching him to obteine of God for him remiſſion, and pardon of his ſinnes, and S. Peter appered vnto him and ſaid: I haue praied for thee, and God hath pardoned thee, but take good heed to whom thou giueſt holy orders, or any eccleſiaſticall dignitie. In this he amended himſelfe, ſo that when he ſhould giue any benefice, he would firſt make great triall of the quality of the perſon that ſhould haue it, and if any was to receiue orders, he was to be of an approued life.

If any principall perſon required to haue from him any reliques of Saints, he ſaid maſſe and then he deuided the Corporall vpon which he had conſecrated the B. Sacrament, and gaue that vnto him for a Relike. And if he ſawe that they reſted not content, he tooke a knife, and pricked the Corporall, and bloud iſſued out of it. Among his other decrees, one is very notable, in which he commaundeth, that the conſecrated veyle ſhould be giuen vnto noe Nonne, if firſt ſhe had not liued a chaſt, and ſolitary life. 40. yeares, although that this was long before ordeined in the Councell of Agatha. He alſo reſtored and adorned the Churches and publik places, which the Vandalls had ruinated and defaced. He perſuaded Demetria a moſt riche & holy womā, to build the Church of S. Stephen *in via latina* three miles out of Rome, and he builded at his owne coſts and charges a Church in, *Via appia* in the honour of Saint Cornelius the Pope and martyr. He made a particular place for the reliques in the Church of Saint Peter and S. Paule, and of the Church of S. Iohn Lateran. He ordeined the colledg of them that are now called Chamberlaines, and apointed them to keepe the holie ſepulchers of the Apoſtles. He made another monaſtery nere vnto the Church of S. Peter. He gaue veſſels, challices, and ornaments, vnto ſundry Churches.

Laſtly, this holy Pope hauing ſpent his time in moſt holy works, in defending the Chriſtian religion with his holy doctrine, and being very old, and wearyed out with the trauells he had taken after he had bene Pope 20. yeares 10. monthes, and 28. daies, he paſſed out of this troubleſome life vnto the eternall. He dyed in Rome on the 11. day of the moneth of Aprill, in the yeare of our Lord 463. Baronius ſaith 461. Leo being then Emperor of Conſtantinople. The Church holdeth this Pope in the number of the holy confeſſors, and celebrateth his feaſt on the ſame day that he died, and becauſe he was an excellent Pope he merited to be called Greate. He gaue holy orders many times and made 31. deacons. 81. Prieſts and 85. Biſhops. His body was buried in the Vatycan.

The life of SS. Tiburtius, Valerianus, &c. April. 14.

SAint Paule the Apoſtle, writing vnto the Corinthians, and ſpeaking of them that were married ſaid: If a faithfull woman ſhalbe marryed with an vnbeleeuer, let her liue with him, and not forſake him, for it may come to paſſe that the vnbelieuing man, may be ſanctified, and become a Chriſtian, by the meanes of the faithfull woman. This is verified in Valerianus, a Nobleman, and a Senator of Rome. Who being a Pagan had eſpouſed Saint Cecylie, by whoſe meanes he was made a Chriſtian, and afterwardes a Martyr. The life of this holy Saint, and of one of his brothers called Tiburtius, and of an other man called Maximus (who was martyred with them) was written by Simeon Metaphraſtes in this manner.

THe Father of Sainte Cecilie gaue her for wife vnto Valerianus. He and ſhe were of noble birth. He rich, and ſhe rich. He of a comely perſonage, and ſo was ſhe. He was a Pagan, but ſhe was a Chriſtian, the firſt night that they kept company together after the eſpouſalls, Cecilie ſpake vnto her husband in this manner. Moſt deere ſpouſe, I will diſcouer vnto you a ſecret thing, if you promiſe me not to publiſh it to any lyuing perſon. I ſweare vnto you (ſaid S. Valerianus) neuer to ſpeake word of it, but at your pleaſure. Then ſaid Cecilie, the ſecret is this. I haue an Angell of God who is the guardaine of my body, and he is ſo Ielous, that if he ſee thee to come neere vnto me in carnall loue, he will ſhewe his furie and kill thee, and thou ſhalt not enioy thy pleaſant youth. Valerianus confounded, and ſomewhat chafing with anger at theis wordes, ſaid: Cecilie, if thou wouldſt haue me beleeue that which thou ſayeſt, let me ſee that Angell, and if I ſee it be true, I will not doe any preiudice vnto thy virginity. But if I doo not ſee him, I beleeue thou loueſt ſome other perſon, and I will kill thee, and him together. If thou wilt haue power to ſee him (ſaid Cecilie) it is neceſſary for thee to be made a Chriſtian and beleeue in Ieſus Chriſt, Valerianus ſaid: what thing muſt I doo to performe this? Goe, ſaid Cecilie, to talke with Pope Vrban, whom thou ſhalt find in the Via Appia, not farre from Rome, hidden among the ſepulchres in certaine caues, and he ſhall inſtruct thee in the faith; and when thou ſaieſt that I ſent thee, hee will baptiſe thee, and forthwith thou ſhalt ſee the Angell.

Valerianus ſtaied not to doo all that was ſaid vnto him. Hee found out the Pope, and told him that Celicie ſent him, and vnto what end. S. Vrban inſtructed him in the faith, and baptized him. Valerianus retorned vnto his Spouſe and found her at her praiers in her chamber, and ſawe an Angell in her companie, from whoſe face came ſhyning beames, and his garments and other ornaments

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ſhewed him to be heauenly. He had in his handes two beautifull garlandes of roſes and lillies, the one he gaue vnto Cecilie, the other vnto Valerianus, ſaying I haue brought you theſe out of paradice; Set them vppon your heades, in ſigne that you muſt from henceforth loue each other with chaſt, and pure loue; theſe flowres will neuer wither, they ſhall neuer looſe their ſweete ſauour, and ſhall not be ſeene but only of them, vnto whom chaſtity (which pleaſeth you) ſhall pleaſe; And becauſe thou Valerianus haſt geuen credit vnto thy Spouſe Cecilie, and haſt receiued her holy councell, God hath ſent me to ſaie vnto thee, that aske thou what it ſhall pleaſe thee, and hee will graunt it thee.

Great ioy conceiued the two Spouſes at the wordes of the Angel; Valerianus ſtoode aſhamed, and ſcarce could ſpeak for the ioy he felt at his hart; Aſſoone as he could vtter his wordes he ſaid; The thing I chiefly deſire is this; That ſince God hath deliuered me from the blindnes in the which I was when I adored the diuells, that God would likewiſe deliuer a brother which I haue, whom I loue as myne owne life. For as I thinke, it were crueltie and vncharity toward him, if I did not labour to drawe him out of error, frō the which I my ſelfe haue bene alſo deliuered; In ſumme, I requeſt that Tiburtius my brother may be made a Chriſtian. The Angell ſaid: his requeſt was iuſt, wiſe and pitifull, therfore God graunted him that fauour; that as he had bene deliuered from the diuell by the meanes of Cecilie, euenſoe his brother ſhould be deliuered by his meanes, and be ſaued; This being ſaid: the Angell vaniſhed awaie.

Tiburtius coming into the chamber, went to embrace his brother, and kiſſed Cecilie in the fore-head, in ſigne of kindnes and good will; Which being done he ſaid, I wonder that at this tyme (when for the coldnes and the winter there is not in the fieldes any greene leaues) there be heere lilies and roſes. And though I ſee them not, yet me thinkes they are hard at my face, and that I haue them in my handes, I feele ſuch a delicate ſmell. The two Spouſes opened vnto him the myſterie therof, and perſwaded him to be a Chriſtian, & that he would forſake the adoration of the Idolls, to the end he might merit ſuch a crowne as they had. Tiburtius followed their good councell, and was baptiſed by Pope Vrban, being firſt inſtructed in the faith. Then he retorned to ſee his brother & his kinſwoman; They all three together made moſt ſweete conferences of ſpirituall matters, and God gaue ſuch grace vnto Tiburtius, that not only he merited to ſee the Angell aſwell as Valerianus and Cecilie, but alſo obteined of the heauenly Maieſtie, whatſoeuer he requeſted, and with his prayers healed the ſick; The two good brethren exerciſed much the workes of mercy, and deuided their goodes vnto the poore and other pious vſes; And for that by the appointment of Marcus Aemilius Antoninus, who then was Romaine Emperour, ſome Chriſtians were Martyred, they tooke their bodies by night and buried them.

There wanted not enuyous people whose exercise is to persecute the good, and to shew their malice against the holy Saints; They were accused publickly before the Pretor Almachius, who reprooued them very sharply, aswell for that they had a giuen a great part of their patrimony vnto the poore, as also for that they had buried many Christians, put to death by order of their lawe, geuing therby certaine notice that they also were Christians. The two brethren answered him boldly, and constantly, saying: that they made more accompt that they were Christians, then to be called noblemen of Rome; And that they desired more to obey and please the Emperour of heauen, then the Emperour of the earth; and therfore they had no dread to doe contrary vnto the law of Marcus Aemilius, for that they obserued the lawes of Iesus Christ. Then Almachius caused them to be beaten cruelly with staues. And because they were constant in their purpose, he gaue sentence against them that they should be beheaded; He gaue the charge of the execution of the iudgment vnto one Maximus, the chiefest man in the said gouernours house; commanding him, that if they adored not the Idolls, they should be put to death on the next daie.

This Maximus was of a milde nature, and it grieued him much; He had great compassion of the two brethren, soe Nobly borne, and of so rare qualities; He began to perswade them with milde wordes to moue them to doo the will of Almachius, to the end they might saue their liues; They answered him: that to follow his counsell was not the waie to saue their liues, but rather to loose their liues and soules for euer; It appeared that Maximus was some what moued at these wordes, considering, that if for the mortall life men vse such diligence to preserue and prolong it euery yeare with much trouble and griefes which in this life are endured, it is a thing more conuenient to vse greater diligence to enioy euerlasting life; And all troubles and toile that is taken for that end is well bestowed. Maximus lead them vnto his house (for so the holy Martyrs requested) there they beganne to preach the faith vnto him; Whereupon Maximus and all his familie were conuerted.

At midnight came Cecilie, accompanied with some priests to see her Spouse; By the ordinance of God: by her coming Maximus was not only confirmed in the faith and in his holy purpose, but also was baptized: when daie brake, Cecilie bad them to prepare themselues (as the good soldiers of Christ Iesus) for the day was come wherein they should fight for his seruice, euen vnto the losse of their liues, but yet to gaine the same againe. Then with many teares which both of them shedd, knowing they should not see one another in this mortall life, she tooke leaue of her Spouse and departed. She being departed with the priestes which accompanied her, Almachius sent to see if Tiburtius and Valerianus were in the same opinion of not adoring the Idolles, then that they should be ledd forthwith vnto their execution. The holy Saints were ledd out of the

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citie vnto the Temple of Iupiter, and when they would not adore the Idolls, both of them were behedded in the preſence of Maximus; Who ſaid with a lowd voice: that he had ſeene two Angells as reſplendent as the ſonne, which carryed the ſoules of the holy Saints into heauen. Some gentiles were made Chriſtians by his wordes. When Almachius heard that, he was in ſuch a rage, that he cauſed Maximus to be beaten with ſtaues that had plommets of lead tyed to them (in his owne houſe) that they made him yeelde vpp his ſpirit vnto God. Saint Cecilie had care to gett the body of her Spouſe Valerianus, and of his brother Tiburtius, and to bury them. Their death was on the 14. of Aprill, and on the ſame daie the Church celebrateth their feaſtes.

Theſe three Saints Tiburtius, Valerianus and Maximus, liued in the yeare of our Lord 225. after the opinion of Onufrius and Caniſius. And it ſeemeth that Ado Vienenſis is of the ſame mynd, but according to Bar: 232. Alexander Seuerus being then Emperour of Rome. *See Bar. tom. 2. an. Domini. 232.*

The life of S. Anicetus Pope, and Martyr. Aprill 16.

SAint Paul Writinge vnto the Corinthians ſaith vnto them: It is a ſhame for a man to haue long haire on his head. Pope Anicetus Was a moſt holy man (and gaue proofe thereof) in that he loſt his life for Ieſus Chriſt his ſake. Of him it not read in eleuen yeares and more that he Was Pope, that he made anie other decree but one, in Which he commaunded, that no prieſt, or religious man ſhould haue long haire. S. Paul Would haue all men goe Without long haire ſaying: It is a ſhame to Weare it. S. Anicetus Was content that at the leaſt the Prieſts ſhould not Weare long haire. The haires be a ſuperfluous thing in a man, Who maie be in good eſtate Without them. In ſuch ſort, that by the haires are vnderſtood the goods temporall, ſuperfluous, or ouerplus to euerie one in his eſtate. S. Paul ſaith the ſuperfluity and ouerplus of a mans goods, muſt be cut off, and giuen vnto the poore. S. Anicetus ſaith: I Will that at the leaſt, the Prieſts, and other Churchmen, be content ta take ſo much of their reuenewes, as is With honeſtie ſufficient for their life, and the reſt they ſhould giue vnto the poore. We muſt giue this morall ſenſe vpon the Words of the Apoſtle, and vnto the decree of the Pope. His life collected out of Damaſus, and other Authors, that Wrote the liues of Popes, Was in this manner.

BY the death of Pope Pius the firſt of that name, there was placed in the ſeat of S. Peter, Anicetus, who was borne in Humiſia, a little citty of Syria, and was the ſonne of Iohn. There raigned at that time in Rome, the great Philoſopher, and learned Prince, Marcus, Aurelius, Antoninus. There are fewe things found written of Pope Anicetus, though it be verie certaine that he endured much

much trouble, in the gouernement of the Catholique Church, which was enlarged, and ſpred into ſondrie partes of the world, and in euerie place, it was either perſecuted by the Emperors, or moleſted by Heretiques. Euſebius Cæſarienſis ſaith: That Policarpus Biſhop of Smirna in Aſia, and diſciple of S. Iohn, came to Anicetus being in Rome, and conferred with him vpon the manner, how the Chriſtians ſhould keepe the feaſt of Eaſter, to the end, they might not agree therin with the Iewes. This thing being ordered, Policarpus being alreadie verie old, and of great authoritie, and learning, conuerted manie heretikes of the Valentinians, and Marcioniſts (reſiding in Rome) to the true faith. Then retorning into Aſia, he was martyred, for the perſecutions of the Chriſtians was grieuous in thoſe parts, but ſhortlie after it ceaſed a litle by the Emperours comaundement. He being there vnto perſwaded by ſome who affirmed, that the more the Chriſtians were put to death, the more they increaſed. And it was apparantlie ſeene that God fauoured them, and ſent callamities and deſtruction vpon the paynims, that perſecuted them. By this meanes the perſecution in Aſia was ſome-what mitigated, and at Rome alſo, and in other prouinces of the Weſt, yet was the good Pope Anicetus martyred. It is found in his decree aboue mentioned that Prieſts ſhould not weare long haire. He gaue holie Orders fiue times in the moneth of December, and made 17. Prieſts, 4. Deacons, and 9. Biſhops. He was martyred in the yeare of our Lord 173. Baronius ſaith: 175. on the 17. of Aprill, on which daie the Church celebrateth his feaſt, Marcus, Aurelius, Antonius, being Emperour. The bodie of S. Anicetus was buried in *via appia*, in the place which afterward was called *Cemiterium Caliſti*. He was Pope 11. yeres, and 4. monthes. Baronius ſaith. 8. yeres, 8. monthes, & 24. daies.

The life of SS. Sother and Caius, Popes and Mar. Aprill. 22.

SAint Paule the Apoſtle writing vnto his beloued diſciple Tymothie, & rehearſing the qualities and condicions that a Biſhop ought to haue, recyteth alſo the parts which he ought not to haue, one of the which is, that he be not a Neophite, that is to ſaye: a yong plant. The Apoſtle in ſaying that the Biſhop ought not to be a yong plant, would therby inferre, that he ought not to make any a Biſhop ouer haſtilie. The office of a Biſhop is to preach, to heare confeſsions, to ſay maſſe, and ſuch other things. What a thing were it to ſee a man ſay maſſe to daye, which yeſterday we ſawe iuſtle, and ryde with a launce on horſhack? What were it to ſee one heare confeſsions to day, who yeſterdaie was wholly occupied in worldly matters, and to ſee a man this day to preache, who yeſterdaie was a ſouldier in the warre. The Apoſtle ſaith: you ought not to giue theſe dignities to them that be of ſo different eſtats. This being conſidered by the holy martyr and Pope, Caius, it moued him to ordeine that he

which

Which should be a Bishop should first be ordeined Osliarie, Reader, Exorcist, Acolyte, Subdeacon, Deacon & Priest. And this was not for that he first instituted these orders which were before vsed in the Church, much lesse that it was a custome, that one should be first a Bishop, and then a Priest, but that which Caius intended in that decree was, that first they should be exercised for a space in the inferiour degrees, if they desired to atteine to the higher.

This is the same which the holy Councell of Trent did very wel commaund, that there should be some time, betweene the lower and the higher orders, to the end, euery one should be exercised in the degree and order receiued. This exercise and administration of holy orders, can euery one doe it? Shall it be lawfull to one that is not ordered a Deacon, to read the Gospell solemnely? To this answered the holy Pope Soter: that they which be not ordered, ought not to exercise those offices. Also that euery one was not to exercise other holy functions, appertaining vnto the seruice of God. Though a woman be a consecrated a Nonne, & dedicated vnto the seruice of God, neuertheles, it is not lawfull for her, to offer incense vpon the Altar, nor to touch the hallowed things, as the Corporalls, Sensers, and such like, and of this we haue a decree of this holy Pope. To the end none should greeue at this, he made another decree in which he commaundeth that all Christians should communicate on Cena thursday, except those that were in mortall sinne, and were therfore vnworthy to receiue the B. Sacrament. All the Christians hauing this leaue in a case that so much importeth them, we must not complaine, if some thinges of lesser importance be denied, and forbidden vs. Let vs now see the liues of these two holy Popes, though for that they liued in the time that the Church suffered very great persecution, and the faithful beleeuers expecting euery day from houre to houre to be slaine, they wanted time to write the liues of others. Neuertheles Damasus, and other Authors gathering them, wrote the life of Soter in this manner.

SOter was borne in Campania a Prouince of the kingdome of Naples in the cittie of Fundi, and his father was called Concordius; He was a man of a right vertuous life, & made the decree spoken of before, to witt: that the Nonne should not be so bold as to touch the Corporalls, or other hallowed things, nor put incense on the Altar. By this may be seene how auncient and old a thing it is in the Church of God, to vse incense in the Sacrifice of the Masse, and likewise to be Nonnes, and the vse of perpetuall vowe of Virginitie, and also of Altars and holy places, altar clothes, Corporalls, and other hallowed things, which were so highly reuerenced that the Nonnes might not touch them with their hands.

Some say Soter appointed the benediction of married people, which he did to giue remedy against witchcrafts, and diuelish inchantments, by which leaud persons sometimes vse to be-witch married couples, to hinder generation in them. He commaunded also that matrimony should be publickly solemnized,

but Gratian doth attribute it to Pope Euaristus, and not to Pope Soter. He commaunded the Christians to communicate on Maunday thursday, a I haue said before. In the time of this Pope, the Church of God had some repose and rest, for Cõmodus who was the Emperor, though he was a most wicked Prince, did not persecute the Church, and that wanted only to make him the worst of all other. This is the cause that some thincke that Soter was not martyred, but that he dyed a naturall death, but the contrary is true, for he was a Martyr, as all his other predecessors were. The pretors, lieftenants, Iudges, and other officers, were so fleshed in crueltie, by the former persecutions, that either instigated by the deuill, or els incited therto by hope of their priuate gaine, & to get the goods that should be confiscate, they still obserued the decrees of the former persecuting Emperors, though the Emperors raigning at that time, had not decreed any thing against the Christians.

Many faithfull beleeuers were martyred, which lot fell also vpon S. Soter, after he had giuen orders three times, in the moneth of December, and made. 18. priests. 9. deacons and 11. Bishops. He gouerned the Church of God. 9. yeares, and 3. monethes. Baronius saith. 3. yeares. 11. monethes. 18. daies. and was put to death in the yeare of our Lord. 182. Baronius saith. 179. in the raigne of the abouenamed Commodus. He was buried in via Appia in the Churchyard of Callistus. The Church celebrateth his feast on the 22. of Aprill which was the day of his death. In the vestrie of the holy Church of Toledo, there is the body of a Saint in a chest of siluer, and it is said to be the bodie of S. Soter the Pope and Martyr. How or when it was translated thither I say nothing, for that I knowe not the certeinty.

Baro. Marcus Aurelius.

S. Caius.

TOgether with the feast of S. Soter the Church celebrateth also the feast of S. Caius, who was also Pope and Martyr, of whom Damasus saith: that he was the sonne of one Caius or Gaius, and borne in the Prouince of Dalmatia, which is now called Sclauonia; he was neere kinsman vnto the Emperor Diocletianus, whose persecution (which was the 10. that the Church of God had suffered) began in the time of this Pope, of all the other this was the cruelest, for it lasted many yeares, and in it the paynimes neuer ceased to burne Churches, and with exquisite torments to kill the Christians, men and women, yong and old, of euery sort and condition, taking from them their goods with such cruelty, that scarce any one had the boldnes to be called or knowne to be a Christian. It seemed truly that the deuill desired to shewe all his force in those fewe daies that remained, for that he foresawe the persecutions against the Church were to ende, and christendome was to enioy tranquillity, and peace, by the fauour of the most mild Prince Constantinus the great.

The

The moſt cruel perſecution of Dioclesian made many to wauer & to ſhrinck: One of theſe was Pope Caius who was in great feare, and being importuned by ſome of his allies and frends, who aduiſed him to take regard vnto his life, reſolued to withdraw himſelfe, and to ſteppe a ſide into a caue in the ground, accompanied with Gabinius his brother and Sufanna his niece, and there he was a Confeſſor certein yeares, as Damaſus ſaith; who vſeth the maner of ſpeaking of thoſe times, which called them Confeſſors that were perſecuted by any Tyrant for Chriſts ſake, or had bene in danger to looſe their life in any torment, and had eſcaped it. Theſe and ſuch like were called Confeſſors, for that they had cõfeſſed the name of Chriſt before his enemyes. Pope Caius remained hidden 8. yeares in this manner, at which time the perſecutors had notice of him and tooke him, together with his brother and nyece, all which three ſuffered martyrdome very couragiouſly.

Pope Caius made the decree which I haue recited, that is to ſay: that he which is to be a Biſhop muſt ariſe by degrees, & the orders of Oſtiarie, Reader, Exorciſt, Acolyte, Subdeacon, Deacon, and Prieſt. Damaſus ſaith that Caius at foure times in the monthes of December ordered. 25. Prieſts. 8. Deacons and 5. Biſhops. He was Pope 11. yeares. 4. monthes. and 12. dayes. Baronius ſaith. 12. yeares. 4. monthes. 5. dayes. He wrote a very elegant epiſtle vnto Felix a Biſhop, in which he treateth of the verite of the Incarnation of the word. He was martyred in the yeare of our Lord. 296. in the time of Dioclesian. His body was buryed in the Churchyard of Calliſtus. The Church celebrateth his feaſt on the 22. of Aprill, together with S. Soter, Pope & Martyr, as he was. Theſe two Saints were equal in dignity, equall in celebration of their feaſts by the Church: & we may likewiſe beleeue that they be equall in the celeſtiall glorye, of the which God make vs partakers for his heauenly mercyes ſake, Amen.

The life of S. George the Martyr. *Aprill* 23

IEſus Chriſt promiſed in S. Mathew, that he that ſhall confeſſe him, and ſhall not be aſhamed of him in earth, he in like maner will not be aſhamed of him in heauen, but will confeſſe him before the holie Angells, and will commend him before his eternall father for his ſeruices receaued, and will beſeech him to render his merits vnto him. This agreeth well vnto all the Martyrs. They all confeſſed Ieſus Chriſt in the earth, and were not aſhamed to confeſſe him dying on the Croſſe for true God. But in eſpeciall it agreeth fitly vnto S. George that moſt noble knight, who being in the preſence of Dioclesianus, and of all the Romane ſenate, where they conſulted to perſecut the Chriſtians, and to blott out and take awaie that name from the face of the earth, they all conſenting that ſo it ſhould be done, he onlie vndertooke the defence of

the honour of God against them all, and confessed that Iesus Christ was the true God, and openly reproued the consultation and decree, which had bene there holden and made. For which cause he lost his life, with sore and cruell torments. The life and Martyrdome of this holie Saint, was written by Symeon Metaphrastes and by Passycrates a familiar friend of the same holie Saint, who was present at all these thinges. Of that which these two saie, We will weaue a garland to the end that they which desire to suffer for Iesus Christ, maie haue it often in mind, by seing the manie passions, and most cruell torments, which S. George suffered.

Diocletianus Emperour of Rome, being subtile and politique, desirous to aduance his present estate, and to be famous to all posteritie, thought the fauour of his gods to be the cheefe and greatest meanes, of whom he tooke counsell ordinarilie, and offred vnto them great and solemne sacrifses. On a time vpon a matter of great importance, he demanded counsell of an Idoll, who staied a long while in giuing vnto him an answere, and at the end said to him: That the cause why he answered not sometimes, and that some of his answers were false, was the iust men that were in the Romaine Empire. This said the Idoll by his priest, & then held his peace. The Emperour laboured to know who those iust men were, and it was told him that they were the Christians. For it was certaine, that wheresoeuer they liued, they did no wrong, nor agreeuance vnto any, but did good vnto all men, this was to be iust men, and such were the Christians of that time.

Hereof Diocletianus tooke occasion to raise the tenth persecution of the Church, with such crueltie. On a sodaine all the prisons in the Empire, were filled with Christians, and cleered of theeues, murtherers and adulterers. Lyfe was taken from him that deserued to liue, and they were pardoned, that had deserued a thousand deathes. Yet although an infinite sort of Christians were put to death in all countries, as manie more did still remayne, yea, the more were put to death, the more were still discouered. This caused Diocletianus, to gather together a generall assemblie, in the which were all the Senators, all the principall men of the commaltie, and all the captaines which had office and command in the armie. There he propounded the cause why he had congregated them, namelie: to consult what was best to doe with the Christians, and whether he should permitt, and suffer them to liue in freedome, or els should persecute them, and then he requested euerie one to speake his opinion. So euerie one said his mind. The Emperour at the last discouered the poison that laye hidde in his hart, saying: that the Romane Empire could not but be in danger, except the Christians were expelled, or put to death, or by some other meanes ridde out of the same. I (said he) am of this opinion for that the Oracle said so, therefore let vs ioyne, and vnite our selues together, and either expell them all

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out of the Empire, or put them all to death.

There was none so hardie to gaine saie the Emperour, seing his sterne and fierce looke, which was a signe of his inward indignation against them, so euerie one allowed, and assented to his speach. At this consultation was present George the most noble knight, borne in Cappadocia. He had lost his father in the warre, fighting in the behalfe of the Romaine Empire, and therefore George was departed from thence with his mother, to dwell in a cittie of Palestina, where he had manie possessions and reuenues. He was a Christian euen from his infancie. When he came to yeeres that he was able to beare armes (his mother being dead) he resolued to be a souldier, as his father had bene. He gaue the charge of his house and his goodes, vnto a faithfull friend, and he being well appointed and accompanied, went and presented himselfe vnto the Emperour Diocletianus, vnto whom he declared who he was, and what his desire was. The Emperour seeing him comely, and of a good stature, discreet, and courteous, made him Colonell of a compane of horse. George had before this time shewed his valour and great courage, for as he passed by the citty of Berytus, he had killed a terrible dragon, that did much harme in the countrey, and by this he obtained immortall fame.

In regard of the charge which he had, he was present at the consultation against the Christians (as I haue said before.) Hauing then vnderstoode what thing had bene debated, and that the third day after they must meet againe, for euery one to subscribe their names to the consultation had, and to determine in what order the persecution should be made. In the meane while George gaue freedome vnto all his slaues, and distributed all that he had, part vnto his seruants, & part vnto the poore. Of the goodes he had in Palestina he made a Bailife, and ouerseer, that might sell all, and employ the monie in pious and godly deeds. These thinges being done with diligence, he on the third daie presented himselfe in the counsell chamber, and seing that the senate did confirme all that had bene ordeined in the consultation passed, and that they now treated in what sort the persecution of the faithfull should be performed, he stood vp on his feet, and with a cheerfull countenance, and an high voice, he spake in this sort.

Most victorious Emperour, most honorable senators, right noble and generous knights, for what reason do you change your purpose to obserue & vphold iust lawes, that you now establish a lawe so vniust and pernicious against the Christians, who be people iust, vertuous, holie, and worthie of all veneration, and regarde? perhaps you would haue them to adore your gods? And if they be not gods, wherefore would you haue them to adore them? They that adore them be blind, they know not that Iesus Christ with his eternall Father and with the holie Ghost, is the true God that ought to be adored, by whom all thinges be made, and gouerned. It would be much better for you to forsake

your blindnes, to open your eyes, and to adore Iesus Christ, then to persecute the Christians, and to compell them by force to adore your false gods.

Euery one in the counsell chamber remained amased, and astonied, at the bold speaches of George, they looked on the good knight, and beheld the Emperour, expecting the answere he would giue. He incensed with choller and indignation, gaue a signe to Magnetius to make him answere, who was his fa-noritie and Consull. He called the holie Saint neerer vnto him, and said: who art thou? And what is thy name? George answered: My first and principal name, is a Christian, and they which knowe me call me George, borne in Cappadocia, a noble man, and by office a Colonell of horse in the Emperours host. Magnetius asked more of him, who hath deluded thee, that thou talkest so boldlie and audatiouslie? The truth, answered George. What is the truth said the Consull? The holie sainct answered: the truth is Christ whom you Idolaters do persecute. Then thou art a Christian said Magnetius. George answered; I am a seruant of Iesus Christ, and I trustinge in him, would beare witnes of the truth, in the midst of this famous assemblie. Forth with arose a great murmuring among all those that were present, so that one said one thing, & others said another. The Emperour commaunded that euerie one should keepe silence, then turing him vnto George, knowing well who, and what he was, he spoke to him in this maner.

I knowe not (O George) what thy madnes should be to gainsay me, knowing what I haue done for thee: for I knowing thee to be of a noble blood, and seing thy good qualities and valour, haue honored thee, and made thee Coronell and thought to haue bestowed on thee greater offices: which thinges thou by thie doinges at this present hast altered: I counsell thee as a father, and comand thee as thy Lord, to forsake this thy wicked opinion and adore our gods, if thou wilt not, thou shalt loose that which to this time thou hast gained, and thy life withall. George answered, would to God that thou (ô Emperor) wouldst take the counsell which for thie good thy faithfull seruant giueth thee, which is: that thou forsake the adoration of thy false gods, and adore Iesus Christ the true and liuing God, which shalbe the safetie of thy Empire, and saluation vnto thy soule.

The Emperour would not suffer him to speake any more wordes, but commanded he should be led into prison, set in the stocks, and a great stone to be laid vpon him, which although it did not depriue him of his life, yet it tormented him exceedingly. The soldier of Christ continued in this torment vntill the next daie, and then was presented before the Emperor: who seing the holie Saincte some what quailed by the former affliction, said to him. Tell me George, art thou better aduised then thou wast yesterdaie? torments do bring fooles againe to their witts. Thincke no, said the holie Saincte, that this smale paine

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can make me change my mind, though you deuiſe other that be greater, you ſhall ſee I haue a deſire to ſupport them. It was not needfull to incite the Emperor thereunto, and ſo there was a terrible torment deuiſed, vpon which he cauſed George to be put, intending by his example, to terrifie others which purpoſed to be of his opinion. The engine was a great wheele, which round about was full of the points of ſharp needles. Vpon this wheele he cauſed George to be tyed with ſmale cordes, which were drawne verie ſtraite, ſo that they entred and perced to the bones, then he cauſed certaine bordes to be ſet in the earth which were full of knyues, and ſome turned vp with certaine hookes of iron, and pointes of needles. Then the wheele was turned, whereon the martyr was bound, and when he came where the aforenamed bordes were, the knyues did cut him, the hookes did teare him, and the pointes did pricke him in a thouſand places. There iſſued ſo much bloud out of the bodie of the martyr, that it ran and ſtained them that were preſent. This torment was ſo crewell, that in the fewe times the wheele turned about, the holie Saint remained ſenceles, and in a traunce, and it ſeemed he had beene whollie dead. The Emperor alſo thought the ſame. Wherefore he cryed with a loud voice, George where is now thy God? which was aſmuch as to ſaie, that he hath not deliuered thee from this torment. Hauing ſaid thus he went awaie iocund, to do ſacrifiſe vnto the God Apollo, for he thought he had done a worthie act.

After the departure of the Emperor, there was heard in the skie a great thunder, and there came a voice which ſaid: Shrinck not my ſeruant, remaine conſtant, becauſe manie by thie meanes ſhall receaue my faith. Then appeared an Angell, who in ſight of them all vnlooſed him from the wheele, and cured his woundes, ſo that he remained hole and ſound, and readie to endure more torments. Then the people raiſed a great tumult and vproare, euerie one crying with a loud voice: Great and potent is the God of the Chriſtians. George ſeing himſelfe free, and whole alſo, not ſo much guided by the officers as by his owne will, he went vnto the place where the Emperor was, and in the ſtreet ſong this verſe of Dauid; *Exaltabo te Deus meus rex, & benedicam nomini tuo, in ſeculum, & in ſeculum ſeculi.* Being come vnto the temple of Apollo, the Emperor ſeing him, was quite confounded & diſmayed, not beleeuing that it ſhould be George, but the glorious Saint ſaid vnto him: Doe not wonder, for I am George, whom Ieſus Chriſt hath defended from death, and deliuered from this my torment. Two other Coronells, the one called Anatolius, and the other Protoleus, who were Chriſtians once, and ſhronck baſelie for feare of the torments, hearing this, confeſſed Chriſt to be true God with a loud voice. The Emperor vnderſtanding and hearing theſe ſpeaches vnexpected, comaunded them to be ſent awaie forth with, and to be beheaded.

All theſe thinges aforeſaid, came to the eares of the Empreſſe Alexandra, wife

vnto

vnto the Emperour, who in like manner confeſſed Chriſt to be the true God publikelie. This ſet the Emperour in ſuch a rage, that he commanded a Conſull to carry her vnto his pallace, that after he might determine what ſhould be done with her. Then cauſed he George to be caſt into a lime kill burning continually, where he remained three dates, and at the end hereof, he came out as the gold out of the fire, more cleane and purified, euen ſo George came out of the fire without hurt, and with a better countenance then he had before, not without the confuſion of the Idolaters, and the raging diſquiet of Diocletian, who not ſatiate with vexing the ſaincte with newe torments, cauſed certaine ſhoes of iron to be brought, which within were full of ſharp pointes of needles; he cauſed the ſhoes to be made red hoat, and put vppon the martyrs feet, who made a deuout prayer vnto God, that he would giue him ſtrength to ſupport that torment (which he imagined would be verie terrible.) When the officers had put on thoſe ſhoes, they vrged him to walke with them, and kicked and beat him on. The holy martyr ſaid vnto himſelfe. Be courageous George, goe on luſtilie, that thou maiſt get the crowne of bleſſednes. The holie ſaincte was miraculouſly deliuered from this torment, becauſe the ſhooes cooled his feet, he had no hurt by the fire, & the pointes pricked him not. The pagans attributed all this to art Magike, ſaying he was an inchanter. Then the Emperor cauſed him to be beaten with ſtaues in cruell ſort, but the holie Saincte ſong, and praiſed God cheerefullie, and ſhewed no token of grief at all.

After this the Emperor ſent for a magitian called Athanaſius, to giue him a deadlie potion, which ſhould kill him forthwith (with moſt cruell paines) for ſo ſaid the magitian it would doe. The drinck was geuen vnto the holie saincte, & he dranke it all, without hurt or harme. And becauſe the glorious martyr affirmed, that Ieſus Chriſt deliuered him from theſe dangers of death, and that this was a ſmale matter to that he could doe, ſince his ſeruants alſo did the ſame and raiſed the dead by his power, the Emperor (counſailed by the magitian) bad him to raiſe one to life, and they would beleeue that he ſaid the truth. The holie ſaincte though he ſomewhat ſtayed thereat ſaying; that they were not worthie to ſee ſuch miracles for their vnbeliefe, yet he thought that by this ſome might be conuerted vnto God: therefore he came vnto a caue which was neere vnto them, in the which were many dead bodies. He made a prayer vnto God, beſeeching him that for his glorie and honour, he would raiſe againe one of thoſe dead men, and ſo it was done, for in the ſight of them there came out of the caue one man alyue, crying with a loud voyce, Ieſus Chriſt is the true God. Then fell he at the feet of ſaincte George, and gaue him thancks that his life was reſtored by his meanes.

This miracle preuailed leſſe with the Emperour, who became more obſtinat taking euerie thing in the worſt ſence, and ſaying, that George did all by negromancy.

mancy. But ſo did not the magitian Athanaſius, for he confeſſed himſelfe to be a Chriſtian, and went to the man that the holie Saincte had raiſed from death, and beſought him to praie vnto God for him. Then he cauſed S. George to be led againe into priſon, vnto which place manie perſons of diuers conditions reſorted, euerie one deſiring a remedie for his ſoule, confeſſing themſelues to be Chriſtians, & requeſting him to praie vnto God for them. Thither came in like maner manie ſick folk, & he healed them by making the ſigne of the Croſſe vpon them. Thither came alſo a countrie farmer called Glicerius that had an oxe dead. The holie ſaincte abounding in charitie, deſired to help the poore in ſmale thinges aſwell as in great. He bad the country farmer to retorne home vnto his houſe for his oxe was aliue. The good man beleeued his wordes, and being come home and ſeing the miracle (which was agreable vnto his low vnderſtanding) retorned vnto the priſon, crying aloud and ſaying: that he was, and would be a Chriſtian: which being vnderſtood of the Emperor, he forthwith comanded he ſhould be put to death; and he ended his life willinglie for Ieſus Chriſt his ſake.

On the next daie the Emperor cauſed George to be brought before him: and faining to be his friend, ſhewed vnto him great curteſie, requeſting him to be content to ſacrifiſe vnto the God Apollo, and he promiſed to make him the moſt principall man of his armie. He ſaid, he did not this for that he had need of him, but becauſe he loued him, and it grieued him much that he ſhould loſe his life in the floure of his age. To this the martyr anſwered: wherefore haſt thou (ô Emperour) put me vnto ſo manie torments? and now doeſt thou vſe me ſo kindlie and courteouſlie? wherefore dideſt thou not ſhewe me this kindenes vntil now? Oh pardon me ſaid Diocletianus, that indignation hath made me to be ſo cruell, I ſhall reſtore thee to all thy former dignities, if thou wilt come with me vnto the Temple of Apollo, and make ſacrifiſe vnto him. Let vs go vnto the temple ſaid George. The Emperour thought he would haue ſacrifiſed, wherefore he deſcended from his royall ſeate, embracing him with great ſhewe of kindnes. Then he cauſed it to be publiſhed thorough all the citty, that George was conuerted vnto his ſecte, and had forſaken his Chriſtian religion, to the end all men might haue notice, and make ioye for gaining ſo valiant a captaine for defence of the Empire. The Idolaters comended the Emperour, who had carved matters ſo with George, and had brought him to ſo good a paſſe, crying out with a loud voyce. Thankes be to Apollo conquerour of Chriſt, Apollo victorious, againſt the Crucifyed.

The ſenate was aſſembled with the Emperour, and they altogether went vnto the temple of Apollo, and forthwith was prepared and layd the Cuſhion to kneele vpon, and a fire where the incenſe ſhould be put. Euerie one expected that George ſhould do ſacrifice & adore alſo, but he ſtanding on his feet without anie ſhowe of reuerence, ſpoke vnto the Idoll of Apollo in this manner: Apollo,

tell me, art thou God? wouldeſt thou be adored by man? The fiend who was neere vnto the ſtatue, ſpoke that all might heare, and ſaid; I am not God, and much leſſe they that be with me. There is one true God that created all thinges whole Son is Ieſus Chriſt, we were before time his Angells, and becauſe we offended him, he caſt vs out of heauen, and we became deuilles. Then George ſaid: If you be not gods, why do you deceaue men, in that you deſire to be adored by them? why art thou ſo bold to tarry in my preſence, knowing that I am the ſeruant of him, whom as thou ſaiſt is God. This being ſaid, the holie ſainct made the ſigne of the Croſſe againſt the Idoll, and withall was heard a great roaring and tumult of deuilles, who houled and made great lamentation, and the Idoll of Apollo fell vnto the ground and became poulder, and ſo did manie other that were in that temple. The prieſtes who before were iocund and merry, aſſembled to ſee this ſacrifice, ſeing the contrarie ſucceſſe, ran toward George with great furie, and laid handes vpon him, willing the Emperour to put him to death forthwith, vnleſſe he would haue Rome deſtroyed before his face.

The Emperor who was inflamed like fire, ſaid vnto the holie martyr. O curſed deceauer, is this the ſacrifice that thou wouldeſt make vnto the god Apollo! George anſwered: why? wouldeſt thou haue me to do ſacrifice vnto him, he himſelfe confeſſing that he is not God but a deuill? Thou art a magitian and enchanter (ſaid the Emperour) and for ſuch a one I will put thee to death forthwith. At this inſtant the Empreſſe Alexãdra took with her the guard that Diocletianus had ſet ouer her, who ſuffred her to depart out of the Pallace, vnto the temple of Apollo, & being come vnto the place where George was, ſhe fell downe at his feet, humbly beſeeching him, to praie vnto Ieſus Chriſt for her; for him ſhe confeſſed to be true God. This cauſed Diocletianus to be more furious, whereupon he ſaid that George had deceiued the Empreſſe, and commaunded that both of them ſhould be beheaded. Then were they led forthwith vnto the place of martyrdome, and George fell to prayer on the one ſide, and the Empreſſe on the other. The holie Saint deſired God to pardon all them which had taken paine to torment him, and vnto him that ſhould kill him.

The Empreſſe (as might appeare by that which followed after) deſired God to aſſiſt her, that ſhe might not be diſmayed in the time of her martyrdome, and ſo God ſhewed her the fauour, that ſhe paſſed out of this life in the time of her prayer, which was a matter of great content vnto S. George, ſeing that Ladie alreadie in ſecuritie, and that God would giue her to be compagnion vnto him in death, becauſe he was aſſured, that when ſhe ſawe the ſword drawen againſt her, ſhe was not daunted in mind, nor changed in opinion. In like maner the prayer of the Saint was heard; for ſome of them that entended and deuiſed his death, were conuerted, and dyed Catholicke Chriſtians. S. George was beheaded on the 29. daie of Aprill, a litle after middaie, which at that time was good-

fridaie,

fridaie, on the which the Church doth ſolemnize the paſſion of Ieſus Chriſt. Vnto whom let vs praie, to giue vs his holie glorie: by the interceſſion of this glorious Saint.

You muſt vnderſtand, that among the liues of holy Saincts that Pope Pelagius appointed for Apocripha, the life of S. George was one: but it is not this which is here written (as the moſt learned Lipomannus ſaith:) becauſe in all the Orient (where for that it was the natiue contrie of the holie Saint) exact reconing is had of his martyrdome, and in all the Churches his his life is read, in the maner that is here written, of the which they had certaine information aſwell by Paſicrates, who wrote the life of this holie Saint, as by other ſeruants which were preſent at that time; who afterwardes returning into Cappadocia and Paleſtina their countrie, recounted all theſe thinges. The death of S. George was about the yeare of our Lord 290. in the time of the aforenamed Diocletianus: The cittie where S. George ſuffred is not named by authors, but Vſuardus ſaith it is called Dioſpolis, which is in Perſia.

The life of S. Marke Euangeliſt. *April.* 25.

FOr that the loue which God beareth to his people is very great, he ſayeth by the Prophet Oſeas: that ſometimes he cheriſheth and talketh with them mildely. He would doe alwaies in this manner, if that men would ſerue him alwayes, but for that the people were ſometimes vnthankfull, and rebelled againſt him, he liſted vp his hand and chaſticed them, permitting the barbarous nations to come and make warre againſt them, and to ouercome, and leade them away as ſlaues, into diuers parts of the world. This is the cauſe (ſaid the Prophet) that the Aſſyrians led them captiues into Babylon, but God is ſo merciſull, that forthwith his hart tendereth and hath pittie, eſpecially when he beholdeth any perſon of that ſame people, who is a good and vertuous man, for whoſe ſake he doth pardon all the reſt, and doth them good. This happened at this time to this people. Then the prophet ſaith: There ſhall be in them a man that ſhall warre like a Lyon and the ſonnes of the ſea ſhall tremble. Some doctors ſay the prophet ſpoke theſe words by Ieſus Chriſt. And although it be ſo, yet ſeemeth it to agree very aptly vnto Saint Marke. The prophet ſaith he ſhall be a man much beloued of God, and that for his ſake he ſhall doe good to many, and he ſhall warre as a Lyon. Cap. 11. Cap. 11. 10.

All this agreeth well to Saint Marke. He was beloued of God, in ſuch ſort that he gaue him in his Church a right worthy office, which was: to make him a chronicler & writer of his doinges. He was a Lyon, for that of the foure beaſts the Prophet Ezechiel ſawe, which ſignified the foure Euangeliſts, by one of them which was a Lyon, is vnderſtood Saint Marke. He roared and made the ſonnes of the ſea to tremble: Amõg Ezech. 1.

other thinges which the Waters signifieth in the holy scripture, they signifie riches. The Water returneth and stayeth not in any place, if it can find a place to get out. So riches make no long stay with any man, but be sometimes with this man, and then with another: you cannot take the Water with your hand, so also you cannot keep riches, they will slippe from the hands when we least think it. The Water which in the ryuer is sweet, in the sea becommeth bitter, so also riches, though they seeme sweet and delectable, at the end be bitter, for if we leaue them in our life it is very displeasant, and to leaue them at our death it is very bitter. So that if we meane by the sea, riches, richemen shalbe the sonnes of the sea, those be they whom the Lyon, to wit, Saint Marke, caused to tremble with his roaring which he made, being the most dreadfull that is found in the ghospell, and it is this: That it is more easy for a Camell to passe thorough the eye of an needle, then a riche man to enter into heauen. This is the roaring that should by great reason make the riche to tremble, since it is so hard for them to be saued. The life of this holy Euangelist, was written by Saint Ierome, and that which we shall now say of him, is collected out of him, and other graue Authors.

Marc. cap. 10 25.

SAint Marke was an Hebrewe, and was Cosin to Saint Barnabye the Apostle. OEcumenius, Theophilactus, Metaphrastes, Alexander Monacus, Nicephorus, Callistus, Placentius, and other Authors say, that Saint Marke was the same whom Saint Luke calleth Iohn. Whose surname he saith was Marke, and by consequence we must say, that he was master of the house where Christ and his Apostles supped, and where the holy Ghost discended, and whither Saint Peter went when he was deliuered out of prison, and comonly it is called Cenaculum. Saint Marke went in the company of Saint Barnabye and of Saint Paule; and they left him in Pamphilia to the end he might strengthen the Christians newely conuerted to the faith; or as the glosse saith, teach and instruct them sufficiently in the faith: And for feare of a persecution which arose, he went away and retorned to Ierusalem. Then Saint Barnaby would haue taken him with them, and S. Paul Paul would not for that he was fainthearted.

Act 13. v. 7 Marc. 14. Luc 22. Mat. 26 Act. 11. Act. 12. v. 12. Act. 15 v. 37.

Vpon this the two Apostles fell at varyance, and separated themselues asunder (this being the permission of God, to the end these Apostles diuided the one from the other should doe more good, which they could not doe being in one companie). Saint Barnaby tooke S. Marke with him, into the Isle of Cypres, where he was martyred: and S. Marke departed and went to Saint Paule, to beare him the newes of his martyrdome. Then he went to seeke Saint Peter, with whom he had strict frendshippe, & of whose loue he was, by the meanes of Saint Peters wife, and moreouer, S. Peter had baptized him. At last he found him, and went with him vnto Rome, and while the Apostle preached there the faith and gospell of Iesus Christ, many not satisfied to heare so highe and celestiall doctrine at his mouth only, assembling together requested him instantly, to set,

to set downe that which he preached in wryting. The Apostle seing their demaund to be iust and good, giue vnto Marke the charge therof, who wrote the gospell, agreable to that which he had heard the Apostle to say, and preach oftentimes. S. Peter as the head of the Church hauing seene and read it, approued it, to the end the faithfull people might reade and hold it for holy scripture.

Saint Marke departed out of Rome with the booke of his gospell, and went to preache to the people of Cyrene and Pentapolis, in Africa. Where doing some myracles, he conuerted many vnto the faith, and builded some Churches in those places. He also ordered priests, consecrated Bishops, and leauing euery thing in good order, went vnto Alexandria in Egipt, where in like manner he conuerted some, appointing them rules, that is to say. That their goods should be in common, that they should helpe one another, that they should maintaine brotherly loue, and to conclude, they should be a patterne of that which the Apostles had vsed and practised in Ierusalem. Eusebius saith: that Saint Marke founded the first Christian schoole of the holie Scripture in Alexandria. It is said also that in this citie Saint Marke counselled some whom he thought to be of habilitie for it, to go vnto the desers and to liue in caues, and in them to lead a solitarie life: and that they which did so were so manie, that Philo the Iewe a writer of that time, recounteth for a wonder, the number of them that liued so, and also their austere kind of life: moreouer, he commendeth and praiseth them as a people deuout, charitable, and exercised in all kind of vertue.

S. Mark vsed to go euery day out of the citie to a place called Bucelos, where ordinarily were assembled many, to heare masse and sermons, and sometimes also for other helps for their soules. The holy Euangelist saying masse in that place, many Pagans came thither on a sodeine, and euen as he was reuested at the Altar, they cast a cord about his neck, and without making any reconing of the other, for they thought him only to be their professed enemy, drewe him toward the citie. They dragged him thorough all the waies, with great noise and shouting, speaking blasphemous wordes against Iesus Christ, and reprochfull wordes against the holy Euangelist. They were so eager that they would not stay with with him in any place, so that the glorious Saint & now a Martyr of Iesus Christ, left behind him the holy vestments rent and torne in pieces, in the street, yea, & his very flesh also, his body being greuously wounded against the stones. In euery place where they drew and haled him, remayned bloud, which powred out abundantly from euery part of his body; But his sacred head being not able to abide any longer the knocks which the stones gaue, was so bruised and broken, that the braines lay scattered on the ground: and in this sort the holy Euangelist yeelded vp his soule into the hands of God.

When the paynimes saw him to be dead, they let him lie and departed, and some Christians which were his disciples, tooke his body and buried it. Afterward

terward in proceſſe of time (the Saraſen Mahometans being Lords of the citty) certeine citizens of Venice who were fled from their countrey vnto Alexandria, got ſecretly the body of S. Marke out of the Church where it laie, without any knowledge of the Saracens. They laid it in a great cheſt, and couered it with ſwines fleſh, which the Saracens abhorre as death. By this ſleight they got it on ſhip-bord, and ſetting vp their ſailes, brought it in ſafty vnto Venice, where it was alwayes ſince, and euen to this preſent, is kept in eſpecial reuerence & veneration, in ſuch ſort, that the cittie of Venice is by another name called the cittie of S. Marke. God make vs all citizens of heauen by the merits of this holy Euangeliſt. Amen. The Catholike Church celebrateth his feaſt, the day of his martyrdome, which was on the 25. of Aprill, in the yeare of our Lord. 63. in the time of Nero. (as Onuphrius ſaith:) Vpon the ſame daie are kept the great Litanies, in which the proceſſions be vſed, to the end that God would giue vs health of bodie, and ſend and conſerue the fruits and encreaſe of the earth. Of S. Marke the Euangeliſt, many Authors make mention: as S. Dorotheus Biſhop of Tyrus in the booke of the liues of the Apoſtles and Prophets. Clemens of Alexandria in the ſixth booke. Euſebius Ceſarienſis in his eccleſiaſticall hiſtory. l. 2. c. 16. and lib. 4. cap. 11. S. Ireneus. lib. 5 cap. 8. Nicephorus. lib. 2. cap. 43. Iſidorus in the life of the fathers. cap. 83. Beda, and Vſuardus. in their Martyrologe. Baronius following S. Hierome, ſaith he dyed in the yeare 64.

The liues of S. Cletus and Marcellinus Popes, and Martyrs. Aprill 26.

THe difference that is betweene one predeſtinate to be ſaued, and a reprobate, when both of them ſinne mortallie, may be in parte vnderſtood by the example of a fauconer who hath two hauks on his fiſt, the one without leſſes or belles, and the other with them. Theſe foules take both of them their flight, and it cometh to paſſe, that the faucon that hath not the leſſes flyes farre, without hope to retorne vnto the hand of the fauconer, the faucon that hath the leſſes taketh but a short flight, wherupon being taken by the leſſes, he returneth eaſily vnto the hand.

So happeneth it vnto the reprobate which is excluded out of heauen by God, for when he ſinneth mortally, he paſſeth farre from God, and euery day addeth ſome ſinne to his ſinne, and committeth them without regard, euen as it were by cuſtome. But the man predeſtinate, though ſome times he taketh his flight, and departeth from God by committing ſome mortall ſinne or other, it ſeemeth he is forthwith caught by the leſſes, in that he ſorroweth for his ſinnes committed, and hath not any delight therein, that which he hath done lotheth him, he is angry with it, he ſorroweth and lamenteth that he hath offended, there happeneth vnto him a thouſand afflictions. He hath forthwith chaſtiſe-

chaſtiſment, his ſuperiors and kinsfolk ſtand againſt him, and ſo doe his other frends, heauen, earth, and euery thing ſeemeth to ariſe againſt him, to the end he proceed no further in his ſinnes. All theſe things be a taking by the Ieſſes, in ſuch ſort, that being holpen by God, he cometh to depart ſoone from ſinne, and retorne vnto penance.

A true example hereof may be ſeene in Pope Marcellinus, who for feare of death, offered incenſe vnto an Idoll, and ſinned heynouſlie, but becauſe he was predeſtinate, he was in a certaine ſort taken by the Ieſſes, when he returned to conſideration of himſelfe, and offered himſelfe to death for the loue of Ieſus Chriſt. The life of this Pope and of another called Cletus, whoſe feaſt is celebrated by the Church on the ſame day, was written by Damaſus and other Authors in this manner. Let vs begin with Cletus, becauſe he was Pope before Marcellinus.

CLetus was borne in Rome of noble parents, and of an auncient ſtock. His father was called Emilianus. He was diſciple vnto Saint Peter & receaued his doctrine, and by him was made a Chriſtian. He giue ſuch towardly ſignes of himſelfe that the Apoſtle being buſied in preaching & inſtructing the people, reſolued to take two coadiutors and compani ons, to helpe him in the affaires belonging to the Papacie, and theſe were Linus and Cletus. Theſe were by him made prieſts, and conſecrated Biſhops, and vnto Linus he giue the charge of the affaires within Rome, and vnto Cletus the care of buſines abroad.

Herof it cometh that ſome Authors ſay that they were not Popes, and other ſay they were: but whileſt S. Peter liued they were not, nor could not be Popes, becauſe that in the Church there can be but one only head, one higheſt Biſhop, one Pope and vniuerſall father. They were Popes indeed after the death of S. Peter, the one after the other: When the Apoſtle was dead, though Clement ſhould haue ſucceeded in that dignity, yet he for humilitie (it being ſo ordeined by the holy Ghoſt, to the ende that this dignity ſhould not paſſe by ſucceſſion and heritage) willed that Linus ſhould be Pope firſt, & then Cletus after his death, who holily gouerned the Church vntill that the cruell and deteſtable Domitian, ſonne vnto Veſpaſian and brother vnto Titus, ſucceded in the Empire. This Domitian was doubly ſo lewd and wicked, as his father and brother were good for morall life, ſo far forth as we may call Idolaters good men. Domitian moued the ſecond perſecution againſt the Chriſtians, ſemblable vnto that which Nero raiſed, and that he did by the perſwaſion of ſome of his officers. Among the other that were martyred, Cletus was one, and with him many holy virgins.

S. Cletus diuided the citye of Rome into 25. pariſhes, by order receiued from S. Peter, and in euery one of them he ſett a prieſt to gouerne it, & theſe be they which afterwards were called Cardinalles. Cletus held the ſeat of S. Peter 12. yeares, 7. months & 2. dayes. He is one of the ſaints of whom mẽcion is made in the

the Canon of the masse. Some writers say: that this Pope in a Canon approueth the pilgrimages and visitation of Churches, and relikes of saints, in saying it is a worke meritorious. The body of S. Cletus was buryed beside the bodye of S. Peter, and his death was on the 26. day of Aprill, in the yeare of our Lord. 93. in the raigne of Domitian the Emperour.

The life of S. Marcellinus Pope and Martyr. Aprill. 26.

OF S. Marcellinus the same Damasus saith, that he was borne in Rome, and was the sonne of Proiectus. He had the Papacy by the death of Caius the Pope in the time of the Emperor Diocleſian, who moued the tenth persecution against the Church, which was so cruell, that who so readeth the troubles, afflictiõs and tormẽts which in ten yeres space & more the Christians endured, cannot but be mooued to great cõpassion. It is very true that some writers of that time say that it is thought, this persecution was a scourge & chastisment of God, for the dissolute life and maners that enerealed among the Christians, & that our Lord to terrifie his seruants, permitted them to be persecuted by their enemies, in that terrible sort. There being not any maner of cruelty, but with all despight it was put in execution. Some were cast downe headlong, others burned, others flayed aliue, afterward thy cast salt vpon them, and lastly, they washed them ouer with vineger, to torment them the more.

The nomber of them that were put to death was very great, for Damasus writing the life of Pope Marcellinus saith; in one moneth there were slaine more then 17000. Christians in soundry prouinces, beside many other that they would not put to death, because they would not doe them that honour; being content to deprine them of the publik offices they bore, sending them into exile out of their country, and confiscating their goods. If any Christian was a souldier, they put him out of pay, with reproach and ignominie, and oftentimes beheaded them. Because there should be no cruelty wanting, so great was the hate the Paynimes had conceiued, and harbored against the Christians, that with hellishe fury and rage, they searched out all the books of the holy scripture in all parts, and as many as they could find, they burned publikly. Matters were brought to such passe, that in Phrigria fire was set to a whole city, and there was burned within it an infinite nomber of men women and children, neuer heles, so many were baptised, or more then those that were slaine.

The Church being in this grieuous tribulation, Pope Marcellinus was apprehended also, & by the Paynimes, led to a temple, to the end he should there offer incense vnto an Idoll. So great was the feare & dread, that the Pope Marcellinus (being

(being weak mynded) had, and they threatned him with ſuch terrible tormentes that for feare of them, he offered a little Incenſe, and did ſacrifice, wherfore he was ſett at liberty. The Paynimes and Diocleſian himſelfe, reioyced exceedingly hereat, for it ſeemed to them that this his fact, would be a great inducement to very many Chriſtians to doe the ſame, by the example of their higheſt Biſhoppe, beinge amongſt them a perſon of ſuch dignity and account, and therfore they thought they had gained much by his fall.

This fact of Marcellinus was diuulged forthwith among the Biſhops of Italie, and ſo great was the ſcandall that euery one took thereat, that to aduiſe, and ſee what was to doe in this caſe, there was aſſembled in Councell. 300. Biſhops and 30. prieſts, in the cittie of Sinueſſa (which is a cittie now within the kingdome of Naples.) To this place went Marcellinus alſo, and came into the Councell, couered in hackcloth, but girt with haircloth and aſhes on his head, with teares he accuſed himſelfe publikely, and craued pardon of God and of them, for the great fault he had comitted, and ſaid theſe words: I deſerue to be depriued and deposed of the Papacy, for the ſinne I haue committed, and vnto this puniſhment I adde another vnto my ſelfe, that after my death none be ſo bold as to bury my body.

The fathers of the Councell ſeeing the penance and great humility of Marcellinus, and conſidering that the Pope of Rome is the examplar of all humaine Iuriſdiction, ſaid all with one voyce (as affirmeth Pope Nicholas in a decree) theſe words: iudge thou thine owne cauſe with thine owne mouth, and not with our iudgment. Of thy ſelfe ſhalt thou be freed or condemned, none may or can iudge the ſupreme and higheſt biſhoply throne. If thou haſt denied, Peter alſo denied his maſter, he went forth and wept bitterly, and was not iudged by any of the Apoſtles, which being ſo, iudge thou alſo thine owne cauſe thy ſelfe. Diocleſianus though he were in Perſia, where he made warre at that time, had notice giuen him of the Councell held in Sinueſſa, and forthwith he ſent officers to apprehend all thoſe that were in that Councell, wherof many were taken and martyred. When the Emperor was returned vnto Rome, Marcellinus being there, (repleate with zeale and feruour) went vnto him, with double the conſtancy that he had feare before, and very boldly reproued him of his horrible cruelties, vſed againſt the Chriſtians. And then recanted and reuoked, and boldlie to his face told him, that for him he had denied Chriſt the true God in offering incenſe vnto the deuill, for ſuch be the Idolls the Paynimes adored. At this the Emperor ſtormed, and took ſuch indignation, that he forthwith commaunded his head to be cut off.

As Marcellinus was led vnto martyrdome, he ſawe Marcellus his Prieſt, and turning to him aduiſed him not to obey the Emperor in matters of religion (as he had done) and moreouer ſaid: Since I was ſo bace mynded, that for feare I

was obedient vnto them whom I ſhould not haue obeyed, and was not aſhamed to adore the falſe gods; ſee Marcellus that thou burye not my body, for that it hath committed an abhominable baſe fact, and deſerueth not to be entered. The holy Pope was beheaded, and with him dyed Claudius, Cyrinus, and Antonius. All theſe foure dead bodyes, lay. 36. daies in the high ſtreet of Rome, before they were buryed. But at the euen of that day S. Peter appeared in ſleepe to Marcellus (vnto whom Pope Marcellinus had committed and charged not to bury his body) and commaunded him to bury the Saint. Then Marcellus accompanied with other prieſts and deacons, tooke vp the dead bodies, and carried them to buriall in the Churchyard of Priſcilla in *via ſalaria*, and ſong pſalmes and hymnes.

Marcellinus gaue orders twiſe, and made. 4. Prieſts and 5. Biſhops. He was Pope. 7. yeares. 11. monthes and 23. daies. There are extant two epiſtles of his, in the one he treateth of the myſterie, and equallitie of the holy Trinity. In the other which he wrote vnto the Orientall Biſhops, he exhorteth them to liue Chriſtianly, and to exerciſe themſelues in the works of mercy. This was a holy counſell and bleſſed aduiſe. Let vs take it, to the end we may be deliuered from eternall damnation, and that we may merite the eternall glorie. The Catholick Church celebrateth the feaſt of this holy Saint, on the day of his Martyrdome, which was on the 26. of Aprill, in the yeare of our Lord. 304. in the raigne of the aboue mentioned Diocleſian.

The life of S. Vitalis Martyr. *Aprill.* 28.

GOd threatned his people by the Prophet Iſayas ſaying; that they were giuen vnto Idolatrie, and had abandoned and forſaken him, to ſerue and adore Idolls. This was his threat; that he would take away from Ieruſalem the ſtrong, and the valiant, the Prophettes, and the ancient diſcreet counſellors: and that he would giue them thoſe that knew not to giue counſell, by whom ſhould aryſe the deſtruction of the people. If Roboam had taken the counſell of the old men, which aduiſed him not to aggreeue the people with exceſſiue loades and tributes, he had not loſt the greater part of his ſtate which was ten tribes, there being but twelue in all. But he would needes follow the counſell of the yong men, which turned to his loſſe and damage, and ſo did it alſo, that he gaue not eare vnto the counſell of the old men. Good counſell is much worth, and he to whom it is geuen, ought to make great eſtimation of the giuer. An example hereof may be ſeene, in the glorious Martyr S. Vitalis, husband vnto S Valeria, who was likewiſe a Martyr. They were father and mother vnto the holie SS. Geruaſius and Protaſius, Martyrs alſo. This is ſeene more cleerlie in his life, written by S. Ambroſe in this manner.

Vitalis

VItalis was a citiſen of Rauenna, a knight, and perſon of great authoritie. In the perſecution that Nero made againſt the Chriſtians, his miniſters which were in the cittie of Rauenna, would haue beheaded a Chriſtian phiſition called Vrſicinus, who vntill that time had bene conſtant in the faith. But ſeing himſelfe led vnto the death, his neck naked, his eyes hidden with a napkin, the ſword vnſheathed, and the executioner readie to ſtrike, he began to feare, and make a ſigne of a will, to ſacrifiſe vnto the Idolls.

S. Vitalis was preſent at this, who was ſecretlie a Chriſtian, and this ſeemed vnto him a good occaſion to diſcouer himſelfe, for the ſaluation of this ſoule which was in danger to be loſt. He got before the people, and aduiſed Vrſicinus ſaying; what entendeſt thou to doe? thou haſt giuen health vnto manie by reaſon of thy skill in Phiſicke, and wilt thou now giue death vnto thy ſelfe? Thou haſt cured others, cure thy ſelfe alſo of this baſe and abiect fearefull mind. Thou haſt ſupported many torments to come vnto this ſtate in which thou art, be carefull that for a litle thou doſt not looſe the crowne, which thou art readie to gaine, conſider that thou doeſt exchange one houre of torment, for an eternitie of content. Vrſicinus followed this good counſell, and taking courage died ioyfullie for Chriſt his ſake. S. Vitalis reioyſed much to ſee the good fruit that came by his wordes, and meaning to ioyne thereto ſome good deed, he tooke vp the bodie of Vrſicinus and enterred it honorablie.

It came vnto the eares of the iudge, that Vitalis had perſwaded Vrſicinus not to do ſacrifiſe, and after, that he had buried his bodie: whereupon he iudging him to be a Chriſtian, cauſed him to be apprehended, and perſwaded him to abandon the adoration of Chriſt, and to adore the Idolls. S. Vitalis laughed, and made a ſcoffe of theſe wordes, ſaying vnto the iudge, who was called Paulinus: Thou ſhouldeſt do better to forſake thoſe thy godds which are good for nothing, but neſtes for ſcorpions, for ſpiders to make their webbs in, and ratts to daunce about continuallie: thou ſhouldeſt do better to adore Ieſus Chriſt, Creator of heauen and earth. Then Paulinus commaunded that Vitalis ſhould be tormented vpon the rack. The miniſters forthwith ſtripped him, bound his hands, and drewe him aloft with ſuch cruelltie, that they broke in ſunder all his iointes: but all they could doe, would not preuaile to make him change his faith. Then the iudge cauſed a great pitt to be digged, & S. Vitalis to be put therein, and ſtones to be caſt vpon him till he was couered, and in this manner the martyr paſſed out of this, vnto the bleſſed and heauenlie life.

There was a prieſte of the Idolls, who had giuen this counſell vnto Paulinus: aſſoone as the holie ſainct was dead, there entred a deuill into him which tormented him, and he cryed out aloud ſaying; Vitalis thou burneſt me. Vitalis, thou conſumeſt me with fier. He continued in this torment fourten daies, and at the end, not able to endure the heat which he felt in his bodie, he threw himſelfe

into a ryuer, and was drowned. In ſuch ſort had he the reward of his euill counſell, whereas S. Vitalis had the contrarie. For he gaue good counſell vnto Vrſicinus, and God gaue him the grace to be his martyr, to the end, that looſing his temporall life for his loue, he might obtaine the euerlaſting life in heauen. The Church celebrateth the feaſt of S. Vitalis on the daie of his martyrdome, which was on the 28. of Aprill, in the yere of our Lord 60. or thereabout. Of S. Vitalis wrote Petrus Damianus, Beda, Vſuardus, and others.

The life of S. Peter the Martyr. Aprill 29.

WE read in the booke of Geneſis, that God ſet a Cherubin with a fierye ſword in his hand, at the gate of the terreſtriall Paradiſe, to the end he ſhould not ſuffer anie one to enter therein, nor anie man ſhould be able to go thither, to gather of the fruites of the tree of life, of which if they eate, they ſhould liue for euer. This Cherubin repreſenteth the holie office of the Inquiſition, placed in the Church by God, to let and hinder anie heretiques to enter, leaſt they ſhould ſowe therein their curſed and venimous ſeed. and ſhould be the occaſion of the perdition of many ſoules of Catholiques. S. Peter the martyr, a religious man of the order of S. Dominick had this office: and exerciſed the ſame with ſuch diligence, that by ſeeking the help and remedie of manie mens ſouls, and deliuering them from hereſies, he loſt his life, and found death, for he was martyred by the heretiques. The life and martyrdome of this holie Saincte, was written by Thomas Lentinus, patriarch of Ieruſalem in the manner following.

THe bleſſed S. Peter (honour of the order of the preachers, mirour of Italy, and defender of the faith) was borne in Gallia Cisalpina which nowe is called Lombardie, in the cittie of Verona (though ſome ſaie he was of Como.) His father and mother were heretiques, ſo that in him you maie ſee the light to ariſe out of the darkeneſſe, and the roſe to ſpring out of the thornes. Peter being yet a litle child, his parents endeuoured to draw him vnto their ſect, and to teach him their falſe doctrine, and that they wrought one while with threates, another while with deceites: but they could neuer induce him to come neere anie heretikes, much leſſe to be preſent at anie of their aſſemblies: Verilie, it ſeemed that in that tender age, he vnderſtood the prouerbe (though he had not yet red it) which ſaith: He that toucheth pitch, ſhalbe defyled therewith, and that alſo which S. Paul ſaith: euill wordes corrupt good manners.

When Peter was ſeuen yeres old, being asked by one of his vncles (who was a notable heretike) what he had learned at ſchoole, he anſwered: that he had learned the Creed of the Chriſtian faith, and ſaid it all without booke, which

which beginneth thus. *I beleeue in God the father almightie, maker of heauen and earth. &c.* and ſo he went to the end thereof. This curſed man would haue perſwaded him, and made him beleeue an errour, not onlie contrarie vnto the lawe of God, but alſo vnto naturall reaſon, to wit: that the deuill was the maker of viſible thinges. The bleſſed child anſwered him, that he had not heard of anie ſuch thing at ſchoole, much leſſe that he had ſeene it written in his little booke in which he learned, and therefore he would not beleeue it by anie meanes. The wretched heretike went with ſpeed vnto his father (who was his brother) and ſaid vnto him in this manner: (as Cayphas ſaid before time, when he prophecyed that Chriſt ſhould die of neceſſitie to ſaue the world) I feare that when this thy ſonne ſhall come to yeares, he wilbe our mortall foe. Then he told him what the child had anſwered vnto him, and further he perſwaded him to take him from ſchoole & to ſet him to ſome mechanicall art, or handi-craft. But there is no counſaile againſt our Lord, and mans induſtrie cannot hinder or diſturbe the prouidence of God.

The father of Peter did not remoue him from the ſchoole, hoping that when he had ſtudyed Grammer, and Retorike, he might drawe him then into his opinion. And to the end he might haue more fitnes and meanes, to learne the aboue named facultyes, he was ſent into Bologna, where although he was not moleſted with heretikes (for in that cittie there was none of them, as there was in their owne) yet there wanted not vnto him other conflicts and tentatiõs of ſenſualitie and carnalitie, which are wont oftimes much hurt vnto youth. This good Peter yelded not to theſe conflictes of tentations, for that he tooke heed of them: yet ſuch happened, by the meanes of the other ſtudients being yong men, with whom of neceſſitie he was to liue and conuerſe. The yong man conſidering the danger wherin he ſtood, he reſolued like another Ioſephe, to leaue his garments in the handes of the adultereſſe, and to be deliuered out of this trouble, by flying the occaſions. This determination being made, he abandoned the world and all the pleaſures thereof, his father, mother, and kinſefolk with all their errours, and tooke the habite of the order of S. Dominick.

In the beginning of his converſion, he ſhewed verie great ſignes of humilitie, and becauſe he had a deſire wholly to quench and ouercome, the aſſaults and thoughtes of carnalitie, by which he had bene troubled in the world, he chaſticed his fleſh with faſting, & with double auſteritie, ſo that he fell into an infirmitie, which brought him in a maner to deathes dore: for his mouth was ſo ſhut, that they had much adoe to open it with Irons made a purpoſe, when they gaue him meat. Although he was deliuered from that infirmitie more by gods prouidence then by anie humaine induſtrie, and though he altered and changed his former rigorous abſtinencie, yet did he not therefore alter his former entent. Yea rather, he was holden for much more abſtinent, which was the cauſe,

that he had victorie against his particuler aduersaries, and all other which molested him, all the time of his life. And of this his confessor was a good witnes, who said: that he neuer sawe nor found anie mortall sinne in this blessed Saint. The same thing affirmed some religious men, with whom he had verie priuate friendshipp, saying: that they neuer sawe in him anie thing worthie of reprehension, and that his life was very marueilous.

S. Peter was affable, courteous, and of good behauiour, and was most milde in conuersation, and not offensiue to anie, he alwaies shewed himselfe to be the same man, with all maner of men, and at all times. Vnto all he shewed simplicitie and sinceritie of heart, in which was apparant his ardent charitie, and perfect loue he bore to God, and to his neighbour. Being made Priest, afterward he said Masse euerie daie with great deuotion, and alwaies with the grauitie which is fitt to be vsed, in handling so soueraigne and so worthie a myiterie as that is; he was not verie long therein, for he knewe well, that in this, and in euerie other thing whatsoeuer, that extreemes be perillous. For to saie Masse in great hast, sheweth smale deuotion, and to saie it also with long delay, the deuotion of him that saith it, and of him that heareth it, is sometimes finished before Masse be done. Wherefore this holie man held the meane, as a thing laudable, in not being ouerlong, nor ouershort, and alwaies he continued that custome.

When he was a yong man he spent his time in workes of humilitie, as in attending the sick, lodging pilgrimes, and trauellers, and had a care to shut and open the dores of the conuent: and though his yeares and age increased, he did not desist from those exercises. Though he was occupied in these externall workes, yet did he not forget the internall, for he had his houres appointed for praier and meditation. He carried with him continuallie some spirituall booke, and hauing redde it, he went examining euerie thinge in his vnderstanding, that he might the better conserue it in his memorie. The B. Saint had an especiall care to studie against the errours of the heretikes of his time, to withstand and gainesaie them, and to confound them with preaching or disputing, vpon anie good occasion. And he profited so much (by the fauour of God) that in a short time he became a rare and singular preacher, and his fame was spred, not onlie thorough Lombardie, but also in Tolcane, Romagnia, and Marca d'Ancona. He preached in all these Prouinces, and did much good amongst the people, and as well in this as in hearing confessions, and confuting the errours of the hereticks, he spente thirtie yeeres. When S. Peter entred into some of the citties, the people went to meet him with trompetts and banners, in token of triumph and ioye. And when he departed awaie, the multitude of people was such, that he could hardlie conuay himselfe from among them.

The citie of Millan aboue all the rest, was most affectionate vnto this good father; the people shewed it in this: When the holie Saint went to preach, the

the concourſe of people which ſtroue to touch and kiſſe his habite was ſo great, that he was troubled and moleſted therewith exceedinglie; whereupon they made him a chaire like a horſlitter; and ſo to ſaue and keep the holie Saint from this trouble, they carried him on their ſhoulders; and manie ſtroue to be firſt to beare it. Exceeding great was the fruite of his preaching, for that euerie day ſome heretick or other was conuerted. Some that bore malice came to atonement, and manie publike ſinners made publike confeſſion, and amended their liues. Our Lord thought good to graunt the grace vnto his holie Saint to do miracles, in reſpect that there were manie hereticks amongſt the Catholikes. S. Peter preached one daie within the cittie of Millan, in the Church of S. Euſtorgius, and hauing ended the ſermon, ſome deuout people brought vnto him a dumb man to haue his benediction. The holie Saint bleſſed him, put his finger in his mouth, touched his tong, and the man ſpoke preſentlie, that had bene domb ten yeares; and all that were preſent wondred, giuing praiſes vnto God.

In the ſame cittie of Millan, this bleſſed Father diſputed once in the middeſt of the high ſtreet, with an hereticall Biſhop, where manie Catholiques and heretikes were preſent together, and for that it was ſommer, the heat of the ſonne anoyed them, whereupon the Biſhop ſaid to the holie Saint thus: Peter, if thou be an holie man as all this people auoucheth: deſire God to ſend a cloud betweene the ſonne and vs that the heat do not moleſt vs. The holie Saint anſwered: I am content to do it, if thou will promiſe me to forſake thy errours, and confeſſe and receaue the veritie of our faith. This ouerliberall bargaine and match which S. Peter propoſed, was diſpleaſant vnto the Catholikes preſent, for they thought, if the holie Saint performed not that he had vndertaken, the heretikes ſhould haue had iuſt occaſion to ſcoffe at them, and they doubted it the rather, for that the skie was cleere on all ſides, and not a cloud to be ſeene. On the other ſide the heretikes bad their Biſhop with a loud voice, to confirme all that the fryer deſired, being aſſured as they thought, that he whom they held for their deadlie enemy would be a prooued a lyer, and ſo they might pretend occaſion to perſecute him. Yet the Biſhop (with the obſtinacie vſuall to heretikes) would not bind himſelfe to that match, which the holie Saint perceiuing, and aſwell to deliuer the Catholikes from all doubt, as to confound the heretikes, and in eſpeciall to make the blindnes and ſtubbornes of the falſe Biſhop who was their head to be knowen, made his praier vnto God, & forthwith appeared a cloud, which ſhadowed betweene the ſonne and the people like a Canapie, vntill the diſputation was ended, defending them from the heat that had anoyed them.

Another time diſputing with an heretike, that was full of babling wordes, he prayed vnto God, and made him domb, in ſuch ſort, that for a long time he could not ſpeak a word. In Verona S. Peter healed a child that was at the point of

of death with giuing vnto her his benediction, and putting his Scapular vpon her. The father of the child requested S. Peter to bestow on him that Scapular, and in stead of it, he gaue vnto him a newe one, and once himselfe being grieuously sick, and the Phisitions not knowing the sicknes, he caused the Scapular to be put about him, and forthwith he vomited vp a hearie worme with two heades, and was presentlie whole. In Millan he cured a man of the palsey, that had fiue yeares together kept his bed, not being able to vse anie of his limmes, whose name was Acerbus. Of the same infirmitie he healed another woman in a castle neere vnto Millan called Caratre, the woman herselfe was called Carasia, and had bene sick of the palsey seuen yeares. In Mantua he healed another woman who was at the point to loose her soule by her obstinacie, in that she would not make her confession; and the prayers of the holie Saint caused her at once to obtaine health both of bodie and soule. For she made a generall confession of all her life, and declared her faultes and misdeedes with such affection & so stronglie, that her speach was heard a good waie out of the house.

In the time of this holie Saint, there were manie heresies in Lombardie, and Pope Innocent the 4. being desirous to extirpate the cockle which was growne vp among the good corne, and to driue the wolf from among the sheep, created certaine inquisitors out of the order of S. Dominick, and sent them into sundrie partes of that Prouince: and because he vnderstood that in Millan were men of high esteeme (as great lordes and other) who were infected with this venimous doctrine, he thought it necessarie to send thither some person of courage, and one that should be learned alwell as deuout. Hauing had notice of the constancie of S. Peter, and also of his great wisedome and learning, he made him Inquisitor of Millan, and gaue him verie large authoritie and power in the exercise of that office. The holie Father began to put in practise the office committed vnto him, and he vsed great care therein, and sought out the heretikes with all diligence, whom when he had found he punished seuerelie, and would not suffer them to take any rest or repose. When he disputed with anie of them, that were obstinate in their errour, and they alleadged the holie Scripture (which they vnderstood in a wrong sence) in their defence, he said vnto them: Take you to help you all the whole Bible, and I onlie with the Epistles of S. Paule will make you vnderstand that your oppinion is false, and confute you verelie. Also he told them often, that in proof and confirmation of the veritie of the Catholike faith, if they would repent them of their errours, he was readie to enter into a burning furnace.

This holie and blessed Saint said also: I am assured, that I shall lose my life, for defending the veritie of the Catholike faith, but I am prepared, let death come when God shall please, for greater is the fauour bee which shall receaue of our Lord in letting me to die, then the seruice which I am to do vnto his ma-

iestie,

ieſtie, in looſing my life for his ſake. He ſaid manie times vnto his brethren, that he ſhould die by the handes of the heretikes, and that he ſhould be buried in Millan: and it is euident that he knew it by the ſpirit of prophecie. When the time of his Martyrdome drewe neere, he exerciſed his office with more diligence, for he ſought out the heretickes, & moleſted them by all meanes poſſible. They ſeing them ſelues to haue ſuch a ſeuere aduerſarie, began to treat and deuiſe how to murther him. The holie Saint knewe the accordes made againſt him, as he declared publiklie in a ſermon at Millan on Palme-ſondaie, fourtene daies before his glorious Martyrdome, in theſe wordes. I know very well that the heretickes haue determined to murther me, and haue laid downe the monie to them, whom they haue hyred to that effect, but let them doe it when they pleaſe, for I thinck I ſhalbe vnto them a greater enemie after I am dead, then I am now being aliue.

The good Father was Prior of the Monaſterie of Como, and departed from Millan, meaning to retorne the ſatterdaie before the octaues of Eaſter, on the ſeauenth daie of Aprill, in the yeare of our Lord, 1252. and being on the midway, an heretike (a cruell and ſacrilegious fellowe vnto whom the heretikes had promiſed a ſomme of monie) aſſaulted him on a ſodaine with a naked ſword, and giue him manie woundes vpon his head, and yet the holie Saint ſhewed not anie ſigne of feare, nor offer to runne awaie. The bleſſed Martyr had a frier with him, who began to cry aloud, and to call vnto heauen and earth for ayde. The curſed murtherer drewe neere vnto him, and gaue him ſome mortal woundes. In this while S. Peter the Martyr was ſalne vnto the earth, but he was not yet dead, he had begon to ſaie the Credo and proceeded therein (other authors ſaie that dipping his finger in his owne blood he wrote vpon a ſtone, or as other ſaie vpon his Scapular, *Credo in Deum*, which is the beginning of the articles of our beliefe, which he confeſſed, and forthwith dyed) wherefore the cruell heretike turned toward him, and ſeing him yet aliue, fell on him and wounded him againe vntill he ended his life. The glorious Martyr ſaying the wordes, which Chriſt ſpoke when he yealded vp his breath on the Croſſe. *Lord into thy handes I commend my ſpirit.* All theſe thinges were confeſſed by him that murthered him, for he repenting, took the habite of S. Dominick, and did great penance.

Aſſoone as in Millan they vnderſtood the death of this glorious and newe made Martyr, which was on the ſame daie, his bodie was carried into the cittie with pomp, and the multitude of people which accompanied it, was ſo great, that on that daie they could not bring it vnto his Monaſterie, ſo that his brethren laid him in the Church of S. Simplicianus, where a woman was healed of an incurable fiſtula (as the phiſitions eſteemed it) onlie by touching the bodie of the glorious Martyr.

Notice being giuen vnto Pope Innocent hereof, and he hauing had ſufficient

information of the life and Martyrdome of S. Peter, thought it iuſt to do him the honour which he deſerued, to wit; to put him in the Catologue of holy Martyrs, which he did on the daie of the Annunciation of the bleſſed Virgin, there being not yet one whole yeare paſſed after his death. This canonization of S. Peter was ſolemnized in Perugia, where at that time the Pope and Cardinalls were, and it was ordeined, that thorough all the orders of the friers preachers in the Archbiſhoprick of Millan, and in euerie other place of Chriſtendome, where euerie man pleaſed, his feaſt ſhould be ſolemniſed as of a holie Saint, but not on the daie that he dyed, which was the 7. of Aprill (for that ordinarilie that daie fell within the holie week, or within the Octaues of Eaſter) but on the 29. daie of the ſame moneth of Aprill. The bodie of the holie Saint was taken vp from where it had bene enterred, and was laid decentlie in an high and eminent place, and when it was taken vp and opened, it was found entire and whole, without anie euell ſauour or ſmell, as if it had bene buryed but the ſame daie.

MAIE.

The life of S. Philippe Apoſtle. *May.* 1.

THere was a great diſputation amoungſt the auncient Philoſophers, in what conſiſted a mans Beatitude, or chief happines. Some conſidering the maeſtie of a King in that he commaundeth, and is obayed, ſaid: that a king may be called happie But conſidering further, that ſome times an enemy riſeth, and maketh warre againſt him, and depriueth him of his eſtate, yea, and of his life alſo, they alter their ſpeach and ſay: he is not happie, but ſome other is. Fixing their eyes on the rich, which poſſeſſe the world, doe what they pleaſe, and are eſteemed, and much regarded, they ſay the rich be happie. But then viewing the aduerſities, and loſſes which happen, the trauailes and feares in the attayning, augmenting, and conſeruation of riches, & how by a miſchaunce they are eaſely loſt, they chaunge their mind and ſay: rich men are not happie. Who ſhall then be happie ſaie they to themſelues? The valiat, and ſtrong man may perhappes be called happie? No ſurely, for euery little infirmity or fitte of ſickenes, daunteth his valour, and maketh his body feeble and weake.

Perchaunce then a beautifull man, of a comely countenance, and feature, and of a good collour ſhall be happie; or a woman faire and gratious, may be happie? no truly; for one fitte of a feauer will deprriue them of all thoſe thinges, who then ſhall be happie? perchaunce the Philoſopher, that wandreth aboue on the mountaines, and looketh on the

on the Worke-manshippe and motions of the heauens, to knowe the ſecrets of nature? not, none of theſe thinges make a man happie, for the appetite, and the deſire of man cannot be ſatiated therwith, but it maketh him ſtill deſirous to know more, whom then ſhall we find to diſcouer this ſecret, and to geue vs certaine relation, in what thing conſiſteth the true beatitude.

Let vs ſee if S. Philippe can geue vs certaine demonſtration therof. He talking with Ieſus Chriſt, and hauing heard him ſay much of this beatitude, ſaid to him: Lord, ſhew vs the Father for that ſufficeth vs, graunt vs that we may ſee God face to face, for that in ſeeing him we ſhall be happie: for if we ſee him we can not but loue him, and the loue and ſight of God is beatitude it ſelfe, ſeeing that no other but this filleth & ſatiateth the appetite and deſire of man. Ioh. 14. v. 8.

We are much bound to this holy Apoſtle, hauing diſcouered vnto vs this ſecret, which men deſired ſo much, and longed to know. And although we ſay he did not intend to declare ſo much, and that he vnderſtood not well what he ſaid, yet we muſt needes ſay, that his opinion is very true, to wit, that the ſight of God only is ſufficient to make a man liue contented, to ſatisfie all his deſires, and to make him truly happie: as Ieſus Chriſt him ſelfe talking with his eternall Father, ſaid: This is eternal life, to know thee my Father for true God, and mee Ieſus Chriſt thy Sonne, whome thou ſendeſt into the world. So that eternall life and beatitude, conſiſteth in knowing God, and to know and ſee him. The life of this holy Apoſtle gathered out of the Euangeliſts, and of other graue authors, is in this manners.

SAinct Phillippe was borne in Bethſayda, a towne in the Prouince of Galilee, and S. Peter, and S. Andrew were of the ſame place. He was called by Ieſus Chriſt to the Apoſtleshippe, after the calling of S. Peter and S. Andrew. He followed Chriſt by that he heard him ſay to the maiſters of the Law, and had redde in the Prophets of the comming of the Meſſias, he was therefore reſolued and beleeued fully that he was the verie, Chriſt. He would not keepe this ſecret to him ſelfe, but hauing a freind called Nathaniel a man of account and iuſt (without any doublenes or deceit) he thought he ſhould do him great wrōg, if he did not impart to him, part of that good himſelfe had found; he looked for him, and finding him ſaid: Brother, good newes, we haue found the Meſſias ſo much expected of this people. I haue ſeene him with theſe eyes, I haue ſpoken vnto him with this tongue: and with theſe my handes I haue touched him. Iohn. 1. v. 44.

Oh brother, that you had ſeene what a heauenly man he is, and what grace he hath to ſteale the harts of men; The Prophets haue ſaid many thinges of him, but all too little, in reſpect of that I haue ſeene in him. He remayned in the deſerte a while, and liued there a ſtraunge life: but now he is come forth, and as he trauelleth, he calleth and conuerteth the people, and I am one of his diſciples.

Of what place is he, ſaith Nathanaell; remained he allwaies in the deſert, or

Iohn. 1. v. 46. els is it knowen of what countrie or houſe he is? S. Phillippe ſaid: he is of Nazareth & what good can come frō Nazareth? ſaid Nathaniel: come with me ſaid S.Phillippe, & ſee him. S.Phillippe tooke Nathaniel, & went to ſhew him Ieſus Chriſt, whom when Ieſus ſaw a good diſtance of, he ſaid to them that were with him; behould a true Iſraelite in whom is no guyle. Nathaniel hearing theſe wordes, ſaid to our Sauiour: Sir, I geue you hartie thankes, but where did you know me? Ieſus anſwered: I know thee very well, & in ſigne I ſay truth, I ſaw thee vnder the figge tree before thou ſpoke ſt with Phillippe. This was ſufficient for Nathaniel to make him beleeue that Chriſt was the true Meſſias, ſeeing that he ſaid the truth, and that this thing was more then of a man. By this meanes Nathaniel was aſſured, that the Meſſias was come, and S. Phillippe was confirmed more in his good intention, and followed Chriſt all the time of his preaching.

Ioh 12. v. 20. He was preſent at many of his miracles, and the reporte of Ieſus being diuulged through all the countries adiacent, eſpecially by the raiſing againe of Lazarus; certaine Gentiles had a deſire to ſee him alſo. Being come where he was, they mette with S. Phillippe, and asked him where Ieſus was, ſaying: they had a deſire to ſee and ſpeake with him. S. Phillippe tould it to S. Andrew, and both of them tould it to our Sauiour: who much reioycing thereat, giue thankes to his eternall Father, for that the Gentiles alſo deſired to heare his doctrine. He requeſted him to glorifie his name, that the Gentiles might geue him due honour and glorie. Then came a voice from heauen, which ſaid: I haue glorified it, and will glorifie it againe. All they who were preſent, heard the voice, and were of ſundry opinions, ſome ſaid: an Angell ſpoke vnto him, other ſaid, that it thundered.

Ioh. 6. v. 5. In the banquet that was made in the deſert is alſo mention made of S. Phillippe, for our Lord knowing that he was that country man, where they were, asked him, where he ſhould prouide bread ſufficient to feede fiue thouſand men that followed him. S. Phillippe anſwered: that a great ſomme of mony would not ſuffice to buy bread for ſo many people. Ieſus did this, that when he had filled them with fiue barly loaues, and two fiſhes, the miracle might be more apparent.

S. Phillippe alſo was preſent at the laſt ſupper with the other Apoſtles, and was made Prieſt and Biſhoppe, and communicated at the handes of our Sauiour *Ioh 14 v. 8.* him ſelfe: In the ſermon Chriſt made after his laſt ſupper, S. Phillippe made vnto him the demaund aboue ſaid, where he declared that Beatitude conſiſted in the ſight of God. When Chriſt was taken, S. Phillippe fledde as the other Apoſtles did. And to ſpeake in one word, alwaies when in the Goſpell mention is made of all the Apoſtles, mention is made of S. Phillippe alſo, as being one of them.

Ioh. 20 v. 14. He ſaw Ieſus Chriſt raiſed againe when as all the Apoſtles beinge together (except Saint Thomas) he came into the place where they were, the dores being

being ſhutte. When our Lord aſcended into heauen, when Mathias was elected, when the holy Ghoſt came, S. Phillippe was alwaies preſent, S. Phillippe had aſwell as the Apoſtles, the gift to vnderſtand and ſpeake all languages, the gift of wiſdome, and of fortitude, and was confirmed in grace, that he might not ſinne mortally afterwards. All this is collected out of the Euangeliſts. The reſt which is ſpoken of him, is confirmed by diuers graue authors, the truth of whoſe relation in reaſon we can not doubt of. Act. 1. v. 29.

They ſay, that when the Apoſtles made the diuiſion of prouinces amongſt them where they ſhould preach, vnto S. Phillippe fell by lotte the countrie of Scithia, where he preached twenty yeares, conuerting ſoules to God, throwing the Idolls to the ground, building Churches, and Altars, ordering Prieſts, and geuing Rules to the people, how they might liue like Chriſtians and be ſaued. Now the time of his death drawing nigh, he withdrew him ſelfe to Hyerapolis a cittie of Phrigia, in the prouince of Aſia the leſſe. The Apoſtle doing in this as he did in other cities, conuerted ſoules to God.

Symeon Metaphrastes ſaith: that in a Temple of that cittie there was a terrible ſerpent, who although it was a naturall liuing creature, yet the diuell entred into him, and held him as bound, and perſwaded the people to adore, and ſacrifice to him as if he had bene a God. That was the occaſion of the death of many, for it was appointed that the ſacrifice done to that beaſt, ſhould be of men, ſuch as were malefactors, or men ſentenced to death, or els that all they of the countrie ſhould caſt lottes, and they on whome the lotte fel, were to be deuoured of the beaſt: and by this meanes the diuel gayned much. S. Philippe ſeeing this thing, came nigh to the beaſt, and began his prayer vnto God, and about him were infinite people to ſee the ſucceſſe of that deede, the end was: the beaſt was killed, and the people were freed.

The Apoſtle after this made an admirable ſermon, in which he gaue them notice of Ieſus Chriſt, of his life and miracles, and declared vnto them the cauſe why he came into this world, what he did therein, of his death & reſurrection, and to conclude, he exhorted them to the true faith. The people conſidering the great benefitte receaued by the Apoſtle, and ſeeing that he confirmed his wordes with ſo great a miracle (as the killing of that beaſt was, which did ſuch hurt) were for the moſt parte conuerted, and baptiſed. The holy Apoſtle ſtayed there a while, and ſette thinges in order, and ordayned ſome prieſtes. Euerie day the number of the beleeuers increaſed, which the diuel malycing, incited ſome of his miniſters to diſpatch the Apoſtle. So they tooke and impriſoned, beate, and wounded him, and not reſting ſo, they ſett vpp a croſſe, whereupon they crucified him.

They which had committed this cruelrie were round about him, and ſcoffed at him, reioycing to ſee him ſuffer, and awayting his death, when behold on a

ſodaine, the earth began to tremble, & opening wide in many places, ſwalloued vp houſes, buildinges, and the inhabitantes altogether, which had put S. Philippe on the croſſe. The vulgar people, and they which were Chriſtians retired themſelues to the place where the Apoſtle was, iudging it to be the chaſtiſment of God, for the iniquitie againſt the Saint. They all deſired him to pray vnto God for them, and withall prepared to take him from the croſſe. The Apoſtle prayed vnto God for himſelfe, and for them, for the earth-quake ceaſed, and he was heard for himſelfe, for before they tooke him from the croſſe he rendred his ſoule to his Creator, and his bleſſed body was taken downe, and buried with great honour. In proceſſe of time it was tranſlated to Rome.

The Church celebrateth the feaſt of S. Philippe, on the day of his martyrdome, which was on the firſt of May, in the time of Claudius the Emperour, in the yeare of our Lord (after Onuphrius) 53. Euſebius ſaith, 54. or there aboutes. Of S. Philippe, writeth Iſidorus in his booke of the Fathers of the old and new Teſtament cap. 75. S. Ierome in his booke *de viris illuſtribus*. cap. 6. Euſebius in the 3. booke of his Eccleſiaſtical hiſtorie cap. 30. & 31. Dorotheus Biſhoppe of Tirus, Simeon Metaphraſtes, Vſuardus, Venerable Bede, and others.

The life of S. Iames the iuſt, and Apoſtle. May 1.

SAlomon ſaith in the booke of Wiſdome, that our Lord guideth the iuſt man by the right Way, and ſheweth him his glorie. The holy man in this place ſpeaketh of the Patriarch Iacob, Who flying from the fury of Eſau his brother, Went into Meſopotamia. God guiding him by the right Way, and ſhewing him his glorie, as he did
Gen. 28, v. 12. *When he ſaw the ladder which reached to heauen, and at the toppe thereof God leaned, and the Angells went vppe and downe by the ſame. This ſame ſentence ſerueth well to the purpoſe of Saint Iames the leſſe, called the Iuſt, the Apoſtle of Ieſus Chriſt. The Wiſe man ſaith: God leadeth the iuſt man by the right Way. The name of Iuſt fitteth S. Iames, for as When we heare the prince of the Apoſtles named, We vnderſtand S. Peter, When we heare them name the Apoſtle Whome Ieſus loued, We vnderſtand S. Iohn, ſo if We ſay the Iuſt, We meane S. Iames the leſſe, Which is his ſurname. God guided him by the right Way, for that he neuer committed any hainous ſinne in all his life, but only When he fledde out of the garden With the other Apoſtles, and abandonned our Lord.*

Luc. 7. v. 16. Ierem. 1. v. 5. *Some authors ſay: that he Was ſanctified in his mothers Wombe, as S. Iohn Baptiſt and Ieremias Were. The truth is, he Was a very holy man all his life, and although that ſome times it may be ſaid, that he declined from the Way of heauen, yet Was it ſo little, that it may be ſaid the right Way. The ſhewing of God his glorie vnto the iuſt, likewiſe agreeth to S. Iames, for as ſhall be ſaid in his life, being brought to the*

toppe

toppe of this pynacle of the Temple, that he might giue his opinion of Ieſus Chriſt whether he ſhould be taken for the Meſsias or no: it came to paſſe by his anſwere, that they threw him headlong from that place vnto the ground. So that as Iacob ſaw the ladder, at the toppe whereof was God, and the Angells went vppe and downe by it, ſo S. Iames ſaw the Angels diſcend to beare him in their handes, that he ſhould not dye by that falle, albeit his aduerſaries ſlew him preſently after. The Angels alſo returned vppe to preſent his ſoule to God, who was aboue, and ſtayed to ſee his champion fight. The life of this holy Apoſtle, is collected out of the writinges of the Euangeliſtes, & other authors. Gen 28. v. 12.

SAint Iames the Apoſtle was ſonne of Alpheus and Marie Cleophas, ſiſter vnto the mother of our Lord, as S. Iohn and S. Marke ſay, and brother of Symon and Iudas Thaddeus. Some greeke authors ſay, that he was the ſonne of Ioſeph ſpouſe of the Virgin Marie (which they doe) for that the goſpell calleth him the brother of our Lord: this opinion is vntrew, and yee may ſee that the goſpell denyeth it plainly, in which is a māner of ſpeeche; as calling S. Peter Simon of Iohn, we muſt vnderſtand the ſonne of Iohn, and calling S. Iames the greater, Zebedee, you muſt vnderſtand the ſonne of Zebedee: ſo calling this S. Iames the leſſe Alphei, you are geuen to vnderſtand the ſonne of Alpheus, and not of Ioſeph. Ioh. 19. v. 25. Marc. 15. v. 40.

For it agreeth not, that Ioſeph ſhould haue to wife Marie Cleophas mother of Iames (of whom we ſpeake) for that ſhe being the ſiſter of the Virgin Marie ſpouſe of Ioſeph (as I haue ſaid, and as S. Marke and S. Iohn ſay) and being yet aliue, and when ſhe liued hauing had this Iames her ſonne, all which is apparent, by the wordes of the goſpell, it muſt be that if ſhe had beene wife to Ioſeph, that then he had diſmiſſed her before he eſpouſed the bleſſed Virgin, which he ought not to ſay, for that the holy Ghoſt calleth him a iuſt man, but to put his wife away among the Hebrewes was by permiſſion onely to auoide a greater euill, and not as a thing lawfull; or els we muſt ſay that he eſpouſed both the ſiſters at one time. Which we may not affirme, it being a thing forbidden by the Lawe, as it is written in Leuiticus 3. onely vnto the Patriarch Iacob it was permitted to marrie two ſiſters, and both aliue at one time. So that Iames was not ſonne of Ioſeph who was a virgin as it was fitte he ſhould be, that ſhould be the ſpouſe of the moſt pure Virgin Marie, if the goſpell call Iames the brother of Ieſus, vnderſtand that after the manner of the Hebrew phraſe, who called their next kinsfolke brethren, as Abraham called Lot brother, who was in deede his Nephewe.

Euſebius Ceſarienſis recounteth, that Egeſippus an author nere vnto the time of the Apoſtles, ſaith of S. Iames, that he was ſanctified in his mothers wombe, that in all his life he neuer drunke wine nor ſtrong drinke, nor eate any fleſh, nor euer cutte his haire, nor was waſhed nor anointed with oyntmentes, as they

vſed

vſed to doe at that time, to cheere or recreate their bodies, he was clothed with lynnen and not with wollen, he vſed to goe often to the Temple to pray, and that alwaies on his knees, in ſo much that they were as hard as the knees of Camells, his life was ſo holy & exemplar, that it was lawful for him to enter into the Sancta Sanctorum, and he was called the iuſt of euery one that knew him. This is not read in the bookes of Egeſippus that we now haue, but it may be Euſebius read it in ſome of his workes that are loſt, and not now extant.

The Euangeliſts make no particular mention of any thing S. Iames ſaid or did, but it is certaine that our Sauiour called him, and made him an Apoſtle, one of the twelue, and for one he is named by the Euangeliſts. He was preſent at thoſe thinges, wherat the twelue Apoſtles were, as at the Sermon that Ieſus made on the mount, at the feaſt in the deſert, when Lazarus was raiſed from death, at the going into Ieruſalem on Palme ſundaie, when the feete of the diſciples were waſhed, the euening of the Supper he communicated with the other Apoſtles, and was made Prieſt among the other, and laſtly, he abandonned his maiſter in the garden, and fledde away.

S. Paule maketh mention of him writing to the Corinthians, talking of the reſurrection of our Sauiour Ieſus Chriſt, where he ſaith: he appeared to certeine particular perſons, among whom he nameth. S. Iames. This is the cauſe that a thinges is reported, which ſeemeth to be a fable, and they aſſigne S. Ierome to be author threof. In deed S. Ierome ſaith it, but in ſuch ſorte as he recounteth other thinges, reporting other mens wordes, but him ſelfe neither affirming nor denying it. Their ſaying is: that S. Iames hauing ſeene Ieſus dead on the croſſe, made a vowe not to eate any thinge vntill he ſawe him rayſed to life againe, which vowe he obſerued, vntill that on the day of the Reſurrection, Chriſt appeared vnto him particularly, and bad him eate for his vowe was fulfilled: I doe not deny nor affirme it, but recount it only in like manner as S. Ierome recounteth it.

S. Paule alſo writing to the Gallathians maketh mention of S. Iames, ſaying: that he went vppe to Ieruſalem the third yeare after his conuerſion, and that he ſawe S. Peter S. Iohn, and S. Iames. In the ſame Epiſtle he ſayeth, that in the fourteenth yeare he returned thither, and there found the ſame men with whome he talked of the affaires of his preaching, and agreed with them that Barnabas and he ſhould preach to the Gentiles, and the other to the Hebrewes.

S. Luke in the Actes of the Apoſtles maketh mention of S. Iames writing of a Councell the Apoſtles celebrated, for deciding of a certaine difficultie which none of them would determine in particular, which was this: whether they which newly receaued the faith, and were baptized, ought to be circumciſed or or not. The matter was propoſed in the Councell, and S. Peter as head ſaid firſt his opinion, to witte: That he thought they ſhould not impoſe that loade on them

them that were newly conuerted, for then the law of Iesus Christ would be as heauy and burdenous as the law of Moyses.

Then S. Iames stood vppe and spoke his opinion, which was: to commaund the Gentills which were conuerted, that they should not eate those meates which scandalized the Iewes, which were conuerted from Iudaisme, as the flesh of beasts offered in sacrifice to the Idolls, that they should be honest auoiding all carnalitie, as fornication, and adultery, and that they should not eate the flesh with the bloud, which some interpreted and expounded, that they should not be Manquellours. Concerning Circumcision they should not obserue it; since it was to no vse, Baptisme being come in place thereof. This was the opinion of S. Iames (who was a man of great authoritie) and all confirmed it, so that by the decree of the councell it was declared, that Circumcision was not necessary, and the beleeuers were exhorted to flie from the forenamed sinnes, vnto which the Gentiles seemed to be inclined. Act. 15. v. 13.

Egesippus, Clemens Alexandrinus, Eusebius Cesariensis, S. Ierome, Pope Anacletus and other authors say: that after the comming of the holy Ghost, the other Apostles elected S. Iames bishoppe of Ierusalem, and it is a great signe it was so, for that euery time that S. Paule went to Ierusalem he found Saint Iames there. S. Iames hauing enioyed the Sea of Ierusalem thirtie one yeares, and all that time gouerning it to the great profite of soules, and conuerting many by his preaching, and good aduises, the Pasche of the Iewes being at hand (at which time many people came to visite the Temple from al partes) the principal Priestes deuised a way how the faith of Christ should not be augmented, for that they vnderstood (to their great griefe) it was now diuulged in euerie countrie. They went to S. Iames, and said to him: we account and esteeme thee for the most iust man in the world, we know that thou art the most zealous of the Law of Moyses, since thou doest frequent the Temple so often, and hast authoritie to enter into the Sancta Sanctorum: therfore we request thee to haue care of a law so auncient geuen by God, and confirmed by so manie miracles, doe not consent that it be abrogated by an other new law, geuen by a man that was crucified. To conclude, they laid the honour of God, and of his Temple in his handes. They thought to haue had him publish it on the day of Pasche among the strangers, he being esteemed the most iust man then liuing. Of such a man they had a desire to know what he thought of Iesus Christ, and whether he were the true Messias or no, for that euery one would beleeue what he determined, this they said hoping that he would speake against Iesus, and in the fauour of the lawe of Moyses: so the Saint receiued the charge enioyned him, & promised to doe as was fitting.

The day of their Pasche being come, the Apostle came vnto the Temple, and forthwith, infinite people were assembled. The Scribes and Priestes began to cõmend and praise him, and to say much good of him, therewith to drawe him to

their wil, then ledde they him vpon the pynacle of the Temple, that euery one might ſee and heare him, and propounded him the queſtion which he ſhould determine; S. Iames anſwered them with a loud voice: why doe you aske me of the Sonne of man Ieſus Chriſt? know that he ſitteth on the right hand of God the Father, and ſhall come to iudge the quicke and the dead. The Apoſtle could proceed no further with his ſpeech, becauſe of the murmuring of the people. The beleeuers praiſed God, and were confirmed in the faith, and the Prieſtes raged like Lyons and ſaid: they had not done well to chooſe one for Iudge and vmpire for their part, which did condemne them.

As it happeneth to a man that goeth to lawe in a falſe quarell, that will ouercome with wordes, when he can not otherwiſe, ſo they began with a loud voice to ſay, the iuſt man hath erred. And not contēt herewith, they in troupes got vp to the pinacle of the Temple, and for that they would puniſhe the Apoſtle to terrifie others, threw him downe head-long from that high place vnto the ground, yet he died not of that fall, although he was ſore hurt and bruiſed. Then they that had throwne him downe, deſcended with ſpeede to the ground, and ſeeing he was not yet dead, tooke vppe ſtones and threw them at the holy Saint, who by the beſt meanes he could got on his knees, and prayed vnto God, to pardon them that killed him.

One Recabine a Prieſt, heard the prayer of the holy Saint, who ſaid aloude: brethren, the iuſt man praieth for them that kil him, it were well done not to perſecute him; It is not wel that a man ſo worthy of life ſhould die. Theſe helliſh people would not hearken to the Prieſt, but one of them gaue him ſuch a blowe on his head with a clubbe, that he ſtrooke out his braines: and in this maner the holy Saint rendred his ſoule to his Creator. His body was buried neare vnto the place where he was killed, and remayned there a ſhort time, but afterwards it was tranſlated to Rome, and buried with the body of S. Philippe. This holy Apoſtle wrote an Epiſtle repleniſhed with godly doctrine, in which he ſhoweth how much he was adorned with virtues, ſince he reaſoneth of thē ſo wel, and requeſteth euery one to loue them. The like did his brother Thaddeus, otherwiſe called Iude, in an Epiſtle which he alſo wrote, in which is ſeene the great deſire he had of the ſaluation of ſoules.

Simeon Metaphraſtes alſo noteth, that in the title of the ſaid Epiſtle he ſaith: Iude ſeruant of Ieſus Chriſt, brother of Iames, to the beloued of the Father eternall. &c. Metaphraſtes ſaith; proud men and vaine-glorious of the world, are not ſo eſteemed to be entitled Monarches, Emperours, and Kinges, as Iude is eſteemed for being brother to Iames. How great then ſhall the glorie of the ſame Iames be, ſince the Euangeliſt calleth him the brother of Ieſus Chriſt; And although others were as nere of kinne vnto Chriſt, yet had they not this title: for that he was ſo holy and iuſt, and was ſo like in fauor to Ieſus Chriſt, he made him

him to haue that honorable title of his brother. He then that had ſuch a brother take vs into his protection, and not chaſtiſe vs as a rigorous Iudge, but as a pittifull father, and make vs worthy of his grace. Amen. The Church celebrateth the feaſt of this Apoſtle ioyntly with S. Phillippe, whoſe Martyrdome was on the firſt of May, in the yeare of our Lord God (after the opinion of Onuphrius) ſixtie three, in the time of Nero the Emperour.

Diuers authors haue ſaid ſundrie thinges of S. Iames the leſſe, ſome ſay he was not Biſhoppe of Ieruſalem, and that he dyed not in that manner as is before written. Others auouch that he was crucified in Oſtracina, and of this opinion is Nicephorus Calliſtus. Others ſay that he was not the ſame whom the Euangeliſtes call iuſte, ſo that they make three Iameſes, one the greater, ſonne of Zebedee, the other the leſſe, ſonne of Alphee, and the other the Iuſt, which was diſciple of Ieſus Chriſt, and Biſhoppe of Ieruſalem. But at the end, they all ſay of him that which we haue ſaid of S. Iames the leſſe, and notwithſtanding the reaſon, authoritie, and coniecture, of this or that author, whom euery one alledgeth for their opinion, I continew and doe hould for certaine that which I haue ſaid before.

Although many authors alledged as Egiſippus, Clemens Alexandrinus, Euſebius Ceſarienſis, and Saint Ierome, had not bene of this opinion, the authoritie of Pope Anacletus were ynough to prooue it, for that he was Pope. And although his ſpeech herein is not decreed as a matter of faith, but ſaith it writting as a perticular perſon; yet his wordes be of great authoritie. Moreouer, he was neere to the Apoſtles time, whereby he might better know the truth of this matter, ſo that there remayneth no doubt hereof, as alſo for that the Romaine Breuiarie is of the opinion as I haue written.

The head of this holie Apoſtle is at S. Iames in Galitia in Spaine, the which is carried in proceſſion on the feſtiual daies of the yeare. There is alſo ſome likelihood, that the tranſlation of S. Iames, which is celebrated in Spaine on the 30. day of December, is the day the head was brought thither, for that the proprietie of the office of this ſolemnitie in the Breuiarie of S. Iſidorus, ſpeaketh alwaies of S. Iames the leſſe, and the tranſlation of S. Iames the great, was on the 25. day of Iuly, to wit, the ſame day that his feaſt is celebrated.

The life of S. Athanaſius Biſhoppe and Confeſſor. *May 2.*

KIng Saul enuying Dauid ſeeing him to be ſo valiant, fauored of God, and beloued of men, began to perſecute him in ſuch ſorte, that he neuer ceaſed but was his deadly enemy al the dayes of his life. The ſame we may ſay of an other, as vnthankefull againſt God as Saul was, and this was Arius the curſed Apoſtata

stata, Who opened his sacrilegious mouth against Christ, denying that he was begotten from all eternitie, and by consequence he denyed that he was God. And seeing that S. Athanasius like an other Dauid combated for the defence of the honor of God, and therfore being of him much fauored, and beloued of all the faithfull, the cursed caytiue enuyed him, and began to persecute him, and so he began, that he neuer had end, but was vnto him a deadly enemie as long as he liued. The life of this good and holy Doctor, I haue gathered out of Gregorius Nazianzenus, and out of Theodoretus, Ruffinus, Cassiodorus, Sozomenus, Metaphrastes, and out of Nicephorus Callistus, in this manner.

SAint Athanasius was of Alexandria in Egipt, and was borne of a noble and vertuous father. His sonne only surpassed him in vertue, and increased his renoune and creditte, for euery one that knew the father and mother of S. Athanasius said; that from such a tree could not spring, but a fruite like vnto S. Athanasius. It happened when he was yet a child, the feast of S. Peter (who had bene Bishoppe of that cittie, and martyred in the time of the Emperour Diocletianus) was celebrated in Alexandria, and great triumphes were made. The Bishoppe of the cittie at that time was called Alexander, who made a feast for his Priestes in a dyning chamber of his house, that looked toward the Sea. When they were at the table, they saw out of a windowe many children playing on the Sea shore, and their sport was such, that the Bishoppe and all the rest forbore their meate, to looke vpon them.

These children had seene Bishoppes consecrate in the Cathedrall Church of that cittie, and after the consecration, to baptise the Cathecumens. And because children ordinarily seeke to counterfaite all that they see, they made a Bishoppe in sporte among them, which was S. Athanasius: they all stood about him and laid their handes on his head, and did vnto him the other ceremonies, which they had seene done before by Bishoppes. This being done, S. Athanasius and the other children went vnto the Sea shore, and he tooke of the water, with the which he baptised them all, comming vnder his hand, saying the same wordes which are said when any are baptised.

The Bishoppe Alexander did wonder to see it, wherefore he commaunded his seruants to bring to him all these children, when they came to him he badd them tel him, what sport was that they vsed. They as boies vse to doe began to denie, but when the Bishoppe threatened to whipp them, they confessed, and told the sport they had made. Then he asked S. Athanasius what was his intention when he Baptised them, and he answered: that he was desirous to doe that which the Bishopps doe, when they Baptise. The Bishoppe hearing this, iudged that it was true Baptisme, & ordained the other ceremonies to be supplied, which are vsed and accustomed in that Sacrament, and tooke them all for Christians.

stians. He caused the father of S. Athanasius to be called and exhorted him to send his sonne to schoole, and when he came to riper yeares to bring him vnto him, for he would haue him about and neere to himselfe. The Bishoppe vpon that which he sawe, diuined what a man he was likely to be.

S. Athanasius was sent by his father to schoole, and when he was of good yeares, he brought him to the Bishoppe Alexander; who was now very old. He examined the young man, and seing that he was not deceiued in his Iudgement, he affected him much, for that he had profited in humanity, and also in diuinity, so that none in Alexandria of his age attayned to the like, and none of his auntients surpassed him in any science. Though he was thus addicted vnto the study of learning, yet forgot he not to exercise himselfe in vertuous and holy exercises, yea you could not perceaue, whether his learning surpassed his vertue, or his vertue exceeded his learning. Bishoppe Alexander made him Priest, and Archedeacon, being assured that he should be his successor in his Bishoprike, as he was indeede.

At that time there was a wicked Preist, in Alexandria called Arius, who being ambitious, and desiring to be renounced and famous in the world, (as heretiques vse to doe) fell into a peruerse and wicked error, and denyed the equallitie of the persons of the most B. Trinitie, and said: the Father had bene before the Sonne. In confirmation of this his blasphemy, he brought certaine wordes of scripture falsely vnderstood. The deuil holpe him so much (by the permission of God) that like an other Lucifer, he drew downe the third part of the starres, to wit: innumerable people of all estates and conditions, who confirmed that which he had said.

The Catholique Church at that time was at some rest from persecution of Tyrants, by meanes of the good Emperour Constantinus magnus, but the heresie of Arius afflicted it so, and raised such tumults in the same, that Pope Siluester, and the Emperour iointly, trauelled to extinguish it. They caused a Councel to be assembled in the cittie of Nice in the prouince of Bythinia, of 318. Bishops, and amongst them the Bishop of Alexandria was one. He brought with him S. Athanasius, who by his eloquent speeche, and profound learning, stood in good stead Against Arius and his followers, arguing and disputing with them, and continually conuincing them; In such sort, that S. Athanasius was knowen and beloued of all good men, and feared of the euill, and was called the stout defender of the faith. At the end of the Councell it was determined and decreed, the Sonne to be consubstantiall with the Father, and the opinion of Arius was declared, and condemned for Heresie. He was also denounced an heretique, and was banished with others, that would not be reduced to the truth, and to confirme that which the Councel had determined. Fiue moneths after, Alexãder B. of Alexãdria seing himselfe neere vnto death, procured that S.

Athanasius should be elected in his place, which he refused, considering the heauie weight which he tooke vppon his shoulders, and the difficulties and perilles into which he should enter, yet at the end he accepted the election. Alexander being dead, he was consecrated, and gouerned his Church maruelously, both for life and for example.

As the wicked be fauored by many when any disgrace happeneth vnto them, so Arius had many that fauoured him; for they cauled the Emperour Constantinus to be certified thereof (who had approoued that which had bene defined, and determined in the Counsell) yet he who by nature was pittifull, did reuoke him from banishment. So Arius returned vnto Alexandria, not amended, but rather more obstinate then before, though he proceeded in his heresies by deceipt, and warie dealing and said the same he said before, but vsing other wordes. Also some Bishops who were of the part of Arius, obteyned letters of Cõstantinus, directed vnto S. Athanasius, in which he comaunded him to vse Arius louingly, and not to prohibite him to enter the Church, and to communicate with the faithfull, and threatned him if he did otherwise. It was apparant that Constantinus did this, to the end the Catholique Church might continew in peace, but he was much deceaued, for by this meanes the fyer was more kindled, and greater discord was raised then before. Arius contended alwayes with S. Athanasius, who knowing wel his decipts, wrote vnto the Emperour, and told him plainly, that Arius was not conuerted, but more peruerted, and that now he spake the same wordes in obscure termes, but signifying the same thing which he had already plainly, and clearely vttered before. When the Emperour heard that, he addressed other letters which said: that if it were so, Arius should be driuen from Alexandria.

The followers of Arius which were certified of euery thing, sawe expressly, that as long as S. Athanasius remayned in Alexandria, Arius and they could preuaile but litle, wherefore they tooke counsel together, and resolued to bring him into some euil conceite with the Emperour, accusing him of many thinges which were impossible to proue. Among others which they charged him withall, this was one: They showed vnto the Emperour a box, in the which was a mans arme, and they said; it was the arme of Arsenius, whom Athanasius had murdered, to make vse thereof in art magique, for said they: he is a coniurer and a Negromancer. Constantinus thought they would not haue slaundered S. Athanasius with such a horrible thing as that was, without some foundation, wherfore for the better laying of the matter open, he cauſed a Councell to be congregated in the cittie of Tyre, and gaue in charge to Archelaus his Counsellor to goe for Athanasius, and to bring him vnto the Councell that he might make his defence against those slanders. He gaue him also in charge to defend him from his enemies, if perhaps the accusations were false and vntrue.

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The Councell was aſſembled, and S. Athanaſius appearing, his aduerſaries appeared alſo. Firſt, they accuſed him (as of a thing newly done) that he being lodged in that cittie in a womans houſe, had forced her to ſinne with him, and had ſcandalized all that were there at that time, to heare the lamentations the woman made. This wicked woman they hired alſo, to make this falſe complaint before the Councell. The fathers of the Councell hauing heard the accuſers and the woman hir ſelfe, ſtaied to heare what S. Athanaſius would ſaie in his defence. He did no more but ſpoke in a Prieſtes eare that ſtood by him, who being inſtructed what to doe, turned his face to the woman as if he had bene S. Athanaſius, and ſaid vnto her. Tell me woman did I force thee to ſinne; when was I in thy houſe? Shee that knew not S. Athanaſius, but thought it had bene he which ſpoke, ſaid with a loud voice: Thou haſt bene in my houſe, where I haue attended and made much of thee, but thou wicked man in requitall, haſt diſhonored and forced me to wickednes, therfore I requeſt iuſtice at the hand of God, if men doe it not vnto me. Then all the fathers of the Councell perceiued hir malignitie, and vnderſtanding the deceipt, they thruſt the woman out of dores, and asked if there were any more accuſations againſt S. Athanaſius, for that which had bene ſaid, was found to be falſe and deuiſed.

Then the boxe with the arme which they ſaid was the arme of Arſenius was taken out, accuſing S. Athanaſius that he had murdered him, with intention to vſe it in Negromancie, and art Magique. This Arſenius was one of the readers in the Church vnto S. Athanaſius, who was fled from Alexandria, and gone vnto Conſtantinople, becauſe he feared that S. Athanaſius would chaſtiſe him for a certaine offence he had committed (where he heard all that was reported concerning his arme) whether by inſpiration of God, or whether becauſe he thought he might recouer againe the fauour of S. Athanaſius; being embarked he came vnto Tyre, and in the euening before S. Athanaſius ſhould be accuſed, he went to him ſecretly, and diſcouered vnto him the compact which was made againſt him, according as he had heard in Conſtantinople. S. Athanaſius gaue him many thankes, and willed him to keepe cloſe in his houſe, til the time came he was to be diſcouered. When the complaint was rehearſed S. Athanaſius was bidden to anſwere, and he ſaid: I would firſt demand if there be any here that knoweth Arſenius whom I murdered (as theſe men accuſe mee:) many ſaid they knew him, and ſo ſaid his accuſers alſo (for they had heard that Arſenius was dead, and thereupon they tooke this occaſion to ſlander him.) Saint Athanaſius ſent one to call Arſenius who came into the middeſt of the Councel, and S. Athanaſius ſaid: Behold Arſenius aliue, this is his right hand, and this is his left arme, this arme which you now ſhow, whole is it, for it is not the arme of Arſenius? His accuſers were aſhamed and foyled, and all the enemies of S. Athanaſius reproched, but thus inraged them more then before againſt him, and they

they said: he was a Magitian, and that by the meanes of inchauntment, he made that appeare which indeede was not. They would then haue offered him violence, if Archelaus with his souldiers had not defended him.

S. Athanasius seeing how thinges went, and marking the countenance and behauiour of the greater part of the Councell (to be inclined rather to doe him iniury, then to respect the iustnes of his cause) he resolued to goe vnto Constantinople, where he made relation vnto the Emperour of all thinges how they passed, and besought him, that if any would accuse him, they should doe it in his presence, and that he would be iudge himselfe, and not to suffer him to be subiected to the censures of such as were his deadly enemies. The Emperour thinking this a iust request, wrote forthwith vnto Tyre, and ordayned that the Councell should be translated vnto Constantinople. When the messengers of the Emperour arriued at Tyre, they found the most part of the fathers of the Councell departed, and none was left but the mortall enemies of S. Athanasius, who fulfilled the commandement of the Emperour, and being come to his presence, they told many thinges of Athanasius, and amongest others they accused him of Treason, in that he had hindred the execution of some of the Emperours ordinances, and commandementes. So that the Emperour beleeuing them more then was fitting, was wroth with S. Athanasius, and banished him into Fraunce. There the holy Saint remayned a good space, being much made of, and furnished of all thinges necessarie for him selfe, and for his family, by Constantinus sonne vnto the Emperour, who was gouernour of that Prouince. Within few dayes after it happened that the Emperour fel grieuously sicke, and commanded S. Athanasius to returne into his Bishoprike of Alexandria. Though his aduersaries laboured all they could to the contrarie, yet could they not hinder his returne. It is true that it was deferred vnto the death of the Emperour, and Constantinus afterward ledde him in his companie to Alexandria, where he was receaued with great triumph and ioy.

After the death of the Emperour, the landes of the Empire were deuided betwene his three sonnes, the East fel to the lot of Constantinus, who being an Arian, caused a Councel to be assembled in Antioch, notwithstanding, that the Pope withstood, and gaine-said it; by which it is euident, that this was not a Councel but a Conuenticle. Herein S. Athanasius was condemned, and in his place, Eusebius Emisenus was elected Bishopp of Alexandria, but he would not take it vpon him. Then was another chosen called Gregory, who took it, and went to Alexandria to take possession with armed men, which Constantinus assigned vnto him. S. Athanasius was with his Priests and Clergimen in the Church, whom he perswaded to depart and to leaue him alone in that danger; but they which hitherto had bene obedient vnto him, in this would not obay him, but will he, nil he, and in a manner by force, they ledde him through certaine

certaine secret wayes, and brought him into a safe place, deliuering him from the souldiers handes, which were about 5000. and from the rage of the Arian Citesens, which came in their companie. God shewed fauour vnto the good Prelate, and deliuered him out of all their handes, notwithstanding the Emperours commandement, which was: to bring him aliue or dead, and had promised a great reward to him that did it. S. Athanasius went vnto Rome, and by the meanes of Pope Iulius, he returned vnto his Bishoprike againe. When he made his entry into Alexandria, such was the concourse and presse of people, that in a throng by euill fortune, certaine seruantes of Gregorie, who had bene chosen Bishoppe in steed of S. Athanasius, were thrust vnto death. His enemies reported that he had murdered them, whereupon they came with new complaintes and accusations vnto the Emperour, and among other thinges they tould him, that he forbad corne to be carried from Alexandria to Constantinople, to the notable damage of all the countrie. They said also, that he sold a great quantitie of graine that Constantinus his father had left in Alexandria, for the releefe of the poore, and that he deteyned the price thereof, and imployed it to his owne vse. The Emperour tooke such indignation thereat, that he commaunded he should be killed; whereupon, some of his officers went to put it in execution. S. Athanasius was certified hereof, and by means of some of his faithfull friends, was hid in an ould dry cisterne, where he remained seauen yeares, and a woman had the charge to prouide him necessarie sustenance.

Then departed he from that place, and not holding himselfe secure in the East (where Constantinus ruled, who was an Arrian heretique) he determined to go into the West where Constans raigned, who was the third sonne of Constantinus, (the other brother Constantinus being dead alreadie.) The good Constans receaued S. Athanasius verie kindly, and hauing vnderstood by him all that had beene done, wrote as a good Catholique to Constantius his brother, requesting him, to restore Athanasius vnto his seat; and if he would not, he vowed to come and enstall him by force of armes: for that the honour and seruice of God did more oblige and bind him, then the kinred that was betweene them two; and he would rather break the bond of brotherhood, then leaue so good a worke vndone, tending to the seruice and honour of God. Constantius (who knew his brother Constans would doe as he had sayd, was afraid, wherefore he wrote vnto S. Athanasius a courteous letter, and perswaded him with faire wordes, to returne againe vnto his Bishoprike. It happened that S. Athanasius was at that time in Rome, when the letters of Constantius were deliuered vnto him: whereupon he showed them to the Pope, and all the Court, and euery one reioyced, aswell for the good of S. Athanasius, as also for that it was hoped, Constantius would not fauour the Arian heretikes any more. The Pope wrote vnto the priests of Alexandria, and he comaunded them to re-

ceiue and giue reuerence vnto their prelate and lawfull Bishop.

S. Athanasius returning into the East, went to visit the Emperour Constantius, who requested him very earnestly, to permit the Arians (with his good lyking) to haue one Church in Alexandria, and he said he requested this of him, to maintaine his estate in peace. S. Athanasius answered: he should with a good will, so long, as he would be content to suffer the Catholiques to haue a Church in Antioch, for the same respect, to conserue peace, for that they were not all Arians in that Cittie; And as great reason it was, the Catholiques should haue a Church there, as the Arians to haue one in Alexandria. This seemed vnto the Emperour to be verie iust, and he was contented so to do; wherfore he wrote a letter vnto the heretikes of Antioche, and told them thereof; but the Arrians answered: that they had rather not to haue a Church in Alexandria, then that the Catholiques should haue one in Antioch. The Emperour perceiued hereby, the prudence of S. Athanasius, and he made of him the more account, and sent him back in peace vnto Alexandria. The first thing he did, was: he with an earnest zeale, depriued all them that were of the opinion of Arius from their places and dignities, bestowing them on the Catholiques, and thus he did through out all the Churches of Egipt, which were his Suffraganes, and vnder his iurisdiction.

In the meane season the Emperour Constans who was his Protector dyed, and the Emperour Constantius was established Lord of all the Empire. He being in Italy began a fresh to persecute S. Athanasius, and all the Catholiques, for he caused a Councell to be assembled in Millan, that S. Athanasius might be deposed and depriued, and all other also that consented not vnto the opinion of Arius. The Councell was assembled, but it proceeded not in such sorte as the Emperour intended, for that some Catholique Bishoppes withstood the Arians couragiously, saying: that it was not iust that Athanasius should be deposed, for that he was the defender of the true faith. The Emperour sent a messenger to call S. Athanasius, but he fearing the worst, deferred his comming. Then Constantius sent to apprehend him, but S. Athanasius being assisted by God, escaped the hands of his aduersaries. His escapes were so wonderfull, that many reputed him to be a Negromancer, and thought he fled away by inchantmentes, The Pagans also that were in Alexandria, beleeued the same, and reputed him a southsaier, for a certaine chaunce which befell in the Cittie, and was in this manner following.

A storke flew one daie through the Cittie, and cryed out with aloud voice: *Cras, cras*, that is: *to moron, to moron*. Some of the Pagans asked S. Athanasius, what the meaning thereof was; He answered them; *Cras*, is as much to say as, *To moron*, and this Stork sayeth: that to morrow all you Pagans shall haue a great misfortune, which came to passe as he said, for on the next day the Emperour

rour sent a precept by which he commaunded, that the Pagans should not haue anie Temples, and that their Idolatry should cease, which was an euill day for them. It is aparant that S. Athanasius knew this by diuine reuelation, though they iudged it to proceede from vnlawfull meanes. It is an ordinary thing for the malitious, alwaies to take in euill part the actions of those men whom they hate. So the same was reported when S. Athanasius escaped from so many dangers, from the which God deliuered him for the benefit of his Church, and not because he was either southsayer, or inchaunter. For when he was forced to flie from his aduersaries that would haue taken him, all the passages being beset to the end he should not escape, he retiring him selfe into the same cittie, made choise of the house of a very beautifull, but no lesse vertuous woman, thinking indeed that there his enemies would hardly find him out, as little suspecting his being in such a place. The good woman kept him in her house, and attended him, and very charitably prouided him all thinges necessary. Moreouer, she prouided him of bookes according to his desire, so in that place he spent all his time in writing. They which reade his workes, know the fruit that is gotten by them, al which he for the most part composed in the house of that woman. With truth it may be said, that all that which the greeke Doctours haue written, they take and collect out of the labours and studie of S. Athanasius, for that is to be seene in his bookes as in a pure fountaine, which in other mens writtinges is diuers times confusedly handled.

Then happened the death of the Emperour Constantius the heretike, and Iulianus had the Empire, who being before a Christian, became after an Apostata, and a renegate Idolater. That night that the death of Constantius was knowen in Alexandria, S. Athanasius, appeared in his Church at Mattins, to the great wonder and ioy of euery one, for that of a long time they had not heard any thing of him. He remayned a few daies quietly in the gouernment of his Church: but Iulianus passing into the Orient, and hauing in his companie many Magirians, Inchanters and Southsayers, was tould by them, that if he would obtaine his desire (which was to renew and set vp Paganisme, and bring all them againe vnto Idolatrie) he must of necessitie put Athanasius to death; whereupon the peruerse and wicked Emperour sent forth-with to apprehend him, or els to kil him, if they could not easely take him. This being knowen in Alexandria, the Clergie and people went vnto the Church, euery one lamenting and wayling for compassion, in the sight of their good Pastor and Sheapheard, being very sorrowfull for the great persecutions that were raised against him; but he comforted them, saying: that Iulian was like a cloud in sommer, which seemeth to threaten haile and showers, with thunder and ligh ening, and the fury thereof passeth away in a short time. The wordes of the good Bishoppe were very true, for within a few dayes after, the death of Iulianus happened. They which came

to take or kil S. Athanasius, were alreadie nere vnto him, whereupon he was inforced to take a boate, & to flie to the riuer of Nilus; yet he was not secure, for his enemies pursued him so, that he was not able to get away from them, wherefore he vsed this conceited pollicy; he caused the boate to fetch about, and to returne backward, and eare long he met them that sought him, who asked of him if he had not met Athanasius; he answered them: it was not long since I saw him, and he is not farre from you. With this they hasted forward, and S. Athanasius returned vnto the cittie, and put himselfe in securitie.

After a few dayes Iulianus dyed, and after him succeeded in the Empire Iouinianus, a good and Catholique Prince, who ordayned, that all the Catholique Bishops which obayed the Nicene Councell, should returne vnto their Churches, and that the Arians should be depoled. Iouinianus wrote particularly vnto S. Athanasius, and besought him to geue him instruction in the faith which he ought to follow (for he held him for a very good Catholique) S. Athanasius answering had him obserue all thinges decreed in the Nicene Councel. Then he went to visit him in Antioch, where was euill tongues which informed the Emperour that Athanasius was the cause of all the changes and alterations in the faith, throughout christen-dome; and that for that cause, he had beene depoled from his Sea, by diuers Councells; therefore he might doe well to send some other Prelate vnto Alexandria, to appease and quiet all dissentions. The Emperour defended S. Athanasius, and in great choller answered: that he took Athanasius for a good Catholique, and that he suspected them that persecuted him; and in deede he punished some of them that spoke against him, which punishment was for an admonition, that none should after speake any euill of S. Athanasius.

Iouinianus raigned but a while (that is to say seuen monethes) and after him succeeded Valentinianus who was a Catholique, but afterwardes he tooke as companion in the Empire his brother called Valens, who was an Arian. This man began to persecute S. Athanasius againe, and sent souldiers vnto Alexandria to take him. The people stoode in the defence of their Bishoppe, whereupon the officers of Valens fained to be quiet, but one night after they suddenly entred the Bishopps house but yet found him not (such was the pleasure of God) for he fearing that which indeede followed after, was gone secretly the day before, into the house of a Citizen that was his freind. At this time S. Athanasius lay secretly hidden in a tombe (which was the Sepulchre of his Auncestors) foure monethes, in which time the deputies and attorneis of the cittie went to the Emperour Valentinianus in defence of their Pastour, and to complaine on Valens, that persecuted him without cause. Valentinianus who was a Catholique, vndertooke the defence of Saint Athanasius, and wrote vnto Valens that he should not persecute or disquiet him any more, nor to geue eare to

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the ſlaunders of his aduerſaries. This was cauſe, that he was neuer perſecuted more in all the reſt of his life. He being now very old, and hauing beene Biſhopp of Alexandria 46. yeares, and ſuffered theſe perſecutions and afflictions that I haue recounted, and others alſo, which the aboue mentioned authours reheaſe (though I haue pretermitted them for that I would not to be to long) it pleaſed God for his notable ſeruice, to take him vnto him by an ordinary death, and ſo he beſtowed on him the reward of his labours. Among his other bookes, he left behind him the creed, commonly called the creed of Athanaſius which beginneth. *Quicunque vult ſaluus eſſe &c.* In which is written very largely (although in few wordes) the miſteries of our faith. There he alſo taught vs what we ought to beleeue, and telleth vs that we muſt doe good workes, to the end that by beleeuing, and doing well, we may obtaine that bleſſednes, whereof God of his mercy make vs partakers. Amen. The Catholique Church doth celebrate the feaſt of S. Athanaſius, the day of his death, which was on the ſecond of May, in the yeare of our Lord 371. Valentinianus being Empetour: the Venetians ſay, that they haue the body of S. Athanaſius in the Church of the holy Croſſe in Venice.

The Inuention of the holy Croſſe. *May 3.*

AMong other thinges the Worthy King Dauid ſpake vnto God, When in ſpirit he found himſelfe in ſweete and pleaſant conference with him, at one time he ſaid thus: I will meditate and conſider all thy workes, and will exercile my ſelfe in thy inuentions. *The conſideration of the Workes of God, elenated much the ſpirit of this holy Prophet; While he conſidered the frame of the heauens, of the planets, the ſtarres, their motions, with the other mixt bodies, the plants, the liuing creatures, and Man, Which is the end and ſumme, of all Gods Workes. Theſe were the meditations of Dauid Who exulting in ſpirite ſaid Within him ſelfe; What and how many are the thinges that are to be conſidered in God, ſince there be ſo many in his creatures, and ſuch a diſtance and difference betweene him and them! When the prophet ſaid, that his Workes and Inuentions Were his exerciſes, he Would inferre, that he conſidered the Workes and Inuentions of God more attentiuely, and With more care, for that it Was a matter very Worthy, and expedient to be exerciſed.*

Amongſt ſo many his hidden Workes and inuentions all great, and full of admiration; yet two of ſo many did appeare. The one, farre more ſinguler and more eminent then the reſt, Was: When God came into this World inueſting or rather veyling, as it Were With the baſe ſackcloth of our humanity, the ſuper excelling parte of his diuine nature. In this one, many may be conſidered and admired; for in that one Worke and

Inuention is diſcouered: how the Infinite, is become Finite, and the Immortall is become Mortall. How he that is adored of the Seraphins in heauen, ſhould lie vpon a little haiein a manger. To ſee the bread hungrie, the Water thirſtie; the fier to tremble with cold, and to ſee him that is the Iewell and Ioie of heauen, to weepe and lament on earth. There was ſeene alſo, the moſt admirable Worke and Inuention, how the moſt bleſſed Virgin Mary, remaining a virgin, was a mother, and being mother, was both virgin and mother of God. Now, this is ſufficient for this firſt Inuention, let vs paſſe vnto the other, which is: of this preſent ſollemnitie.

THe Inuention was: that on the moſt ſolemne daie of Eaſter, in the which an infinit companie of people, came from diuers parts of the world vnto Ieruſalem. About mid-day, was heard a bruit through all the cittie, of a wonderfull and neuer the like heard of Inuention, which ſhould that daie come out of the houſe of Pilate the Preſident of Iudea: euerie one ranne to ſee it, the waies were ful of people, and the windowes repleate with beholders, attentiue to ſee this wonder. Then began the Inuention to appeare, and behould there cometh out of the court many officers, then commeth out the royal ſtandard, the Croſſe I meane; and after that commeth forth Ieſus Chriſt, true God and man, he that created heauen and earth, he whom the Angels adore, and ſerue in heauen, he at whoſe name, the deuils doe tremble, he who in the world (although he was diſgraced in the habite of a man) had got much credit by the miracles he had done. This ſame man came on foote, without ſhooes, all bloudy, his face bruiſed with the blowes and buffets receaued thereon, the haire of his head all out of order, where vpon he had a crowne of pricking thornes, his beard pulled and halfe torne off, his eyes full of blood, and filthie ſpittle, on his ſhoulders he caried a heauie Croſſe, whereon him ſelfe was to dye: the cryers publiſhed with a loud voice, that Ieſus Chriſt was led vnto death as a malefactor, and mouer of ſedition among the people, a blaſphemer, and one that would make him ſelfe the ſonne of God. This is the Inuention for the which Ieſus Chriſt the true God came into the world, a thing ſo ſtraunge and wonderfull, that Dauid conſidering it, with great reaſon cryed out, that he ſpent his time in meditating it, and ſtudying thereon, as on a thing neuer more to be ſeene in the world againe.

This ſo maruelous decree of God, the Church celebrateth this daie, in which the materiall Croſſe was found, after it had bene loſt. For the diuell ſeeing, the great eſtimation God made of this ſanctified wood, whereon his Sonne redeemed mankind, and how all true beleeuers eſteemed and honored the ſame, endeuored to take it quite away from the knowledge of men. And ſo put in the mindes of ſome of his miniſters to hide it, who made a very deepe pit, & threw therein the Croſſe of Chriſt, and the croſſes of the theeues, the nayles, and the title of the Croſſe, and then filled the pit vp with earth, (the place where Chriſts bo-

dy was

dy was buried being nere thereunto) they couered it alſo with ſtones and made it like a little hil. And more to couer the deed, the diuell mooued certaine Pagans to ſet vp the Idol of Venus in that place. And S. Iſodore ſaith, that this was done to the end, that if any Chriſtian had notice of the Croſſe, that it was there buryed, or in reſpect of the Sepulcher ſhould goe thither to pray, that he could not do it except he would alſo ſeeme to adore the goddeſſe Venus; and ſo being a Chriſtian to auoide that ſcandall, they thought he would rather refuſe to goe thither, then by his deuotion ſeeme to doe that, which him ſelfe ſo much deteſted.

Many yeares paſſed, and the golden age ſucceeded, in which the Catholique Church was at vniuerſall quiet and peace. For in the time of Conſtantine the Emperour, the perſecutions ceaſing which had afflicted the Church heretofore, and becauſe the good Emperour had obtained a great victorie by meanes of the Croſſe (for he had ſeene a Croſſe in the aire with this tittle: *In this ſigne thou ſhalt ouercome*, which afterwards proued true, for he ouer-threwe his enemy Maxentius) by which victorie he became Lord (as it were) of all the world. The good Emperour, not onely remained deuout to the Croſſe, but commanded from thence forth that none ſhould be crucified. Then cauſed he certaine Churches to be built to the honour therof, and placed it in his ſtandard, and wore it vpon his head. The mother of Conſtantinus called Helena being conuerted to the faith, tooke great deuotion to the holy Croſſe. Some ſeeme to ſay that this holy woman was of meane eſtate, founding themſelues vpon the wordes of S. Ambroſe, who ſaith: that ſhe lodged ſtrangers in her houſe. It is moſt ſure, that if this holy Doctour ſaith ſhe kept an Inne, he doth not auerr it for certaine, but he ſaith: that report was of her, and that ſome ſaid ſo, yea, he propoundeth to vs many worthie things in her commendations. It is no great wonder if ſome ſay ſo, to diminiſh the authority of Conſtantinus, for that he was a deadly enemy vnto the Iewes and Pagans, who could not wrong him otherwiſe but in this manner, it being an ordinary courſe with ſuch people, when they can not wreake their wills with their handes, they ſeeke to doe it with their tongues.

This which many ſufficient authours doe relate vnto vs ought to be holden for certaine, to wit: that S. Helena was daughter to a noble man of Britanie, & becauſe ſhe was very faire, Conſtantinus father vnto the Emperour tooke her to wife. This holy woman being much deuoted vnto the Croſſe of Chriſt, had a will to ſeeke it out, and if ſhee found it to honour it in all ſhee could. To effecte which, ſhe thought it was neceſſary for her to goe to Ieruſalem in perſon, and ſo ſhe did; Nicephorus Calliſtus & the authours of the Tripercite hiſtory, ſay: that S. Helena had a reuelation from God whereby ſhe knew the place where the Croſſe was. In the Romaine Breuiary we read: that ſhee knew it by the meanes of a Iew called Iudas, to which opinion I rather aſſent, for that God vſeth

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not to do miracles in thoſe thinges which may be atteyned by humane meanes, and ſo for that ſhe might find the Croſſe by the meanes of that man who knew where it was, it might be knowne without reuelation. We may alſo ſay (as ſaith Ruffinus) that the Reuelation S. Helena had was, that ſhee ſhould ſeeke the Croſſe, and the finding thereof ſhould be by the meanes of the aforenamed Iew. This Queene commaunded to aſſemble many Iewes in Ieruſalem and to enquire of them where the Croſſe was, for ſhe was informed that they had hidden the ſame, the Iewes did not ſatisfy the Queenes will in their anſwer, but excuſed it ſaying: that they knew not the place where it was: ſhee being a woman reſolute, commanded, that they ſhould either diſcouer and declare where the Croſſe was or ells they ſhould be burned. They being all afraid told her, that Iudas that was one of their companie could certify her & that none ells could, forthwith Iudas was ſtayed, and the other let go. Then ſhee endeuored with milde wordes and faire promiſes to make him tel where the Croſſe was, but this not ſeruing her turne the Queene threatned to put him to death, and put him indeed in to a Ciſterne, which was dry and without water, geuing him to vnderſtand, that he muſt tel where the Croſſe was, or els to dye in that place by famine.

It ſeemeth that the leſſon aſſigned vs by our holy Mother the Catholique Church vpon this feaſt would ſhew, that Iudas knew nothing of it, for that it ſaith: that he prayed vnto God, beſeeching him to ſhew the place where the Croſſe was. It may be that he knew it only by the relation of his forefathers, among whō it had paſſed frō time to time one to another, in ſuch ſort, that he was not ſure whether it was ſo or no; for that it was an 150. yeeres ſince the Croſſe had beene hidde. Iudas remained certaine daies in the dry Ciſterne without meate & then he determined to tel all that he knew, & requeſted he might be taken out & ſo he was. The Queene rejoyced exceedingly at this newes, & commanded meate, ſhould be geuen him. He led them to the place where the Croſſe was, and had them dig there. As ſoone as they began, and after they had digged ſomewhat deep, the diuell vſed theſe perſwaſions to Iudas, and ſayd: that he was farre cōtrarie to the other Iudas, who had by his inſtigation ſold, and betrayed Chriſt, and this Iudas againſt his mind diſcouered the Croſſe, by meanes whereof he doubted he ſhould looſe many ſoules which he had gayned. The diuell was not of power to hinder this worke, for digging ſtill at the laſt they came to find three Croſſes. Great was the ioy the Queene, and all the reſt receaued when the Croſſes were found, but their ioy was a little allayed, for they knew not on which of them Ieſus Chriſt dyed, although the Inſcription which Pilate put vpon the Croſſe was there, yet it was not ſufficient to giue them certaintie. So there was preſent Macarius Biſhoppe of Ieruſalem, who after that he had prayed a while, cauſed a ſicke woman to be brought being in that ſtate, that by the iudgement of the Phiſitions, it was not poſſible ſhe could ſcape [illegible] God ſhewed

not

not a miracle) vpon this woman, they layed first one Crosse, then an other, and she stirred not, then laid they on her the third, and forth-with shee recouered, and stood on her feete, as healthfull and well as if shee had not beene sicke. This miracle shewed which was the true Crosse of Iesus Christ.

The Queene laid the most of it in a cheft of siluer, and left it in the same place (with great reuerence) yet shee caused them to digge further, and then the Sepulcher of Christ appeared, and nere the same was the statue of Adonis. The deuote Queene tooke the statue from thence, and builded a Church in that place, and left in the same that blessed relique: the other part of the Crosse, shee sent to Rome to Constantinus her sonne, with the superscription and nailes, who placed them in a Church which afterwards was called *Sancta Crux in Ierusalem*: as the title wil testifie yet at this preſēt, remaining in the Church. Of the nailes it is said: that Constātinus caused one to be put in the helmet which he wore on his head when he fought in any battell, and the other he put in the head-stall of his horse, which the Prophet Zachary foretold (though S. Iarome be of opinion, that the saying of the Prophet is not to be vnderstood thereof;) the other nayle in processe of time, came into the handes of the King of Fraunce. It is said also, & Gregory Bishoppe of Towres affirmeth it in expresse wordes, that the nailes wherewith Christ was crucified were fower, to wit; one for each hand, and one for each foote. If this be so, it is likely to be true that generally is reported, that one was throwne into the gulfe of Venice in a place where many ships perished and were cast away, and that then this perill ceased.

The Inuention of the holy Crosse, is celebrated in the Catholique Church, and a feast is made to the same Crosse which was the meanes of our redemptiō. The feast of the same holy Queene is likewise celebrated, who was carefull to seeke it out, and after dyed in blessed manner. The afore-named Inuention was the same day that the Church celebrateth it, to wit: on the third of May in the yeare of our Lord 326. as Canisius saith. Of this Inuention writeth S. Isidore in his Missall: S. Ambrose in the funerall oration of Theodosius. Ruffinus in the 10. booke of his Ecclesiasticall history. cap. 20. S. Paulinus in the eleuenth Epistle vnto Seuerus. Cassiodorus in the 1. booke of the Tripertite history cap. 4. Gregory of Towers, Nicephorus Callistus in his eight booke cap. 26. and diuers others.

The liues of S. Alexander Pope, Eucntius and Theodulus Priestes, and Martyres. May 3.

THe sacred Scripture commending the good Tobias saith of him, that he being the yongest of the tribe of Nephtalim, did not the Worke of a young man, but his

Workes were the deedes of a man, mature, diſcreet, and prudent, the ſame yee may ſay of Alexander, that holy and good Pope; Who was the firſt Pope of that name. And among the Popes which haue beene in the Catholique Church, he was the yongeſt that euer was ſince, as we ſee in his life. For the Tyrant that put him to death, iudged him not paſt thirty yeares old. And though he roſe vnto that dignity ſo yong, yet did he not any thing but it was diſcreete, wiſe, and ſuch as became a ſage and prudent man. The life of this Pope (as is thought) was written by the Notaries of Rome in this manner.

SAinct Alexander was borne in Rome, and was ſonne of another Alexander, of the pariſh or Region which is called Caput Tauri, or the Bulls head; and he was elected to be Pope, after the deathe of S. Euariſtus. There was in Rome an Earle called Aurelianus, who being ſent by Trajane to be gouernor, exerciſed that office in the time of Adrian. This Aurelianus cauſed Pope Alexander to be apprehended, becauſe he vnderſtood he conuerted manie vnto the faith of Ieſus Chriſt, and had baptiſed a great part of the Senate, and among others a Gouernour called Hermes, and all his familie, which were in nomber 1500. who alſo was apprehended with him. As for the Pope he put him in the common priſon, but he had ſome reſpect of Hermes, for that he had borne publike offices in the common welth, and cauſed him to be kept in the houſe of a Tribune called Quirinus.

This Quirinus laboured to perſwade Hermes to deny the Chriſtian faith, aduiſing him to haue regard to the damages that thereby had happened vnto him, and alwaies to expect greater afflictions ſo longe as he did thus continue. What needeſt thou to ſeeke further (ſaid he) but to ſee that thy ſelfe being lately chief of Rome, art now depriued of thy office, and art impriſoned like a contemptible perſon; to this anſwered Hermes. The gouernment hath not bene taken from me, but I haue exchanged this earthly gouernment for an other. Quirinus replyed: I maruaile much that thou, a man prudent and diſcreet, wilt thinke there is an other life, ſeeing men doe die and fall to duſt, doeſt not thou conſider, that the very bones which be ſo hard, do rot in time and conſume away? Hermes anſwered: but few yeares ſince I was of the ſame opinion that thou art of, I thought that of a man that is borne, nothing had remained after his death, but a holy man called Alexander hath drawen me out of this error, and deliuered me from that blindnes wherwith I was deceaued. Perhaps (ſaid Quirinus) thou ſpeakeſt of one Alexander, whom I haue in the comon priſon? Of him ſpeake I indeed ſaid Hermes. Then ſaid Quirinus: I iudge thee now more faulty then I did before, ſince thou wilt beleeue and giue credit to a man, that for his peuiſh opinion, ſhalbe conſumed with fire ſhortly. Geue credit to me Hermes, and leaue this vaine ſuperſtition, adore the Idols which thy anceſtors and thou thy ſelfe haſt

adored

adored, if thou doeſt ſo, all thy goodes, and thy offices ſhalbe reſtored to thee againe, and Aurelianus ſhall make thee more honoured then euer thou waſt before, for ſo he bad me tell thee on his behalfe.

Conſider that it is not beſeeming a man of thy wiſdome, to geue credit vnto this Alexander, who can not deliuer neither thee nor himſelfe out of priſon. Say not ſo (ſaid Hermes) for I and Alexander ſerue ſuch a Lord, that if we deſire him to deliuer vs, it wilbe vnto him very eaſy to do it. I will ſee (ſaid Quirinus) how true theſe wordes be. Now you be ſeperated one from an other, make me to ſee you together this ſame night, and I will beleeue that the God whom you worſhippe is very potent and worthy to be adored. Then ſaid Hermes; when Ieſus Chriſt was on the Croſſe, they that crucified him, bad him to deſcend and come downe and they would beleeue in him, but he would not doe it, becauſe he ſaw their hartes repleate with falſehood and deceipt, ſo that I now ſay vnto thee: if I thought that which thou now ſayeſt, were ſaid out of a true and good mind, I and Alexander would demaund this fauour of Ieſus Chriſt our Sauiour, for the remedie of thy ſoule. Quirinus ſaid: I make this requeſt in all ſincerity of hart, let me ſee this wonder, and you ſhall ſee what I will do. This thing in my conceipt doth ſeeme impoſſible, and therefore I thinke if you can do this, you can doe thinges of more importance. After theſe wordes Quirinus departed, and firſt he doubled the guardes vpon Hermes in his houſe, and alſo vpon Alexander in the priſon where he was. Hermes certified Pope Alexander by one of his men of the match made with Quirinus, who aſſoone as he vnderſtood it, fell to his prayers, and was not riſen from the ſame, when he ſaw by him a child which ſeemed ſome fiue yeares old, with a lighted torch in his hand, who ſaid vnto him, follow me Alexander, and he anſwered him: as God liueth I will not come with thee, except thou do firſt let me heare thee pray in my preſence. The little child kneeled downe, and deuoutly ſaid the Pater Noſter. Then ſtanding one his feete he tooke Alexander by the hand, who hauing heard him ſay that holy prayer, perceaued it was an Angell of God, and not an illuſion of the diuell: then he followed him without any let of gates or walles, and the child guided him to the lodging where Hermes was. When the two holy Saincts ſaw each other, they imbraced and wept for ioy, animating one another to ſuffer for Ieſus Chriſt his ſake. Quirinus ſtaied not long to come, and ſeeing the two holy Saincts on their knees, and together at their praiers, and that a brightnes came from their faces, was aſtonied and much amazed. The holy Saincts ſaid, if he would haue any other proofe or tryall for the verity of the Catholique faith, let him ſpeake for they were ready to doe it.

Then ſaid Quirinus: this which you haue done at this time may be done by art-Magique, Hermes anſwered: you haue no reaſon to ſay ſo? becauſe you requeſted this ſame miracle, and beſides you haue your priſons ſhut faſt with new,

watches, and yet you see vs together, be assured, this can not be done but by the will of God, vnto whome it is an easie thing, for when he was in the world, and conuersed with men, he did many of these wonders, as healing of the sicke, giuing sight to the blind, raising the dead to life, and giuing remedy to all kindes of infirmities. And his seruantes at this present do the same by the power of his holy name. When did you euer see a dead man raised to life by art-Magique? If it will please you to geue me hearing, I will tell you what happened betweene me and S. Alexander, whom you see here present, to the end you shall not blame me to be to eately drawne from the adoration of the Idols, which our forefathers worshipped, to adore Iesus Christ, which was crucified.

I haue a sonne (as thou knowest) who heretofore was very sicke, I carried him to the temple of Iupiter, and offered sacrifice, and for all that he dyed. I had in my house a maid seruant, who had brought vp this my sonne; afterward she fell blind, & so continued fiue years, she said to me: If as thou carriedst thy sonne into the Capitol to Iupiter, thou haddest carryed him to S. Peter, that Alexander Christs Vicar might haue prayed for him, he should haue liued. But I reproued her, saying: if he do not helpe thee that art blind, how shall he helpe my sonne? the maid did not reply, but forthwith departed: It was three a clocke when she went, and at six she returned whole and sound, her eyes being both cleare and beautifull.

Then tooke she the body of my sonne, which yet was not buried, and ran with it away, I, and many of my seruants following her. She came at the last to the place where Alexander was, and falling at his feete, said: Lord let my blindnes returne to me againe, so that this yong man may be restored to life. Alexander answered. God doth not take away the graces he hath once giuen, he is so mercifull the yong man shalbe raised to life, and thou shalt continew with thy sight. This being said: he fell to his prayer, and before he had ended it, my sonne was aliue, and whole on his feete without any signe in him that he had bene sicke. I hauing now seene this miracle fell at his feete, and desired him to make me a Christian, which he did. After this I assured all my goods vnto my sonne, I gaue him Tutors and ouerseers, and appointed with whom he should marry when he came to age, then gaue I liberty to my bondmen, and to euery one of them I gaue one thing or other, and I distributed much of my goodes vnto the poore; so that I feare not the confiscation of my goodes, much lesse do I feare the losse of my life, yea rather I shall repute it a speciall fauour, to be accounted in the number of the holy Martyrs of Iesus Christ.

Quirinus hauing heard all this, left his hardnes of hart, and said: Blessed be ye of God, since you haue gayned my soule; I craue one only thing of you; I haue one daughter, which hath an incurable euill in her throat, heale her, and I will bestow on you all my goodes, and will remaine in your company euen til death if

if neede be, and I wil confeſſe the faith of Chriſt which you confeſſe. S. Alexander bad him to bring her thither to him, and to beleeue in Chriſt and his daughter ſhould be healed. Where will you haue me to lead her (ſaid Quirinus) to the priſon where thou wert, or hither? bring hir thither ſaid Alexander, for there you ſhall find me. Quirinus would haue left the dore of the roome open, but Alexander badde him locke it. Then appeared againe the child with the torch lighted, and leading him back to the priſon from whence he tooke him before, vaniſhed away. A litle while after came thither Quirinus and his daughter, and ſaw the dores faſt ſhut, and the watch keeping ſentinel; he opened the dore, and found Alexander as he left him, wherefore he fel at his feete, and beſought him to pray vnto God for his ſoule, and that he would not chaſtiſe him as his ſinnes deſerued. My God ſaid Alexander, would not haue any to periſh, yea rather he would haue euery one ſaued, hauing geuen his life for all men on the Croſſe, and prayed for them that crucified him. Then ſaid Quirinus: This is my daughter thy handmaid, pray vnto God to heale her from this noyſome, and greuous infirmity.

The good Pope tooke a peece of the chaine wherewith he was tyed, and bad Quirinus to put it about the necke of his daughter, then he bad him to bring thither all them that were in that priſon for profeſſing the Chriſtian faith: Quirinus went, and fetcht thither two Prieſtes, the one called Euentius, and the other Theodulus: at his returne, his daughter was already cured, and the child with the torche appeared againe, and ſpoke to the Damoſell, and ſaid: Balbinia (for ſo ſhe was called) your Lord Ieſus Chriſt that hath healed thee, deſireth thee to be his ſpouſe. Endeuour to be faithfull to him and conſerue thy virginitie, and thou ſhalt be well rewarded by him. The child hauing ſpoken theſe wordes vaniſhed away. Quirinus ſeeing his daughter healed, was almoſt beſide himſelfe for ioy, and ſaid vnto Alexander; My Lord, departe out of this priſon, leſt God ſend fier from heauen to conſume mee, for hauing holden thee in trouble and miſery ſo long. Alexander bad him bring thither all the priſoners: Quirinus anſwered: father, I would fulfill your pleaſure, but what wil you doe with them in your company? you are holy, and they malefactors, theeues, adulterers, manqueilers, and repleate with a thouſand other offences, I know not to what end I ſhould call them. Alexander replied: Chriſt deſcended from heauen into the earth for ſinners, and not for the Iuſt, therfore bring them all hither without delay. So Quirinus did as the Pope appointed. When all the priſoners were come before him, he made a Sermon, declaring vnto them, who Ieſus Chriſt was, to what end he came into the world, what he did therein, his goſpell, death, and reſurrection. When Alexander had made an end, all of them ſaid: that they would be Chriſtians. Wherefore he commaunded Euentius, and Theodulus to lay their handes vpon them, and to make

them Catechecumens. Then Quirinus and his daughter with al the other priſoners were baptiſed. Thus the priſon became a Church; and Quirinus gaue vnto them all white garments, as the cuſtome of Chriſtians was to be apparelled, when they were baptiſed.

This thing was not kept very ſecret, for Aurelianus was informed thereof, and raged againſt Quirinus, commanding him to be brought before him. Aurelianus asked him? Quirinus, what is this matter that I heare ſpoken? I loue thee as a ſonne, and thou haſt behaued thy ſelfe like an enemy. Tel me art thou alſo deceaued by Alexander? Quirinus anſwered: I can not deny and know thou, that I am a Chriſtiã. If thou wilt put me to death, burne me, quarter me, thou mayſt doe it, but for all that I will not ceaſe to confeſſe, that Ieſus Chriſt is the true God. Moreouer I certifie thee, that all they which were in the priſon be made Chriſtians. I gaue them leaue to take their liberty, and ſo I did to Alexander and Hermes, and they would not doe it. The other anſwered: that if they looked to die for their ſinnes, it was better to looke for it and ſuffer it, for the loue of Ieſus Chriſt. Doe now what it pleaſeth thee, for they and I be ready and prepared to die. The indignation Aurelianus tooke hereat, was very greate, and forthwith he commanded the toung of Quirinus to be pulled out, ſaying. This ſhalbe the beginning of thy puniſhment, that thou maieſt looſe that member, with the which thou glorieſt to haue offended me, and haſt not regarded to vtter thine owne fault. Then made he him to be drawne vpon the torture, and tyed vnto his feete a great weight. Then cut they off his handes and his feete, and laſtly his head, and threw his body vnto the dogges, but the Chriſtians gathered together all his lymmes, and buryed them in the Via Appia, in the Churchyard of of Pretextatus. Then he cauſed Hermes to be beheaded, whom Theodora his ſiſter buried in the Via Salaria, not far from Rome. Aurelianus commanded that they which were baptiſed in the priſon, ſhould be conducted vnto the Sea, and there throwne into it, with great weightes tyed to their neckes. Among theſe was Balbinia daughter to Quirinus, who wēt cheerefully, as if they hadled her vnto a mariage, and ſo all theſe gaue their liues for the loue of Ieſus-Chriſt.

Then Aurelianus commanded, that Alexander, Euentius, and Theodulus ſhould be brought before him, and he ſaid vnto them: I would know of thee Alexander, what thing doth your God promiſe you that ſo eaſely you ſuffer your ſelues to be killed for his ſake, when you may as eaſely auoide death, and liue in the world merry, and content. Alexander anſwered: That which thou doeſt aske is a holy thing, and holy thinges are not to be giuen vnto dogges. Aurelianus ſaid: am I then a dogge? Alexander anſwered: thou art in ſome ſort in worſe eſtate then a dogge, for if he commyt a fault, he payes for it with his life, and after death there is no other thing for him: but if a man commit a fault, he payes for the ſame not only with his life, but alſo with eternal fyer. Anſwere me (ſaid

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Aurelianus) to that I demaund, or els I muſt cauſe thee to be tormented. Alexander ſaid: thou takeſt not the right way to know that which thou enquireſt after, to vſe threates; By beleeuing, and not by threatning thou muſt be inſtructed to to be a Chriſtian. Leaue theſe cunning and artificiall ſpeeches ſaid Aurelianus, & anſwere me directly to my queſtion; Conſider thou art before the Iudge, whoſe power hath bene approued by a great part of the world. Alexander anſwered: I dread the power of God, I feare not thy power, neither doe I make any reconing thereof. Aurelianus ſaid: leaue theſe wordes, and let vs come vnto deedes, and perhapps thou wilt giue a direct anſwer to my demaundes. Hauing ſaid this, he cauſed him to be ſtripped, and drawne vpon the torture, to be torne with crooked hookes of Iron, and to put burning torches to his naked ſides. The holy Sainct was very ſtil and quiet in this torment, and Aurelianus ſaid vnto him: why doeſt not thou lament, and wayle? what cauſeth thee to hold thy peace? Alexander anſwered: when a Chriſtian prayeth he ſpeaketh vnto God; Aurelianus ſaid; take pitty on thy ſelf, which art not yet come to the age of thirty yeres. Haſt thou no feare to looſe thy life, in this thy beſt, and luſtieſt age? Alexander anſwered: ô wretch! haue thou compaſſion on thy ſoule which is loſt.

At that inſtant Seuerina wife vnto Aurelianus, ſent one to bid him haue reſpect and regard of her life, for ſhee was in danger to looſe it, if he let not Alexander goe free. How is this ſaid Aurelianus (in a horrible rage with a loud voyce) that my wife hath acquaintance and freindſhippe with this deceiuer? Goe to, let it be done as ſhe would haue it for this time, and an other time we wil try further with him. Then he cauſed Alexander to be taken from the torment, and he put on Euentius, and Theodulus, and holding them thereon, he asked Euentius what was his name: The bleſſed martyr ſaid: my name as concerning the body is Euentius, and as concerning the ſpirit, I am a Chriſtian; How long haue you bene a Chriſtian ſaid the Preſident? Euentius anſwered: it is. 70. yeares. for at 11. yeres I was baptiſed. at 20. yeres old I tooke holy orders, and now I am 80. yeares old, wherof two yeares I haue paſſed with comfort and conſolation in priſon. Aurelianus ſaid; good old man take my councell, leaue this thy God, and thou ſhalt not dye, but ſhalt be preferred to liue honorablie in good and highe proſperitie. Euentius ſaid; it is better for thee to take my councel, and to turne to the Chriſtian faith, ſo thou ſhalt flie the eternal puniſhment, which is prepared for thee, and for all others that be in the ſame blindnes thou art in. Aurelianus talked in the ſame manner as before with Theodulus, and not being able to perſuade him in any thing, he cauſed a great fornace to be heat, and binding Alexander, and Euentius together he threw them into it, and would haue Theodolus ſtand and ſee them burne, that being feared by that puniſhment, he might ſacrifice vnto the Gods. But it happened otherwiſe, for ſeing them in the middeſt of the flame (ſo aſſiſted by the Holy Ghoſt that they felt no torment, but

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great content) he fel of him ſelfe into the fyer, and it happened that the fyer did no harme to any of them, which vexed Aurelianus to the heart, but for all that he tooke them out and cauſed Euentius, and Theodulus to be beheaded, and wounded the body of Alexander with ſo many prickes of needles, that he yedled his ſoule to God.

After that the three Martyrs were dead, Aurelianus made a feaſt, as if he had atcheyued ſome great victorie, and being thereat, a voyce was heard which ſaid: Aurelianus? To theſe men whom thou ſcoffeſt, the gates of heauen are opened, & to thee the gates of hel. This voice cauſed ſuch dread and feare in Aurelianus, that he fell to the ground as ſenſeles, and a little after his ſoule paſſed out of his body to be tormented eternally in hel. The bodies of the holy Matyres were buried in the *Via Numentana*, and then were carried into the cittie to the Church of S. Sabina. Pope Alexander was very zealous in Gods ſeruice all the time he gouerned the Church. He confirmed that auncient vſe of keeping holy water in Churches and houſes. He commanded that the bread which was to be conſecrated in the Sacrifice of the Maſſe, ſhould be without any leauen, in imitation of Chriſt, who on maundy Thurſday at his laſt Supper did conſecrate with vnleuened bread. He ordeined that in conſecration of the Chalice, a little water ſhould be mingled with the wine, to ſignify the vnion of Chriſt with the Church. All this was in vſe before euen from the tyme of the Apoſtles, but Alexander confirmed it with Canons and decrees, and commanded the contrarie to be taken away in tyme to come. He added to the maſſe that deuoute clauſe which beginneth; *Qui pridie quam paterctur:* vntil the wordes of conſecration. He gaue orders thrice in the moneth of December, and made 5. Byſhopps, 6. Preiſts, and. 2. Deacons: he was Pope. 10. yeares. 7. monethes, and 2. daies; The Church maketh a memory of him on the daye of his martyrdome, which was one the third of May in the yere of our Lord. 132. in the tyme of Adrian the Emperour. The cittizens of Parma ſaye they haue the body of this holy Pope.

The life of S. Iuuenal Biſhoppe and Martyr. May. 3.

THe holy Church celebrateth the feaſt of S. Iuuenal Biſhoppe of Narnia, ioyntly with the aforenamed ſaints. S. Iuuenal was an African, and a Prieſt, and went to Rome, where hearing that in Narnia (which is a cittie of Italie in the Duchy of Spoleto, of old time called Vmbria) they had neuer receaued the faith of Chriſt Ieſus, craued leaue of the Pope to goe thither to preach: the Pope gaue him leaue, and made him Biſhoppe of that cittie. Thither he went and preached, and did ſome miracles, and conuerted almoſt all

all the citie. Whileſt he was there, it came to paſſe that the Ligures, to wit, the Genoueſes beſeiged it round about, and brought them to great extremitie, but by the interceſſion and prayer of S. Iuuenal, there fell a great tempeſt of thunder and lightening, that killed ſome, wounded others, and put them all to ſuch confuſion, that they raiſed the ſiege and departed.

It is ſaid alſo, that a ſhippe wherein were 300. perſons, being in a mighty ſtorme and in danger to be caſt away; they recommended themſelues vnto this Saint, and they ſaw him walke on the waues of the Sea, and the tempeſt ceaſed. He was Biſhoppe of that citie ſeuen yeares, and dyed there bleſſedly. S. Gregory maketh mention of this Saint in the 37. homily vpon the Goſpel. Vſuardus and other writers of martirologes make mention of him alſo. There is no certainty found of the time in which he liued.

The life of S. Monica, mother to S. Auguſtine. May 4.

MAny teares shed that bleſſed and holy matron Anna (as the ſacred ſcripture reccounteth in the firſt booke of the kinges) and the cauſe of her teares was: the great deſire she had to haue a ſonne according to her hart, which was the Prophet Samuel, who turned the teares of his mother into ioy. The ſame happened vnto S. Monica, for she lamented & ſighed, and continually made her petitions vnto God; the cauſe hereof was, not that God ſhould geue her a ſonne, but that one which she had might become his ſeruant, becauſe he was farre from it. This ſonne of hers was S. Auguſtine. God shewed his fauour ſo much, and in ſuch ſorte vnto this bleſſed woman, that her ſonne, who did before perſecute the Chriſtians, and fauour the heretikes, became a man of a cleane contrarie courſe, by fauoring the Chriſtians, and perſecuting the heretikes. The life of this holy Saint was collected for the moſt part, out of the booke of Confeſſions of S. Auguſtine in this manner.

SAinct Monica was a noble matron of Carthage in Africa, who liued in great diſcomfort and affliction, not ſo much for the diſconſolate and ſole life of her widowhood, as to haue a ſonne who was neither Chriſtian nor baptiſed, but followed the wicked error of the Manichees. This vnto the holy woman was a ſword, that wounded her heart continually, when ſhee called to minde that the ſonne which came from her bowels when he might be the Cittizen of heauen, would chooſe to remaine inhabitant of hell, and ſubiect of perdition. This woman did more bewaile her liuing ſonne, then other mothers doe bewaile their dying children. On a time ſhee ſaw in a dreame or viſion, an Angell ſpeake vnto her, and demaunded the cauſe of her diſcontent and melancholy? ſhe anſwered; The cauſe is, a ſonne that I haue, which is out of the way to heauen. The Angell ſaid vnto her; Reſt aſſured, that at his death he ſhall goe where thou ſhalt be

alſo. The kinde mother told this to her ſonne, and he ſaid vnto her: mother, you vnderſtood him not aright, for the Angell ſaid vnto you, that you ſhall goe where I ſhalbe. And that is becauſe the ſect of the Manichees which I follow, is the true way which leadeth vnto heauen, ſo you one daie ſhalbe aduiſed of your error, and ſhall receaue the doctrine of the Manichees, and ſhall come with me vnto heauen, from which you are now very far. This ſpeech greeued S. Monica, but therefore ſhe did not ceaſe ſtill to lament and praie, deſiring God to amend her ſonne.

Shee talked on a tyme with an holy, and learned Biſhoppe, and lamenting, beſought him to talke with Auguſtine her ſonne, and to procure by all meanes, and by his authoritie, to draw him out of the error wherein he was. The Biſhoppe who knew Auguſtine, and how good a ſcholler he was, and that not any that talked and reaſoned with him, did depart, but confounded, and with reproach, ſaid vnto her, Madame: I will not enter into diſputation with him, but let him alone, for he ſtudieth ſo much, that by the ſame ſtudie God aſſiſting him, he wil come to the knowledge of the error wherein he is. The afflicted mother was not content therewith, but with her praiers importuned the Biſhoppe to talke with him, and to vſe all meanes hee might do him good. But the Biſhoppe ſo much the more drew backe. Then the holy woman began to weepe and crie out, thinking to moue him with teares, which the holy Prelate ſeeing, ſaid vnto her: Be of good comfort Lady, and be aſſured, that a ſonne of ſo many teares cannot periſh.

S. Auguſtine had a deſire to goe vnto Rome to read Rhetorike, as he had done before in Carthage. The mother had knowledge thereof, and reſolued to goe with him, and followed him vnto the Barke wherein he was to be imbarked, but Saint Auguſtine then had no mind to haue his mother in his companie, and therefore he watched the tyme when ſhe made her prayers in a Church of S. Ciprian, neare vnto the Sea ſhore, and in the meane while he imbarked himſelfe, and left her there; When his mother vnderſtood thereof, ſhe went to the Sea banckes, and multiplying her teares, and ſobbes, called him cruell and vnkind, and beſought God to change the wind, to the end he might not faile away, but that he might be compelled to returne. She taried there long, vntill being weary ſhe let him goe, and returned to her houſe: but motherly care preuailed ſo much in her, that ſhe found no reſt, wherefore after a few daies ſhe tooke ſhippe, and went alſo to ſeeke him out. S. Auguſtine had bene very ſicke in Rome, in which we may beleeue (as he alſo confeſſeth) that God did deliuer him by the prayers of his mother. One yere he read Rhetorique in Rome, where he got much credit. The cittie of Millan ſent vnto Rome for a maiſter to read that ſcience, and S. Auguſtine was appointed to goe thither. So he went to Millan, and he found his mother, who reioyced much with him, but ſtill did not forget to pray vnto God con-

continually for remedy and helpe for her ſonne, as alwayes ſhee had done.

There was at that time S. Ambroſe, Arche-Biſhoppe of Millan, vnto whom S. Auguſtine tooke great affection, liſtened very wilingly vnto his ſermons, and diſcourſed with him very largely. This familiaritie of S. Auguſtine, pleaſed S. Ambroſe very well, ſeeing him to be learned in all ſciences, and ſo much the more, becauſe that with the intreatie and continuall teares of S. Monica, he had taken vpon him the enterpriſe, of the conuerſion of her ſonne, which now (by Gods helpe) began to be diſpoſed. For while the ſaid S. Auguſtine conferred with S. Ambroſe, and with an other good and holy religious man called Simplicianus, it pleaſed God to conuert him, and to bring him to embrace the holy Roman faith, and ſo S. Ambroſe baptiſed him: after which he became as firme and as conſtant a defender of the faith which he had newly receaued, as he had beene an oppugner of it in former times. The ioy and content his mother S. Monica tooke, when ſhee ſaw her ſonne brought to that paſſe ſhe ſo much deſired, was vnſpeakeable. She rendred continuall thankes vnto God for it, and hauing compaſſed this ſo difficult worke, ſhe thought ſhe had ſpent the former time of her life very well.

This holy Saint amongſt other her pious actes, remembred, that being a little girle, ſhe was accuſtomed often to goe out of her fathers houſe vnto the Church, where with-drawing her ſelfe into ſome ſolitary place, ſhe ſaid the Aue Maria oftentimes, in ſo much, that when they of the houſe ſaw her not at home, they were aſſured to find her at Church. She remembred alſo how ſhe roſe in the night to ſay the prayers her mother Facunda taught her. She forgot not how ſhe was ſo deſirous to geue almes, that ſhe hid halfe of that which they gaue her to eate, to beſtow on the poore. She viſited the hoſpitalls, and caried to the ſicke folke all ſhe could gette. And as ſhe grew in yeares, ſo ſhe increaſed in the deſire of vertue. When her mother commaunded her to adorne, and trymme vp her ſelfe, ſhe did it againſt her will, and ſaid vnto God, that which humble Heſter ſpoke vnto her Lord. *Thou knoweſt (ô Lord) that I deſpiſe theſe ornaments put vpon me.* She was conſiderate in her ſpeech, diſcreet in her anſweres, patient, and quiet in all thinges. She had a deſire to conſerue her virginity, but God hauing ordeined, that from ſo excellent a tree ſhould ſpring a fruit of no leſſe valew for the good of his Church, and doubtles intending that by S. Auguſtines conuerſion, many ſhould be recalled from their wicked errours, he inſpired her father to marry her to a noble man called Patritius, who though he was noble of blood, yet he was a Pagan Idolater, and of euil condition.

He vſed his wife Monica hardly, yet ſhee which was holy and good, for all that neuer gaue him any occaſion by wordes, whereby he might be offended, but let the fury of her husband paſſe, and offered vnto God the affections which

ſhee indured. After when her husband was quiet, ſhee yeelded him a reaſon of all that which he had reproued her in, and this ſhee did in humble and kind manner. Oh how many threates, and iniuries did ſhe beare at the handes of that froward man, though ſhee ſerued him with all diligence, and obeyed him in all lowlynes: She gaue almes and prayed, ſhedding many teares, and cauſed Maſſes to be ſaid, to the end that God would be pleaſed to illuminate the ſoule of her husband, and pull him out of the error wherein he was drowned. One time being in company with other women her friendes, who talked of the frowardnes, and curſtnes of their husbandes, yet ſhee neuer ſpoke euill word of hers, nor once complained. So that the other women knowing her husband to bea froward and teſty man, they wondred at the great patience of Monica. She offered euery thing vnto God, and beſought him to reward her with the conuerſion of her husband. Shee nurſed her children with her owne milke, and did not vſe them with too much delicacy & niceues, but great care ſhe had to teach them to liue a Chriſtian life, to feare God, and to obſerue, and keepe his holy, and bleſſed commandements. And rather ſhe had to ſee them the young, then ſee them liue to ſinne and offend God.

Shee had a daughter called Perpetua, and though ſhe had bene married, yet her mother had brought her vp to well, that when ſhe came to be widowe, ſhee entred into a Monaſterie which S. Auguſtine whiles he was Biſhop had cauſed to be builded, & therein ſhe died bleſſedly: ſhe had alſo two daughters in law, daughters vnto Patritius her husband, one of them was called Barbara, and the other Felicita, ſhe brought them vp, and gaue them inſtructions as if they had bene her owne, and theſe were alſo Nonnes in the aboue named Monaſtery, amongſt other holy women, all which proceeded principally of God, and the good inſtructions Saint Monica gaue them. The vertuous woman was ſomewhat comforted when ſhe ſaw her daughters were good, but when ſhe conſidered that her husband, and her ſonne Auguſtine were out of the right way, ſhe did nothing but lament, and weepe.

Shee perſeuering in her holy exerciſes, at the end God heard her praiers, for Patritius her husband was conuerted to the true faith, and did penance for his ſinnes. All the time he liued after his conuerſion, he vſed his wife very well, for he became both mild, and lowly, and laſtly he died a Catholique and a good Chriſtian at the age of ſeuenty three yeares. After the death of her husband, S. Monica remained widdow, and all her care was now to haue Auguſtine conuerted, and this ſhe obteined of our Lord alſo. After whoſe conuerſion when ſhe called to remembrance her former life, and thought vpon the ſighes, the teares, the almes deedes, prayers, faſtinges, and other pious worke ſhe had done, it ſeemed to her they were all well beſtowed, hauing had ſo fortunate ſucceſſe, as ſhe tooke the conuerſion of her husband and her ſonne to be. When S. Auguſtine

ſtine was conuerted, and Baptiſed, there was alſo Baptiſed with him ſome of his freindes, among others his ſonne called Deodatus. The exerciſes of S. Monica (after the conuerſion of her ſonne) was, to be confeſſed and to receiue the moſt Bleſſed Sacrament often, to vſe prayer continually, and to meditate earneſtly vpon God, remayning moſt part of the day in the Church. And becauſe the cuſtome of that tyme was, to keepe the vigills of the Sainctes in the Church, where they watched all night. S. Monica ſeeing many vncomely, and vndecent thinges to be done there, certified S. Ambroſe thereof, who being deſirous to remedie it, ordeined, that the watching ſhould be turned into a faſt, on the daie before the feaſt. S. Monica being one tyme confeſſed, communicated on the day of Pentecoſt, and did not ſpeake a word all that daie, but was in a traunce; An other tyme ſhe was ſeene to pray, and remained in the ayre a yard from the ground, and ſaid alond: *Let vs fly brethren: let vs fly vnto heauen*: and when ſhe was asked afterward why ſhee ſpake ſo loude, ſhe answered that which Dauid ſaid: *My hart, and my flesh doe reioyce in God my Lord*. This bleſſed woman was accuſtomed to faſt, that ſhe ſeemed to be aggrieued, when ſhe was called to meales; In ſo much that of her ſanctity, S. Auguſtine ſaid boldly in a ſpeech vnto God, that his mother after ſhe was Baptiſed, neuer ſpoke word againſt the diuine commaundements.

S. Auguſtine after his conuerſion departed from Millane, and returning into Affrica, tooke his mother with him; Being arriued at the cittie of Oſtia Tiberina, they two fell in conference ſtanding at a windowe in the houſe where they were lodged, which had a very faire proſpect. And conferring of the glory of the bleſſed, to the great content of them both; at the end of their ſpeeche the bleſſed Sainct ſaid, I now delight not in any thing in this life, ſince God hath ſhowed to me the fauour I haue ſo often tymes demaunded of him, to wit: ſince I ſee thee a true Chriſtian, and deſpiter of the world, which was all that I deſired, what ſhould I do longer in this world? Let the heauenly maieſtie call me away, when it ſhall pleaſe him. Her prayer ſeemed not in vayne, for fiue dayes after this ſpeech, a ſmall feuer tooke her, and increaſed in ſuch ſort that it came to be mortall. The brother of S. Auguſtine, who was with them ſaid: that if their mother died, they would carry her into Africa to bury her in her owne Sepulcher. She perceiuing their ſpeech, ſaid vnto them: Bury me euen here in Oſtia, for wheſoeuer my bodie is, God will raiſe it at the laſt day. I requeſt this one thing of you, to remember me when the holy Sacrifice of the Maſſe is celebrated. Then ſhe deſired to be confeſſed, and becauſe her ſtomache was weake ſhe did not receiue the bleſſed Sacrament, but adored it with great deuotion, and many teares. The paine of Death approaching, ſhee began to ſay theſe wordes of Dauid: *When I called vnto our Lord he heard my prayer*, And: *In tribulation he gladdeth my heart, in peace I will ſleepe in him, and take my reſt.*

In saying these wordes she yealded her soule vnto God, the nyneth day of her infirmity, and the fifty and sixth yeere of her age. S. Augustine being then thirty three yeres old, who ioyntly with his brother buried the body of their mother in the Church of Sancta Aurea. Pope Martin the 5. afterwarde caused the body of S. Monica to be brought vnto Rome into the Church of S. Augustine. The Church celebrateth the feast of this holy Saint on the date of her death, which was on the fourth of May in the yere of our Lord, three hundred eighty nine after Cantius, Theodosius, and Gratianus being Emperours.

The life of S. Iohn Euangelist called, before the port Latine. May 6.

HOly Scripture relateth in the booke of Daniel, that Kinge Nabuchodonosor caused a statue of gold to be made, to the end euery one in his kingdome, great and smale should adore it; onely three yong men of the Iewes, the friendes of Daniel, who was then a speciall fauorite of the kinges, refused to worshippe the Idoll. Forthwith notice thereof was geuen vnto the kinge, who taking indignation against them, caused them all three to be put into a burning ouen. The fire did no harme vnto them, only it consumed and burnt the bandes wherewith they were bound: for there came an Angell from heauen who refreshed and cooled them, and made the flame to seuer it selfe into partes, that it touched them not, who song hymnes, and blessed and magnified God. The kinge was certified of this wonder, who came to see it, and being yet far off he was astonied, aswell for that the fier did not consume them, as also for that he had put three into the fiery ouen, and he saw foure therein. Then the kinge drew neare and called them, and bid them to come out of the furnace, praysing their God, which had deliuered them from so great a danger.

This figure is much agreable to the festiuall day of S. Iohn before the port Latine. Nabuchodonosor signified Domitianus, and as that King was moued with indignation against the three children, because they would not adore the statue of gold: euen so the fury of Domitianus was incensed against S. Iohn, for that he would not adore his false gods. These yong men were cast into a burning ouen: and S. Iohn was put into a great boyling cauldron, with oyle, pitch, and rosin. Three were the yong men that were put into the ouen, which signifie the three dignities which S. Iohn had as euery one knoweth, he was an Apostle, an Euangelist, and Virgin. Nabuchodonosor put onely three yong men into the furnace, but saw the fourth, euen so in S. Iohn appeared a fourth Dignity which he hath in heauen, although it be vnknowen in earth to many, which will not acknowledge it in him. For though he died not in the cauldron or vessell, yet none can deny, but he hath the essentiall reward

of

of a martyr, becauſe he had an effectuall deſire to ſuffer martyrdome, which appeared when he entred into the ſeething cauldron, where he ſhould haue died without doubt if God had not deliuered him by miracle. The fire of the fornace did not conſume the three yong men. So neither the ſeething oyle did hurt S. Iohn. They came out of the ouen praiſing God, to the great admiration of the king, and of all the other that were there, S. Iohn came vnhurt out of the cauldron, and made them amaſed, and aſtonyed, and many Chriſtian Catholiques yeelded thankes and praiſed God, for the marueylous wonder ſhewed to his Sainct. The hiſtory of that which happened, Saint Ierome, and Tertullian, recount in this manner.

DOmitianus a moſt cruell man, being Emperour of Rome, mooued the ſecond perſecution againſt the Catholique Church, in which he put to death infinite Chriſtians. Doubtles it was a wonderfull thing, and confirmed our faith not a little, that the more theſe Tyrants did extend their cruelty againſt the Chriſtians, the more alwaies they increaſed in number, and the faith tooke greater roote. All which may be ſufficiently confirmed, by the wordes which a certaine martyr ſpoke vnto the tirant that tormented him. Knoweſt thou not (ſaith he) that in ſhedding the bloud of Martyrs to deſtroy the faith and Goſpell of Ieſus Chriſt, thou workeſt no otherwiſe, then if he which deſired to make dry, and vnfruitfull the field of his enemy, throwes water theron, which indeed will make it increaſe the more? So thou by ſhedding the bloud of the Chriſtians, art the cauſe that their faith and Religion doth ſo much increaſe. But let vs returne vnto the hiſtory. Domitianus ſent an edict to Epheſus wherein he commanded, all the Chriſtians ſhould be put to death, and the principall perſons were commaunded to be ſent to Rome.

There were many in that cittie that loued the Apoſtle exceedingly, for it was his eſpeciall grace to be alwayes much beloued, as there be ſome perſons, for that they are gratious, affable, amiable, delightfull, and of good fauour, euery one doth loue them and beare affection to them. So all theſe graces being collected in S. Iohn Euangeliſt in a perfect degree, euery one loued him; among whom the ſonne of God to aſſimulate him ſelfe in euery thing vnto man, would alſo vouchſafe to be mooued with this gratious paſſion toward S. Iohn (or propaſſion as Saint Ierome calleth it) for to this Apoſtle he bore ſuch affection aboue the reſt, that he only amongſt the other was called his beloued diſciple. It is no great maruell then, if many ſpouſes of Chriſt Ieſus loue him dearly, which was loued ſo by their Lord and maiſter. This I ſay, for the great deſire and affection many recluſed religious perſons haue to this holy Saint, by taking his name and calling themſelues Euangeliſts, and I know no cauſe why they deſerue to be reprooued, when they deſire not to abaſe any other Saint in extolling him, which ſhould be a great vanity; or ells they being called ſo, ſhould imitate his

his life but little, and that were as great hipocrisie.

S. Iohn had many that wished well vnto him and loued him entirely, yet there were some others that hated him; for ordinarily, the good haue many that be ready to persecute them: Such as those were, certified the Iudge of the Apostle, who was therefore by the edict, either to be put to death, or for to be sent prisoner vnto Rome. This information being giuen, the Apostle was taken, and as head, and chiefe of the Christians, it was resolued he should be sent to Rome, to be put to death. It is a matter worthy of consideration, in what sort the Apostle departed from his disciples, and from the other Christians. All went vnto the prison to visite him, and he embraced them courteously speaking to them many louing wordes. They wept bitterly, seing that he went to die. They kneeled before him, and craued his benediction. They kissed his handes, they kissed his garments, and kissed the very chaines wherewith he was bound. Some went, some came, none had regard vnto the perill that hung ouer themselues if they were knowen to be Christians, for they were either to be put to death, or sent to Rome; They respected not these dangers, so they might enioy the last imbracements of their Maister. S. Iohn spoke to them that had the charge of the Church, I meane those that were either Bishops or Curates, and exhorted them to be constant, and perseuerant in their charge, for the good of their people. At last the Euangelist was conducted to Rome prisoner. Although his voyage be not written as the voyage of S. Paul is, yet we may beleeue that he indured many troubles, and much paine in so long a iourney.

When he came vnto Rome he was put in prison, and the Christians hearing of S. Iohn that he was one of the twelue Apostles, one of the foure Euangelists (although some say he wrote his Gospell afterwardes) one, and the only man, vnto whom Christ recommended his mother, and that he was his especially beloued, they came to see him out of all partes of the citty, when they had seene him, they remayned much satisfied, for that beside his amiable countenance and venerable old age (for at that time he was ninetie yeares old) he spoke such effectuall wordes, that inflamed their hartes with the loue of God. The hearing of his cause was differred for a time. At last he was examined by a Pretor whom Domitianus appointed for that purpose. Being found constant, and firme in his faith, he was condemned to be put aliue vnto a cauldron of boyling oyle. This was a terrible torment, for such a worthy, and rare man to endure. When the day appointed for it came, all the Citty was on an vproare, euery one ranne, and in euery place were troupes of people; Some complayned of the tiranny of the Emperour, and some said that this passed all his other cruelties. Others said, it was fit that Iustice should be administred, lest the adoration of the Gods should cease.

The place appointed for execution, was in a plaine feild before a gate of the

the Cittie. There was set on a great Cauldron or some other vessel, ful of oyle, pitch, and rosin, and vnderneath it they put much wood, and round about it also. There was an infinite companie of people come together to see this wonderful spectacle: when behould, the customes of the Romaines was, that when one was sentenced, and iudged to death, to scourge them before they tooke them out of prison: if it were so, doubtles S. Iohn cal to remembrance, the scourging which Iesus Christ his maister suffered for mans redemption, & so was to him acceptable, and pleasing. The glorious Sainct goinh to dye, shewed himselfe as merry and cheerefull in the way, as any Emperour that came with triumph into the cittie. Lastly he came to the place of Martyrdome, and euery one looked toward him, when on a sodeine arose a great noise among the people, the most part of whom wept abondantly for compassion, to see such a man to die for such a cause. The hangman was not slacke to strippe the Apostle, & he likewise seemed not slowe to enter into the said Cauldron. As he entred in, he lifted vp his handes, his eies, and his heart vnto heauen, and made a deuout prier vnto Iesus his beloued, offering vnto him his life in sacrifice, and saying.

It is fitting and conuenient, that they which are vnited in mutuall loue, should not be separated in his chiefest effect. If thou my God, and Sauiour diddest die for me one the Crosse, inflamed with the fier of heauenly loue, which thou boreste vnto me and to all man-kind, it is good reason that I also die consumed in this oyle for the loue of thee. Thou knowest my wil, and thou seest the deede to be effected here presently. I desire to die here for thy loue, atwel to make demonstration of the loue I beare thee, as for to come to enioy thee; Neuertheles, if thou iudgest I am yet necessary for thy people, I refuse not the trauaile, but preferre thy will for thy seruice, and good of thy people, before myne owne desire. These were the wordes of the holy Saint, and now the executioner had laid fier vnto the wood, and the oyle, and the other mixtures began to boyle. The holy Saint felt no more paine, then if he had beene in a bathe to be refreshed, or in some other sort which might yeald comfort to the body. The flame went so high that the people could not see the Sainte at all. Some lamented him, others had compassion and pittie on him; but when euerie one iudged he had beene consumed, streightwaies they heard him sing with a most melodious voyce in the middest of the fire, like as the three children song in the fornace of Babilon. Every one was much astonished that he was yet aliue, and stayed to see the end of this great wonder.

The executioners when they heard him sing, were more set vpon cruelties, and caused wood to be fetched, and a greater fier to be made; yet the holy Saint

ceaſed not to ſing praiſes vnto God. Though the officers beſtirred them to kindle vp the fire, which turned toward themſelues, & made them to fly away, ſo that they were inforced to leaue him alone. The flame began to decaie by little, & little, and at the end it was wholly extinguiſhed, that euery one might come hard and cloſe to ſee the holy Euangeliſt in the veſſel. But loe then (ô ſtrange accident) they ſaw the oyle, the pitch, and the roſin conſumed with the rage of the fier, and the holy Saincт to haue no hurt at all, yea euen as the gold is purified and refined, ſo S. Iohn after theſe torments did ſhine ſo bright, that they could ſcarſe behold him. The Catholiques ſeing the miracle, made a great ſhout for ioye; The Pagans remained confounded, and were ready to abandon their errours, and to be made Chriſtians. Then the officers tooke the Apoſtle out of the Cauldron, and deſired to let him goe free; but for dread of the Emperour they put him in priſon againe.

When Domitianus heard how thinges paſſed, he durſt not aduenture to take away his life by an other meanes, either for that he doubted it would not preuaile, or for that he feared the people, whom he ſaw were much affected to the Apoſtle. Therefore he tooke a new way, and condemned him to be baniſhed into the Ile of Pathmos, and ſo he was. The holy Apoſtle was ledde vnto the place prefixed, and when he came into the Iland, he remayned in the ſame in great miſery, not hauing plenty of any thing but of troubles, and afflictions: neuertheleſs, God in that place ſhewed vnto him aboundant fauours, reueiling vnto him thoſe high and profound miſteries, which he left written in the Apocalips, which vnto this day are not diſcouered. Shortly after enſewed the death of Domitianus, which was agreable to his cruelty; And for that the Senat did repeale, and abrogate all his actes and ordinances, S. Iohn was alſo reuoked out of baniſhment.

Departing out of this Iland he returned vnto Epheſus, where he was receiued of his diſciples and louing freindes, with as much triumph and ioy, as the greif and ſorrow was at his departure; The Apoſtle returned to his continual exerciſes of conuerſion of ſoules, & gouerment of the Churches of that prouince. This is the ſolemnitie which the Church celebrateth this day: to wit: the martyrdome of S. Iohn Euangeliſt, and though he died not in them, yet felt he the paſſion & agony of death, which is as painefull, if not greater to ſuffer then death it ſelfe. He had an effectuall deſire to dye for the loue of Ieſus Chriſt, and if he eſcaped from death, it was by eſpeciall miracle. S. Ierome, S. Auguſtine, Ruffinus, and other graue authours, cal him a martyr in plaine wordes. Our Lord hauing geuen vnto him the dignitie of an Apoſtle, an Euangeliſt, and Virgin, he being ſo in verie deed, he gaue vnto him alſo after his death the reward of a martyr; being ſuch a one in wil and deſire. So that we may ſay, that he is one of the Saints, that hath diuers great titles and dignities in heauen, where he is both

both in body & ſoule (If we wil geue credit to S. Ierome, S. Thomas, and Nicephorus Calliſtus) and there enioyeth that happines, which the bleſſed ſoules poſſeſſe, of which God make vs partakers for his mercies ſake. Amen. This ſolemnitie is celebrated on the ſame daie it happened, which was on the 6. of Maie, about the yeare of our Lord 97. as Euſebius ſaith (Baronius ſaith. 92.) in the time of the forenamed Domitianus.

The life of S. Staniſlaus Biſhop and Martyr. 7. of May. Taken forth of F. Ribadeneira.

THe bleſſed Saint Staniſlaus Biſhop and martyr, was borne in the cittie of Cracouia, the capitall cittie of the kingdom Poland, of rich and noble parents, who after they had liued thirtie yeares in mariage, without hauing childrē, they obtained Staniſlaus of our Lord thorough their teares and prayers. From his very infancie he gaue cauſe to preſume what he was afterwards to be, hauing his ſpirit propre for all ſortes of ſciences, being otherwiſe full of ſhamfaſtnes, of modeſtie, and of honeſtie in his maner of cariage. He ſtudied firſt in the cittie of Guienna, afterwards in the vniuerſitie of Paris, the liberall artes, the canon law, and Diuinitie, wherin he rendred him ſelfe very expert. At his returne he found that his parents were dead, wherupon he diſtributed preſently to the poore, the great riches which they had left him. He had a deſire to abandon all thinges of the world, and to make him ſelfe religious, but our Lord who intended to ſerue him ſelfe of him elſe where, ſuffered that he was made a Canon and a preacher, and ſucceſſiuely, Biſhop of Cracouia, wherto he ſucceeded after Lampertus. He accepted the charge with a great deale of reſiſtance and difficulty, only for feare to reſiſt againſt the will of God which called him, and would ſet him vpon a candleſtick, like an alighted Torche, to enlighten by the light of his life and doctrine, all thoſe people which he committed in charge vnto him.

The holines, the vigilance, the prudence and the valor of this Saint, was admirable in the gouernment of his Biſhoprick: as alſo his charitie and mercy towards the poore that were in neceſſitie. He was the moſt humble of all others, ſweete to the weake, ſeuere to rebells, pittifull to the afflicted, patient in iniuries, terrible and zealous in the thinges of God. Boleſlaus ſonne of the king Caſimir, was at that time king of Poland, who at the firſt gaue proofe of his valor in the warres which he had againſt the Ruſſians, but afterwards he loſt himſelfe in voluptuouſnes, and abandoned him ſelfe to all ſortes of vices and lubricities, tranſforming him ſelfe into a beaſt, not only carnall, but alſo cruell and greedie to

ſhed human blood. And as the vices of Princes are more remarkable and pernitious, ſo all the kingdō of Poland was ſcandaliſed & afflicted at the euill exāple, and at the tiranny of their king. Wherupon it ſeemed vnto Staniſlaus, that he was bound in qualitie of a ſpiritual father, to admoniſh Boleſlaus of his debauchednes: which yet he performed with great humilitie & moceſtie, ſundry times beſeeching him, to deport and with draw him ſelfe, conſidering that the ſinnes of Kinges are more enormous then thoſe of priuat perſons; both for that they are more obliged vnto God who hath made them Kinges, as for the great preiudice which the ſame doth to all the realme, which infecteth it ſelfe thorough the euil example of its Kinge. And vnles he amended himſelfe, he might well aſſure himſelfe that God would puniſh him, and perhaps would take from him that authoritie, and depriue him of the kingdom which he had put into his handes. But Boleſlaus tooke in very euill part, the holie & iuſt admoniſhment of the Biſhop, for that he would not deſiſt frō his wicked life, or that there was any in his kingdō ſo hardy, as once to reprehend him. Hereupon he reſolued to perſecute Staniſlaus, and ille nill, to make him hould his peace, by forcing him to flie frō his Church: & albeit he had no iuſt ſubiect to colour the ſame, yet he inuented one of ſome apperāce.

The holie Biſhop had bought an inheritance, of a rich man named Peeter, for his Church, & had alſo paid him the monie; neuerthes he had no acquittāce wher by to make the ſome apparāt. It was three yeares before that the maſter, of whō he had bought this inheritance was deceaſed, & his heyres (to pleaſure the kinge & to make vſe of this occaſiō) drew the Biſhop into ſute, ſaying that he had vſurped the land & inheritance which belonged vnto thē. The matter was treated of before the kinge: the Biſhop being deſitute of neceſſarie quittances, & the witneſſes which knew the truth, not daring to ſpeake it for feare of the kinge, was condemned to ſurrendre the poſſeſſion & enioying of that land. Who ſeeing this, demanded three dayes of reſpit to cauſe to appeare in perſon Peeter his author, which was dead three yeares before, as we haue already ſaid: which they in mockage granted vnto him. The Saint faſted, watched, and inſtantly beſought our Lord to defend his cauſe. And at the end of three dayes, after he had deuoutly celebrated Maſſe, he went vnto the tombe where Peter was enterred: he cauſed firſt the tombe to be taken away, the earth to be digged vp, and the dead carckas to be diſcouered, which he touched with his paſtorall ſtaffe, commanding him for to ariſe. The deceaſed, ſodainly obeyed the voice of the liuing Saint, aroſe, and by his commandment followed him to the place of Iuſtice, where the kinge, the Nobles, & the Iudges of his court were aſſembled. Staniſlaus ſaid vnto them. Behould here is Peter who ſould me the inheritance, who is riſen againe to preſent and ſhew him ſelfe before you. Aske him if it be not true, that I haue paid him him euery penny for the land which he ſould me for the Church. He is a man well knowen, his graue is wide open, from whence God hath raiſed him

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vp to confirme the truth: his word therfore ought to ſtand for more firme & aſſured, then all the depoſitions of any witneſſes, or any other euidences that can be produced. The aduerſe parties of the holie Biſhop, ſtood like men loſt and quite am zed at this ſo euident a miracle, not knowing in the world what to reply, becauſe that Peter declared the truth and admoniſhed his heires to doe penance for ſo greuous a ſinne for hauing ſo moleſted Staniſlaus, contrarie to all right and iuſtice: who offred him, that if he would liue yet certaine yeares, to obtaine them for him of our Lord. But Peter choſe rather to returne vnto his graue in repoſe, then to leade a life ſo full of perills and of anguiſh, and tould the Saint, that he was in Purgatorie, and had not much more time to tary there to finiſhe to purge the ſinnes which he had committed during his life: and that he had rather to be aſſured of his ſaluation, albeit he endured the paines which remayned for him to ſuffer, then to put himſelfe in hazard to loſe it, by entring againe into the goulfe and torments of the ſea of this outragious world: but he beſought him, to obtaine ſo much at our Lords handes, as to remit his paines, and to make him ſhortly to enioy his glorie with thoſe that are bleſſed. This done, Peter returned to his graue, accompanied with the holie Biſhop, and with a great multitude of people: then he compoſed him ſelfe within his graue, beſeeching all the aſſiſtance to recõmend him vnto God, and ſo died the ſecond time, to liue eternallie.

Now who would not haue been conuerted at the ſight of ſo notable and manifeſt a miracle as was this? What breaſt of iron would not haue beene ſoftned & haue relented, ſeeing a man raiſed againe, and to chooſe rather to remaine in his graue, thẽ to liue in this fraile & miſerable life? But the hart of the Kinge was ſo fleſhed in vices, and ſo deeply rooted in his voluptuouſneſſes, that this was not ſufficient to withdraw him, and to reduce him to a better way: but contrarywiſe, like to a furious beaſt, he plunged him ſelfe in the blood of his innocent ſubiects, and like to an vncleane wretch, he wallowed him ſelfe in the mudde of his laſciuitie, with the notable ſcandall of the realme. Staniſlaus vſed at the firſt, the moſt ſweet and gentle remedies that he could poſſiblie finde, to heale this ould and inueterated ſore, and ſeeing that all his medcines remayned without effect, he was conſtrained to apply there to both ſword and fire, cuting him off from the communion of the faithfull like a rotten member, to the end that this puniſhment might make him to returne into him ſelfe, or if he would caſt away him ſelfe, that he ſhould not draw after him, the totall ſubuerſion of the kingdome. Nothwithſtanding, the kinge like to a ſecond Pharao, harchned him ſelfe more and more againſt the ſcourges of almightie God; and knowing that the Biſhop went to ſay Maſſe in a Church of S. Michaell, he ſent his ſatellites to pull him forth, and to pluck him from the Altar, and if it were needfull, there to maſſacre him. Thither they went, & as they would

haue laid their handes vpon the Saint who celebrated Masse, a celestiall light affrighed them, & threw them backwards on the ground, not able to execute their wicked designe. The like arriued two or three seueral times to other soldiers whom the kinge had sent thither to that effect. Boleslaus was there in person, to finde him selfe present at this barbarous spectacle, and to delight his eies with the death of him, whom he helde for his cruel enimie; And seeing that the bloody butchers affrighted, retyred back, not able to execute the commandment of their maistre, he reprehended them for their pusillanimitie, and he himselfe assaulted the Saint, geuing him so greuous a blowe with a sword vpon his head, that he made the braines to flye against the walles. This done, those of his guard stabbed him also with woundes at the Altar where he was, and hewed in pieces his sacred members, which they cast into the fieldes, to serue for a prey to the birdes and beastes. But our Lord sent from four partes, four great Eagles, which kept them selues about the bodie, and miraculously defended the same two dayes together. By night were seene in the ayre sundry lightes vpon his holie reliques: whereupon certaine Priestes and godly persons, moued with this miracle (who had from the begining obserued the crueltie of this tyrant Boleslaus, encouraged them selues to gather vp his holie members scattered abroad, and to put them together: which by another miracle, conioyned them selues so perfectly, as if they had neuer been diuided, there not appearing so much as any scarre or so many woundes. They buried the body at the gate of the aforsaid Church of S. Michaell, where he had been murdered. Ten yeares after they transported it into the citie of Cracouia, and buried the same in the midst of the church of the castell, with a very solemne funerall.

It is not to be beleeued how wicked this fact was held through out the whole kingdome of Poland, and to other kingdomes of Christendome, & how all good people, haueing vnderstood this horrible and fearfull accident; foretould the calamities and disasters which were to raigne downe vpon this cursed kinge. Pope Gregorie the 7. not enduring to let so haynous a crime escape vnpunished, and the insupportable iniurie which the Church had there receaued, he interdicted the kingdome of Poland, excommunicated and anathematized kinge Boleslaus, and depriued him of his kingdome, enioyning the Bishops, nether to anoint nor hallow any kinge without licence. Moreouer, he depriued all those who had assisted at the death of the holy Bishop and martyr, both them selues and their posteritie, euen to the fourth generation, of all charges, offices, benefits, and ecclesiasticall reuenues. The miserable kinge abhord of euery one, and tormented with the cruell hangman of his owne conscience, fled from Poland into Hongarie, where within a while after, not being able any longer to abide him selfe, he kild him selfe, albeit some others say, that going a hunting he fell downe vnder his horse, and was eaten vp of dogges. Some others say, that

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he did doe penance, and remayned vnknowen in a Monaſterie, where he ſerued in the kitchin vntill his death.

The death of S. Staniſlaus (according to Martin Cromer) hapned in the yeare of our Lord 1079. the 11. of Aprill, and ſince his body was tranſported the 8. of May; but becauſe this day is buſied with the celebration of the Apparition of S. Michaell, therfore the Church celebrateth his feaſt the 7. of may. After in the yeere 1253. and 174. yeares after his death, Innocent the 4. did canonize him, & placed him amongſt the number of Saints. God aſiſting to worke new miracles, to honor and magnifie this holie Biſhop and Martyr. And our holy father Clement the 8. hath commanded, that the feaſt of S. Staniſlaus ſhould be put into the Roman Breuiarie, and hat the whole Catholique Church ſhould celebrate the ſame with a double office. This life is drawen forth of Laurence Surius, out of the ſecond tome of the liues of Saints, the 11. of Aprill, and of Iohn Longine canon of Cracouia, and Vandalie, and of Albert Krance in his third booke 12. 13. & 14. chapters, and of Martin Cromer a very graue author, in his hiſtorie of the affaires of Poland, in the end of the fourth booke of his leſſons, approued by the authoritie of the Apoſtolique ſea.

The Apparition of Saint Michael the Archangel. May. 8.

IN the ſecond booke of Kinges We read, that Abſolon the ſonne of king Dauid, Was ſo goodlie and beautifull, that from the ſole of his foote vnto the toppe of his head, there Was not any thing to be reprehended, or Where With to find fault, he Was ſo perfectly made in all his body; And although in euery part he Was moſt compleate, yet Were the haires of his head moſt eſpecially commended, for they Were like the fineſt gold. Once in a yeare he Was poulled, and the damſels of Ieruſalem ſtroue to get his haire (one from an other) to trimme vp their heades therWith. Abſolon ſeeing him ſelfe in ſuch a grace, and ſo beautifull, Was puffed vp With pride, and laboured not only to be equal With his father Dauid, but deſired alſo to be greater then he, and to take away his kingdom frō him: but becauſe that to effect the ſame he needed helpe, he ſought to get it by this ſubtilie. He ſat euerie day at the gate of the Palace, and ſpoke faire and kindly to euery one that came in and Went out.

If there Was any that had a controuerſie or ſute, he asked him of What place he Was, and What his ſute Was, and the man tould him; If he perceaued that any had Wrong, then he ſaid to him: Aſſuredly thou haſt reaſon, but there is none appointed by the king to decide thy cauſe; Oh that I had the ſcepter of Iſrael! howI I Would ſatisfie thee and ſend thee home, Were thy enemy neuer ſo ſtronge, I Would execute iuſtice What-ſoeuer befel. The people that heard theſe friendly Wordes, bowed vnto him, and he embraſed them kindly, ſo that vnto him they tooke affection, and deſired nothing more

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then to ſee him king (although king Dauid loſt his life) When the proud and craftie young man had drawne much people to his faction, he rebelled againſt his father, ſaying: that he would be king.

Many followed him, and many were of the contrarie ſide, and followed Ioab, the moſt valiant captaine of the kingdom of Iſrael: after many light ſchirmiſhes, they came to a ſet battaile with the people that followed Abſolon: The ſucceſſe of the battaile was this, that Ioab was conqueror, and Abſolon fled from the field. The vnfortunate Wretch had alſo an other diſconfiture and diſgrace, for whileſt he fled, his haires were entangled in the braunche of an Oke, and ſo he hong by them till Ioab his enemie came, and gaue him three Woundes with a launce, and killed him: after which he drew his body out of the way, and ouer him caſt a great heape of ſtones.

This figure is aptly applied to this ſolemnitie of S. Michael the Archangel, for that Abſolon ſo beautiful, which had ſuch goodly haire, is the figure of Lucifer, who was the faireſt of all the Angels. The haires ſignifie in him the ſe guiftes which God doth geue vs without our merites, which were deſired by the damnified, to wit, of the ſpirits Angelical, which were of an order lower then he: for according to the doctrine of S. Dionyſius Areopagita, the inferiour Angels be all illuminated by the higher orders. Whereupon ſeeing him ſelfe ſo faire and goodly, he began to deſire to raigne, and to be like vnto God, and ſo to obtaine his intent he went craftely like Abſolon ſaborning many other Angells, and when he ſaw he had many on his ſide, he rebelled, and aduanced his banner and ſtanderd againſt God. Forthwith S. Michael, the Archangell figured in Ioab, oppoſed him ſelfe on the other ſide, to defend Gods cauſe, and many other Angels followed him.

Theſe two captaines ioyned battaile fiercely one againſt the other, and at the end S. Michael was victor, and Lucifer was put to flight, and like vnto Abſolon, he was hanged on an Oke by the haire, I meane the haire of his obſtinacie and pertinacie in ſinne, ariſing by his abuſe, of many guiftes and graces he had receiued of God. After which came S. Michael, like to Ioab, & wounded him thriſe with the ſpeare of theſe three Wordes. Quis vt Deus? Who is as God? yet neither was the victorious Michael content herewith, but euen as Abſolon was drawne out of the way, and laid in a pit, and couered with a great heape of ſtones: So Lucifer with all his Angells which followed him, were throwne headlong, and fell into the pit of hell and damnation.

OVt of this whole diſcourſe, we may gather two verities, the one: that there be Angells; And the other: that S. Michael is the principal of them, but it is conuenient to conſider theſe two things more particularly. That there be Angells; we doe not only read in the Apocalips, where he ſpeaketh of this battaile betwene Michael, and Lucifer, but in many other places of the holy ſcripture alſo. The Prophet Daniel ſaith that an Angell ſpake thus vnto him:

From

From the first day, thou hast had a desire to vnderstand the secrets of God, I am come to visite thee. But the Prince of the Persians resisted me one and twentie dayes, and would not let me passe, vntill that Michael the Archangel came to helpe me: In this place is made mention of the Angels, and of S. Michael in particuler.

It might seeme by this place that there is warre or variance betweene them; but you must vnderstand it in this sorte. One Angell had the Prouince of Iury vnder his charge; an other had the charge of the kingdome of Persia. The Angel that had the charge ouer the Prouince of Iury, endeuoured and laboured that the Iewes which were prisoners in the kingdome of Persia might depart out of that country, to the end, that being at liberty and in their owne country, they might serue God with freedome, and that the daunger might cease, which arose by reason that many of them conuersing with the Idolaters, fell to Idolatry. In such sort, that if this Angell had obtayned his purpose, it would haue bene more proffitable for the Iewes; and he him selfe should haue had the greater accidentall glorie in heauen.

The Angell that had charge of the kingdome of Persia, considering that the Persians were holpen for the Iewes sake (who were prisoners in their Realme) in matters of vertue, and that many of them forlooke their Idolatry and were conuerted vnto the law of God, laboured that they might not be deliuered out of that bondage. The contrary desires of these two Angells is a spirituall warre, which endureth betwene them vntill they know, the finall will and pleasure of God. But you must not vnderstand this warre betweene Saint Michaell, and Lucifer, that it was as this warre which is made vpon the earth, for in heauen, be no weapons, swordes nor artillerie. This their warre was only contradiction of willes, and difference of opinions, which was betweene the one part and the other.

We reade in Genesis, that three Angells appeared to the Patriarche Abraham, which went to destroy Sodom, and the Patriarche Iacob saw the Angells goe vp and downe a ladder, that reached from earth, to heauen. As also he wrastled with an Angel. In Exodus we reade that God said to Moises; if the people be obedient to my commaundementes, an Angel shall guid them, and conduct them into the land of promise through the desert. In the booke of Numbers it is said; that an Angell mette the Prophet Balaam to the end he should not goe to curse the people of Israel. In the booke of Kinges in diuers places is mention made of Angells. *Cap. 19.* *Cap. 13.* *Cap. 22.*

In the new Testament Angells are named very often, as when Christ praied in the garden and was in a mortall agony, considering the cruell torments he was to suffer. S. Luke saith: there came an Angel from heauen that cõforted him, which was; he reduced vnto his mind the great vtilitie which would arise of his passion. And to speake but one word for all, almost in euery booke *Cap. 22.*

of the holy ſcriptures the Angells be named, ſome thing or other is ſaid of them, which is a ſufficient inducement to Chriſtians, to beleeue that there be Angells.

Some Philoſophers came to the knowledge of this verity by naturall reaſon, for if a man come into a houſe, where he neuer was before, if he heare any walke aboue in a chamber, he may ſay by good reaſon that there be ſome people: we ſee that the Sunne, the Moone, and the Planets and all the heauens are moued, then it is neceſſarie that there be one to moue them. Ariſtotle by theſe meanes, vnderſtood there were powers, and ſeperated ſubſtances, which we Chriſtians call Angells. Hitherto we haue proued that there are Angells, now let vs ſee, what an Angell is.

An Angell is a ſpirituall creature, not compoſed of matter and forme, but of *Actus*, and *Potentia*, of eſſence, and being. They vnderſtand matter without diſcourſing, from the one to the other, knowing the principle, they vnderſtand alſo what may be inferred or deducted out by way of concluſion, they know God by force of nature, in that he is the beginninge, and cauſe of all thinges created, but not in that he is the obiect of ſupernaturall bliſſe, for that they haue only by reuelation.

When God created the Angells, he infuſed into the vnderſtanding of euery one of them certaine intelligible formes, or (that we may ſpeake more properly) certaine *Species intelligibiles*, more or leſſe vniuerſall, according to the naturall perfection of euery one, and by them they vnderſtand them ſelues by their proper eſſence, without any intervention of ſpecies. In the world there be three differences of things. One be purely materiall, as ſtones, plantes, and the like. Others be compoſed of matter, and of ſpirituall forme, as man is; And others be compoſed not of matter, and forme, but of Acte, and Potentiallity, of being, and of Eſſence, and ſuch is the Angells. Yea ſuch is God him ſelfe, who is a moſt pure Acte, only he cannot admit any mixture of Potentiallity as the Angels doe.

There is no mention made in Geneſis of the ſinne of the Angells, as there is of the ſinne of man; neither is there mention made expreſly of the Angells, for that Moyſes ſpake with a rude people inclined vnto Idolatrie; and if they had knowne there had bene Angells, they would eaſely haue bene induced to adore them. There is no mention made of the offence of the Angells, as there is of the ſinne of Adam, becauſe God did as a mighty Lord is wont to doe, hauing two vaſſals which haue committed the ſelfe ſame fault; one being a principall perſon, and of great parentage, the other of baſe, and low condition.

This fellow he hangeth publiquely for his chaſtiſement, and to the example of others, but as for the former, leſt the people ſhould make an vprore or leſt his kinſfolkes ſhould doe ſome violence to the officers of Iuſtice: he proceedeth againſt him ſecretly, and when he is iudged, they come by night vnto the priſon, and there they put him to death: then it is anſwered to them that inquire of him;

he

he is dead; and if you aske why or wherfore, you shall know no other but he is dead. So God chastised the Angell secretly as a person of nobility, and nothing was said plainly of his offence, nor of his punishment, but man that was like a rude clowne, composed of earth and clay, was chastised publickly for the example of others.

As the offence of the Angell was secret, so his chastisement was correspondent, because his infirmity was without remedy. Like as a Phisitian, which maketh no account of a desperate disease. Mention is made only of the offence of man, whose infirmity was yet remediable, and cureable, for seing that he that sinned was not of that perfection in science and knowledge, but was indeede mooued thereto rather by the perswation of an other; It was requisit, that he might also obtaine remedy by an other. This befell vnto man, and not vnto the Angell, because he fell, when as he was neither tempted of sensuallity (for he had no such) nor by an other, but only of him selfe.

God created also the Angells in grace, as S. Iohn Damascene affirmeth, who saith: God created the Angells together, and infused grace into them. Diuines are wont to dissent with in the Angells three instantes of time. In the first they receiued grace, euery one conformable to the capacity of his nature; In the second all the good Angells conuerted themselues vnto God in louing him, and showing vnto him reuerence, as vnto their Lord; and therefore they merited. In this same instant the wicked Angells puffed vp with the excellency of their naturall perfection, began to be insolent and proud. For God commaunded them to adore his only begotten Sonne being made man, of whom he gaue them notice. While the good Angells adored, the euill supposed it vnfitting for them which were Angells, and so adorned with guifts, to abase themselues to adore a man (although he was God also) would not adore him, and shewed their pride, and sinned. In the third instant of time, was ended the way by which euery one aimed to their end, and so the good were confirmed in grace, and the euill were obstinate in euill.

God gaue time to the euill Angells by which they perished by their sinne, but to man he gaue time that he might arise againe by repentance, and amendment of his life, which was a rare, and singular fauour. He also shewed him a second fauour, noe lesse then the former; for that man by his freewil (with the assistance of gods grace) may merit so much, that he may come to surpasse the Angells. For the Angells of the first Hierarchy must remaine in that place and can passe no higher, but it is not so in men. But somewhat like the Chesse, where a knight can not be made a Queene, but a Pawne may. If one should see a snaile with a shell on her backe to fly, he would marueile much; but a greater marueile it is to see a spirit couered with flesh, such as a man is, to fly higher then the Angells.

The Angells be innumerable in respect of vs (as Iob saith, and as many do-

ctors and learned diuines affirme) euery one distinct in perfection from an other, as the Lyon and the Horse be different. For as amongst so many thoulandes of men (which is wonderfull) there is not one so like another that there remaineth not some difference. So, the Angels are not of equall perfection among themselues though they be all Angels, but are diuers one from another, euen as the Lyon and Horse be different.

The Angels be deuided into three Hierarchies, or otherwise as we may call them, holy principalities; In the superior Hierarchy, be three greatest orders called Seraphins, or spirits inflamed with the loue of God. They which are next to these are called Cherubins, or spirits repleate with the science of God. And they of the third order are called Thrones, because in them God reposeth as in his proper throne. In the second Hierarchy, are three other orders of spirits, called Dominations, Vertues, & Powers. In the third Hierarchy, are likewise three orders to wit: Principates, Archangels, and Angels, which name is comon to them all, and this last order hath no particuler name.

Some doctors say, that God doth not send into this world the Angels of the first, and second Hyerarchies, but only those which are of the third Hyerarchy; And though this be the ordinary vse, yet when any occasion of important affaires doe fal out, as that of the Incarnation of our Sauiour, God sendeth the Angels of the superiour Hierarchy. Whereupon S. Gregory saith: that it was conuenient, that vnto the Blessed virgin should be sent one of the highest Angells, since his embassage was most high: It may be said that God sendeth into this world the Angels of all the three Hierarchies in this manner. The spirits of the superior Hierarchy, illuminate, and reueale by the commandement of God, to the inferiour Angels, that which they ought to doe, and they performe that which they appoint.

Some haue said, that God appointeth an Angel guardiã to euery kind of vnreasonable creature; So that one Angell hath a charge ouer all the kind of Lyons, lest they should vtterly perish, an other ouer the kind of horses, and so ouer other beastes; but vnto man, he giueth euery one an Angel in particular, & if he be a King or principal head, he hath two, to wit: his owne proper Angell, and also that which is president of the Prouince where he is head. Some doctors be of opinion, that assoone as God infuseth the reasonable soule into the wombe of the mother, he geueth him an Angel, to haue charge of him: yet S. Thomas saith; That when the Creature is borne, an Angel is giuen it, for vntil that tyme, the Angel which hath the custody of the mother, hath also the charge of the creature in her wombe, and that is sufficient.

S. Ierome saith; That great is the dignity of the soule, in that it hath an Angel, to be his Guardian assoone as it is infused. S. Bernard aduiseth vs seing we haue still in our company our Angel guardian whether soeuer we goe, that we take heede

heed to do that in his sight, which we would be ashamed to doe in the sight of men. Be a man neuer so wicked and naught, his good Angell neuer abandoneth him vtterly vntill death. In so much that Antichrist shal haue an Angell to keepe him, which shal hinder him frō doing of much euil, which he would otherwise haue put in practise. When one dieth, that Angel which was his protectour, is constituted guardian to an other, euen as when a man that was tempted by one deuil dyeth, Lucifer commandeth him to goe and tempt an other.

The Angels haue two exercises, the one eternall, and the other temporall. Their eternall dutie, is: to praise God, which they doe vncessantlie, the other temporal; to present to God all the good workes that men doe, & this shal last while the militant Church lasteth. Therefore the Angel Raphael said to Tobias: when thou didest pray with teares and burie the dead, I presēted thy prayer vnto God. *Tob. 12. v. 12.*

Three effects the superiour, and inferiour Angels worke in men: The first is: they illuminat them, and reueale vnto them the secrets of God; The second is: in giuing them directions, and in helping them to performe that which is reuealed vnto them, and inducing them more, to the loue and praise of their Creator. The third effect is: to purge and clense them from many ignorances in the which men would stumble, yea in those thinges which might be knowen by naturall reason.

We know the names of the three Angels, to wit: Michael, Gabriel, and Raphael. This name Raphael is by interpretation: the medecine of God, and he it was that cured old Tobias, and guided his sonne in his trauels: he recouered his money for him, he deliuered him from the fish that would haue deuoured him, he gaue him a wife, and by his aduise Asmodeus the deuill was cast out, he comforted the afflicted, and in fine became his aduocate in all his troubles. Gabriel by interpretation is: the fortitude of God. This holy Angel reuealed vnto Daniel, the secret or mistery of the Incarnation of our Sauiour, and was sent Embassador by God vnto the glorious Virgin Mary, and talked with her, which S. Luke recounteth. He was of the Superior Hierarchy, as S. Bernard, & S. Gregory say, he did reueale also the Natiuitie of S. Iohn Baptiste, he chastised Zacharias for his vnbeleefe, he brought meate to Christ when he was hungry in the desert, and he comforted him when he praied in the garden. Christ had not an Angel, because he had no need, for it is not fitting nor conuenient that a child should be guardian or minister to a learned man. Michael is by interpretation, who as God? Because when he tooke the part of God against Lucifer, he said those wordes, which were reuealed vnto Dauid by the holy Ghost, for he said: *Quis sicut Dominus Deus noster, qui in Cælis habitat?* Michael was then president of the Synagogue, and now he is of the Church, which celebrateth a feast of his apparition, which was in this manner. *Dan. 9* *Psal. 112.*

In the tyme of Pope Celestus the first of that name, there was in Apulcia a man

man very rich in cattle, who was called Garganus, and dwelt at the foote of a hil called also Garganus. Perhaps the hil tooke the name of him, or els he of the mountaine. It happened that a Bull was lost out of the heard, and after much search was found in a caue on the mountaine. None was so hardie as to enter, but one shot in an arrow, which being halfe waie turned backe, hurt him that shot it in. This seemed a wonderfull thing, and put all them that saw or heard it in great feare, one of them was the Bishoppe of Siponto, who praied vnto God to declare this secret. He hauing fasted three daies, and as many nights, and being in continuall praier. S. Michael appeared vnto him, and told him: that the place was vnder his guard, and protection, therefore he would haue them build a temple in that caue to the honor of God, and also in honor of him, and all Angells.

The Bishoppe went vnto the caue accompanied with many people, and found the caue fitted, and made like a handsome Church, where vpon he consecrated it in the honor of S. Michael, and celebrated masse in the same. In the processe of tyme many miracles were done therein, whereby the place grew famous, and renowned. Not long after Pope Bonifacius builded a Church in the honor of S. Michael in (*Circo Marco*) a place so called in Rome. Of his dedication is also kept a feast in the end of September, in which place we will speake more of the Angells. Let vs therfore in the meane space pray vnto them, that they wil be fauourable vnto vs before the heauenlie maiestie, that our workes may be holy, and presented vnto God by them, and that they will obteine for vs the eternall glorie, which they enioie for euer. Amen. The Catholique Church celebrateth this feast of the apparition of. S. Michael, on the date it happened, which was on the. 9. of May in the yeare of our Lord. 495. (*Baronius saith; 493. tom. 6. anno Domini 495.*)

The life of S. Gregorie, Nazianzen. May. 9.

SAlomon saith in his Prouerbes; that a Wise sonne gladdeth his father. This sentence was verified in S. Gregorie Nazianzen called the deuine, for that he was the father of Diuinitie among the Greeke Doctors. Russinus said of him; that the more any shewed him selfe contrary to his doctrine, so much the liker he was to be an heretike, and the more he seemed to condescend vnto him, the more he seemed to remayne a Catholique.

This holy man was sonne to an other Gregory, who hauing bene first married, was after Wards Bishoppe of Nazianzen. His sonne was his ioye, in that he saw him so Wise, and learned, and was cause of his fathers eternal gladnes. For he hauing giuen eare to some Arian Bishops, had imbraced that heresie (and remayned in that errour) vntil by the assistance of gods grace, and by meanes of his sonne (who by his doctrine,

and

and continuall prayers beſought our Lord, to enlighten his father) he forſooke that errour, and embraced the true faith. After which he paſſed his life with comfort and conſolation, to ſee himſelfe called out of the way to hel, in which he ranne without ſtaie, while he remained in that errour. The life of that holy Doctor was written largely by Gregory the Preeſt, an ancient author. The authors of the Tripartite hiſtorie wrote of him alſo, ſo did likewiſe Ruffinus, Simeon Metaphraſtes, and Nicephorus Calliſtus, in this manner.

SAint Gregory called Nazianzenus was borne in Nazianzum a cittie of Cappadocia, his father was called Gregory as he was, and his mothers name was Monna. By the fruit these two brought forth, you may iudge the goodnes of the tree; By the goodnes of S. Gregory you may iudge how good his father and mother were, & eſpecially by this you may gather the vertue of his father, who though he had wife, and children, yet he was elected Biſhoppe of the citty of Nazianzum. Some thinke that it was lawfull in Greece to be a Preeſt, and to haue a wife. True it is, that though the Roman Church doth tollerate it, yet therefore it doth not approoue it. And though in the time of the primitiue Church, ſome were ordered, and ſome conſecrated Biſhopps that had wiues, yet it had a condition adioyned, which was: that with the conſent of the woman, he ought to liue continent euer after. And if they remained in the ſame houſe together, it was as brother, and ſiſter, not as man, and wife; ſo that the Preeſt liued alwaies chaſt. This may be ſeene by proofe that amongſt ſo many being made Preeſtes that had wiues, yet hitherto it hath not bene ſeene, that a man taking orders, ſhould after that marry againe, yea if they were found not to haue obſerued chaſtitie, he was depoſed.

Well then, the father of Gregorie of Nazianzum, was choſen Biſhop ſeperating him ſelfe from his wife, and liuing chaſt, and he was carefull to haue his ſonne Gregorie to increaſe in learning, and good diſcipline, like as he grew in yeares. He ſtudied in diuers places, diuers ſciences, and laſtly, determined to goe to Athens, an vniuerſitie which was then the mother of ſciences. Being in this iorney, he had a great ſtorme on the Sea, and was in danger of his life, he feared greatlie to die without Baptiſme, for he was a Catechumen only: wherfore he made a deuout prayer to God, and vowed to ſpend all his life in his ſeruice, yea this he did with ſuch efficacie, that forthwith came a faire ſeaſon, and all the paſſengers confeſſed, that the God whom Gregorie praied, and vowed to, had deliuered them, and ſaid: that he was more potent then all the other Gods, and rendred thankes vnto Gregorie, as though he had giuen them their liues.

Not long after he arriued at Athens, where he ſtudied many yeares with great profit to him ſelfe, and to others that were become his frendes, to the great Baſilius, vnto whom he was very deare: Philoſophie was his principall ſtudie,

die, yet forgot he not to exercise him selfe in vertue, auoyding all the sinnes wherwith youth is wont to be most molested, especiallie dishonest life: for he delighted in chastitie exceedinglie. It is said that he had a deame, though rather we may cal it a vision, which was this: he thought that he was set hard at studie, and that two beautiful yong women came, and sat by him, and vsed much familiaritie towardes him: he somewhat offended with their boldnes, asked their names, and what they would haue? They answered; Be not agreiued Gregorie, that we vse kindnes, and sit by thee, for know thou, that one of vs is wisdome, and the other chastitie. God hath sent vs to thee, that we may accompanie thee all the daies of thy life. S. Gregorie hauing spent 15. yeres in studie, returned into his country and was Baptized. Calling to his remembrance that in the storme on the Sea he had vowed to spend all his life in the seruice of God, he had a mind to leaue all worldly thinges, and to liue priuately in a desert. But his father (who was yet aliue) made him Priest, though he withstood it very much. His father thought by this meanes to keepe him in his company, but he could not, for he went into Pontus with the great Basilius, to exercise the studie of the holie Scripture, where he liued a monasticall life certaine yeares.

In those tymes the Arian heresie increased very much, by reason it was fauoured of the Emperour Valens; yea, in so much that in a manner through all the Orient, the Catholique Bishops were depriued of their Bishop rickes, and heretike Bishoppes were put in their places. Many laboured with the father of S. Gregory, to receiue and approoue the doctrine of Arius. He seeing him selfe 90. yeeres old, and fearing the menaces which they made, consented vnto the heretikes, whereupon many religious men would not conuerse nor keepe him company, but accoumpted him an heretique. This euil newes was brought vnto his sonne Gregorie, who also vnderstanding that by the death of an other brother he had, his fathers houte, goods, family, and euery thing els, went to ruyne (for that there was no body to gouerne them) he determined to goe into his owne country. The houshould affaires he remedied, and set in good order quickly, but to recouer his father he found great difficulty; for it seldome happeneth, that one that looseth his faith, recouereth it easely, and commeth to be a good Catholique againe. The good sonne laboured with his father, both with reasons and arguments which he alleaged, and with prayers and fasting which he vsed, that at last he reduced him vnto the truth, and he confessed his errour, and liued afterwardes quietlie and Catholikelie in his Church.

S. Gregory not content with this victory; hearing that in Cæsarea, the Arians surmounted the Catholiques, and that they had drawen vnto their opinion Eusebius Bishoppe of that Cittie. Although there had bene some variance betwixt him and S. Basile, yet he notwithstanding sent one to desire him, to helpe him in that

that enterprise he intended to vndertake for the honour of God, and S. Gregory and S. Basil went both together to Cæsarea. They two disputed oftentimes with the Arians, and alwaies conuinced them, and put them to the foile. In this season deceased Eusebius, and S. Gregory tooke great paine to raise the great Basilius to that dignity, as in deed he did. And he thought he had done God great good seruice, to haue procured such a notable defender of the true faith, to be placed in the Byshops seate of that Cittie. S. Basil being now Bishoppe of Cæsarea, desired that S. Gregory might be Bishoppe of Sasina, in the which dwelt and soiourned many strangers, and though that S. Gregory (enforced by the intercession of his freind) receiued the dignity, and was consecrated Byshoppe, yet he left it soone after; partly, for that his labours in the cittie were lost, because the strangers that soiourned there, did more harme then he did good, as also, for that his father had sent one to cal him to Nazianzen, being desirous to haue him his coadiutor in that Cittie, for he being so old, it was fitte he should haue one to helpe him.

S. Gregory tooke the care to helpe his father, but vpon this condition, that after his death this charge should not be imposed on him, which his father confirmed vnto him. S. Gregory began to exercise the office of a Pastor in preaching, and administring the Sacraments, conforting the afflicted, encouraging the weake harted, releeuing the poore, making peace with enemies, and persuading euery one to be exercised in the seruice of God, and this he did to the great proffit, and spiritual comodity of the people. Yet for all this he did not forget to gouerne his house, and his familie, though his brother Cellarius, and his sister Gorgonia were dead. His mother who was little yonger then his father, liued vnto the age of 100. yeeres, and a few dayes after, passed out of this life. Whilest the funeralls were kept, S. Gregorie was alwaies present, and before the body was buried, he made a funeral Sermon. Then to the end the people should not enforce him to accept the charge of a Byshoppe (which he alwaies fledde from, knowing what paine and perill this office brought with it) he departed from the cittie, and went vnto Seleucia, vpon deuotion to visit a Church of S. Tecla. He deferred the time somewhat long in that place, vntil he thought they had elected an other Bishop, but whē he returned vnto his country, he found nothing had bene done, yea rather they staied with great expectatiō for him to be their Prelate, and requested him to receiue that dignitie. He gaue no eare vnto their request, but liued priuately in his house vpon his patrimony, and medled not with any part of the Bishoppes office.

At that time was discouered a new heresie in the Orient, no lesse impious & peruerse, then the heresie of Arius, for that if the one heresy bent their cursed & sacrilegious tounge against the Sonne, the other did exasperate it against the holy Ghost. This new heresie was spread into sundrie partes in a smal time, but it was most strong in Constantinople. This thing came to the eare of

S. Gregorie, who (inſpired by God, & perſwaded by the great Baſilius) went vnto the cittie to make an oppoſition vnto that hereſie, and to deſtroy it aſmuch as he might. Comming vnto Conſtantinople, he found the heretiques impatronized of the principall Churches of the citty, and only one little Church was left, and remayned vnto the Catholiques. In that place Saint Gregorie began to ſhew him ſelfe a defender of the perſon of the holy Ghoſt, as in Cæſarea, and other places he had defended the perſon of the Sonne. He began to preach the true, & Catholique doctrine, to thoſe few that aſſembled in that little Church, whether came forth-with the heretikes to withſtand him, and he defended himſelfe, and reproached them in confuting their errours.

He behaued him ſelfe ſo in theſe diſputations and conflicts, that within a few daies there fel no ſmale mutation in the cauſe of religion. The Catholiques which before were oppreſſed, grew more ſtong and preuailed, and the heretikes which before did triumph, remayned diſmaied, and more confounded. This little Church was made in a ſhort time the moſt principall; and the fame of Gregory was ſpred ouer all the Empire, and came eſpecially to the eares of Peter the Biſhoppe of Alexandria, who was ſucceſſour vnto S. Athanaſius. Although he was not brought vp to ſumptuouſly, as was ſeene afterwards, yet hauing authority to appoint a Biſhoppe in Conſtantinople, thought it fit for to place S. Gregory therein, and ſo he did. S. Gregorie ſeing, that though he ſhould not vndertake the Biſhoprike, yet notwith-ſtanding he ſhould be imployed in other affaires, accepted the dignitie, to the end, he might attend to the affaires of the Church with more vigor and force, as he did in deede. For he not only caſt to ground the hereſy of the Macedonians, which was; that they blaſphemed the holy Ghoſt, but he alſo defeated an other ſect; not only that of Arius, which had bene inuented againſt the perſon of the ſonne, but the hereſie of one Apollinaris, and his followers. All theſe heretikes got little at the handes of S. Gregory, for he with his ſermons, diſputations, and writinges, made them that they durſt not lift vp their heades againſt him, yea he cauſed them to remaine confounded, with ſhame and reproach.

There was at that tyme in Conſtantinople, a man borne in Egipt, who liued like a Cinique philoſopher. He made ſhew to deſpiſe the world by his apparrel, & in all other external thinges, but inwardly he was ſullen, couetous, cauilous and of very euil behauiour. This man got to be verie familiar with S. Gregorie, and fained to haue a deſire to be a Chriſtian. At the beginning, S. Gregorie iudged him to be a man without doublenes, and of a ſincere mind, and gaue order to inſtruct him in the miſteries of the faith. At laſt he Baptiſed him, & kept him in his companie, made him eate at his table, and acquainted him with many matters of importance, wherein he found him diſcrete, and wiſe, wherefore he made him Preiſt; after which tyme he ſought the ruine of his maiſter, like an other

other Iudas.

This man fell into frendſhipe with an other Prieſt of that cittie, who was little knowen, and a man of euil life. Theſe two had knowledge of an other Prieſt a ſtraunger, who came to Conſtantinople to buy marble for a building, and brought great ſommes of money with him; where vpon they laboured in ſuch ſort with cunning wordes, and gay proffers, that they got the greater parte of the money out of his handes, and went to Alexandria. There were they importunat with Peeter Biſhoppe of that cittie, to remooue S. Gregorie from the ſea of Conſtantinople. The Byſhoppe not dealing ſo vprightly as he ought to haue done, without informatiō or proofe of any offence committed by S. Gregorie, but only for the money) ſent certaine Biſhops out of Egypt, to depoſe him from that ſea, and to beſtowe it on Maximus (that wrought this treacherie.) The Byſhopps being come vnto the Imperial cittie, and publiſhing the cauſe of their coming, al the people tooke armes, becauſe they ſawe what wrōg was offered vnto their Prelate. And becauſe they knew that many heretiques wiſhed him euil, and ſeemed to ſhewe them ſelues obedient to the Byſhope of Alexandria, they ſaid it was fit, if he ſhould ſhew him ſelfe obedient vnto his ſuperiour, that they ſhould know alſo what moued him to depoſe S. Gregorie.

When the holy Byſhoppe ſaw ſuch a tumult, he called his Prieſtes and his other freinds, and tould them, that he was determined to returne vnto his countrey, for that although he had taken vpon him that dignitie, yet he did it not for any other cauſe, but only for the honor of God, and the good of their ſoules in that dangerous tyme of hereſie. They anſwered him: Our Lord and father, perhaps thou thinkeſt there is leſſe danger now then was before? Be aſſured, that aſſoone as thou art out of the cittie, theſe men wil begin to ſpeake the ſame blaſphemie of the holy Trinitie, which they ſpake before. Therefore conſider wel what thou doeſt, for as thou art bound to maintaine and defend the honour of God as thou haſt begunne, ſo ſhouldeſt thou ſpend thy verie life for him alſo, ſithe he loſt his life for thee; eſpeciallie the matter ſtanding ſo, that if thou do but ſhew thy face againſt his enemies, many perſons ſhal returne to thy ſide, and thyne aduerſaries ſhal faile of their purpoſe and be confounded. Theſe and ſuch like, wordes, mooued S. Gregorie, to ſtaie ſtil in Conſtantinople. And though the heretiques in one Church had choſen Maximus for their Byſhoppe, yet the Catholiques in ſuch nombers reſiſted, and withſtood them, that he and they, were gladde to depart the cittie, leſt they ſhould be killed. Theodoſius at that tyme was Emperour in the Eaſt, a Spaniard borne, and a man wiſe, valiant, and very Catholique; who being then in the Prouince of Macedonia; Maximus went vnto him, and made many complaintes of S. Gregorie, and ſo did his followers that accompanied him. The Emperour who was informed of that which was done, and knew very wel the perſon they

accuſed, did not only forbeare to fauour them, but threatened them alſo, and put them to ſilence. Maximus departed from the Emperour diſcontented, and went vnto Alexandria, to ſpeake with Peter Byſhoppe of that cittie, becauſe he had elected him. After much talke betwene them, Maximus ſaid vnto Peter: marke Peter what I tel thee; If thou doeſt not bring to paſſe, that I haue the Sea of Conſtantinople, I wil diſplace thee, and ſucceed in thy ſeate and digniry; Peter was afraid of theſe wordes, and therfore procured the Gouernor of the cittie, to compelle Maximus by force to depart from thence.

After a few daies, Theodoſius entred the cittie of Conſtantinople triumphantly, for ſome victories he had obteined; wherefore S. Gregorie went to viſite him, and was by him kindly, and louingly entreated, and he thanked him for his great paines he had ſuſtained, for the honor of God, and his Church. And becauſe the Arians had alwaies poſſeſſed the Cathedral Church of Conſtantinople, the Emperour promiſed to take it away from them, and to deliuer it vnto S. Gregorie, wherefore the good Byſhoppe rendred vnto him many thankes. The day was ſet downe that it ſhould be done, which when it was vnderſtood in the cittie, there was a great vprore and tumult, for the Arians complained of the Emperour, and threatened to kil S. Gregorie. The daie appointed for that purpoſe came, & many thought they would haue come to handſtrokes, but the prudent Emperour appointed his guard, to ſee that no diſorder were committed.

It happened that daie (which happeneth oftentimes in Conſtantinople) that ſuch a thicke cloud ſtood ouer the cittie, that they could ſcant diſcerne daie, wherefore the Arians ſaid: This was a miracle God ſhewed, to make them to vnderſtand, that it was not his wil they ſhould be deprined of their Church: but right ſoone it was euident that their iudgment was falſe, and they remained confounded; for when the Emperour and the Byſhoppe came to the Church dore, the cloud vaniſhed away, the skie was cleare, and the ſonne ſhone out, ſhewing it to be a chearefull and a ioyfull daye, as in deed it was for the Catholiques. S. Gregorie coming into the Church, fell on his knees and gaue thankes vnto God, for his great fauor and grace, in reſtoring this Church vnto his ſeruice. The ſame was done by the Emperour and all the people, euery one reioycing, and weeping for ioye. The Catholiques embraced one another, and reioyced together, and praiſed God, and with a loud voyce confeſſed the myſtery of the Bleſſed Trinitie. This greuouſly diſpleaſed the Arians, who gaſed at all that was done, and fretted and chafed at the Emperour, but much more at S. Gregorie whom the Emperour and all the people beſought, to ſit vpon his ſeat, and to take full and entier poſſeſſion of his dignitie.

S. Gregorie (for that he could not be heard of all) by ſound of trompet made to be proclaimed: that that day ſhould be wholy ſpent, in the ſeruice and honor of the

of the bleſſed Trinity, in which it had pleaſed God to giue them the triumphe ouer their enemies. The people reſted content herewith, and the Emperour was much aſtonied at the great modeſtie of S. Gregorie. The prouidence of the Emperour was ſuch; that there was but one ſword onely drawen in Conſtantinople, and that without any hurt at all.

Not long after S. Gregorie was placed in the Biſhops Sea, at the inſtance of the Emperour, and of ſome Byſhops which were in the court, and of all the people generally, euery one being much ſatisfied with his Sermons, and good doctrine, as alſo with the examples of modeſtie, humilitie, and vertuous life that he gaue vnto all men, as appeared in that which chaunced vnto him, which was as followeth. One day entred a certaine young man into the chamber of S. Gregorie (where many people were gathered together) who though he were luſtye and ſtrong, and fit to vndertake any hard enterpriſe; yet he fel downe at his feete, and beſought him inſtantly to forgiue him; he asked no other thing but to be pardoned, for his offence had ben very heynous. S. Gregorie earneſtly demaunded of him, and badde him ſhowe wherein he had offended him? The young man told him: that on the daie the Church was taken from the Arians, he was hired to kil him, and that he would haue performed it if he could. God forgiue thee my ſonne (ſaid the Biſhoppe) and I pardon thee from my hart, but one this condition, that thou ſhalt forſake the Hereſie of Arius. This act was diuulged through all the cittie, wherefore euery one did more and more eſteeme their Prelate, being ful of humilitie and modeſtie, ſince he had ſo eaſely pardoned ſo heynous a crime.

The Byſhoppe remayned quiet ſome little tyme, and did ſome tymes viſite the Emperour though but ſeldome, for that the concourſe of people in the court, and conuerſing with the courtiers was diſpleaſant vnto him, and he thought their life was vnquiet, and ful of vexations. He had an eſpeciall care of al the affaires concerning his office, making prouiſion for ordinary matters, as alſo for extraordinary, yet did he not for all this forget his dutie and exerciſe of the holy ſcriptures, but he was alwaies conuerſant in them. He had ſome diſciples which were come vnto him to learne, frō ſundry coaſtes of the world, ledde by the reporte which was ſpred of him, farre and neere: One of them was S. Ierome doctor of the Church, as he reporteth him ſelfe.

This good Byſhoppe hauing gouerned the Church of Conſtantinople twelue yeeres, and wearied out with age, and the many paines and troubles he had endured, deſired to retire him ſelfe into his countrey, & to lead the reſt of his life in peace. In ſhort ſpace after his mind was fulfilled, for that a Councell was called of 150. Biſhoppes, to roote out the hereſie of Arius, and of others which were after diſcouered. In this Councell were

preſent many holy Prelates, of the which one was Miletus Byſhoppe of Antioch, who died in the tyme the Coūcell laſted. His death cauſed ſome differēces to ariſe among the fathers. One of them was about the Patriarkeſhipe of Conſtantinople; for ſome ſaid: that S. Gregory in deed was in poſſeſſion thereof, and though that for him ſelfe he was worthy of it, yet had he bene put into it againſt a decree of the Nicene Councell, which forbad; that he which had bene poſſeſſed of one Church, might not be promoted to an other; And Gregory hauing bene Biſhoppe ſometime of Nazianzen, could not be placed in Conſtantinople, and alſo they which had made him to accept that dignitie, by no reaſon ſhould haue done it; ſo that for this matter they in the Councell were of diuers opinions.

When S. Gregory vnderſtood thereof, he came one day into the Councell, and before the fathers made this ſpeeche: Fathers, and Paſtours of the Church of God, me thinkes it is very inconuenient and vnfit for your perſons, that being heere aſſembled to make peace in the Church, there ſhould be controuerſies and diſcordes among you; if this ſtorme doe ariſe for my cauſe, throw me into the ſea as Ionas was, and forthwith the tempeſt wil ceaſe; I am ready to performe all that which ſhalbe determined by the Councel: & if it be iudged that I ſhall goe forth of the cittie, I am ready to depart forthwith, that thinges may continew in peace. Fare you wel, and remember my many troubles, and paines I haue taken. Theſe wordes made al his aduerſaries to be aſhamed.

S. Gregorie departed from the councel, & went vnto the Emperour, & beſought him very inſtantly to let him goe vnto his countrie, telling him, that it was neceſſary ſo to doe, to conſerue the vniuerſall peace of the Church. The Emperour wondred at his great modeſtie, and the departure of the Sainct was very diſpleaſant vnto him; yet for all that (though againſt his wil) he gaue him leaue. After this, S. Gregorie aſſembled together many Prieſtes, and other his freindes, and beſought and perſwaded them, to remaine conſtant in the faith he had preached vnto them, and to be obedient vnto their Prelate that ſhould be ſet in his place. Then with the teares of euery one, he tooke his leaue of them and departed, and went into his countrey and liued a-part & priuately, in certaine landes, parcel of his patrimonie, in a place called Arianzum. He ſtaied a while in that place, but vnderſtanding that the Cittizens of Nazianzen accounted him ſtil their Prelate, and that they would not chooſe any other in his ſteed, he returned vnto the cittie, and gouerned his Byſhope-ricke certaine yeares, hauing for coadiutor one Eulalius a Prieſt. The great Baſilius his freind was dead a good while before, where vpon he reſolued to goe vnto Cæſarea, where he had bene Byſhoppe, to make his funeral ſermon. So he went thither, and returned againe ſoone after.

The reſt of his life he ſpent in writing diuers workes, repleniſhed with wonderful

derfull eloquence and doctrine. Many of his bookes were in the defence of the faith, especially against the heretiques called Apollinarists, who hauing written their cursed opinions in verse, to draw the people vnto them with pleasãnes, & sweetnes of the verse, the holy Doctor also wrote part of his workes in verse, and this was his last exercise, in which he spent his tyme, and the rest he bestowed in praier and meditation, and in other pious deedes, and being now old and weake, he chaunged this mortal life for the immortal. It is said of him, that when he saw him selfe free from the tempest of the Sea wherein he was, when he went vnto Athens to study, in the vowe he made of amendement of his life, he purposed neuer to sweare any oth, and that he obserued it, calling to mind that which the wise man saith, to wit: That the man accustomed to sweare, is replete with iniquitie and in chastisement thereof, God permitteth some misfortune or affliction to be alwaies in his house.

Let vs learne of this holy Doctor not to sweare, to be humble and modest as he was, & not to seeke our owne priuate proffit and honour, but the honour and glory of God, to the end, that he which rewardeth the seruices and good workes of his holy Saincts, may rewarde ours also, by giuing vnto vs after our death, eternall life. The Catholique Church celebrateth the feast of this Sainct on the day of his death, which was one the 9. of May, in the yeere of our Lord 390. (Baronius saith 389.) Valentianus and Theodosius being Emperours, as Trithemius saith. The body of this Sainct was in Rome, in a Church of the Monkes of S. Benedict, called in Campo Mertio, which had bene de Greci. But Pope Gregorie translated it afterwardes one the day of S. Barnabie the Apostle, in the yeare of our Lord 1580. into a very faire Chappel, which the same Pope caused to be made in the Church of S. Peter in the Vatycan.

The life of S. Gordian and Epimachus Martyrs. *May* 10

THe Prophet Amos had bene a keeper of sheepe, and he had made some sermons or speeches by the commaundement of God, in which his speech was rude, and simple, and his reasons and sentences seemed also to be vnlearned and rustical, for he had alwaies in his mouth the names of Bul, Cowe, and Sheepe, and such like: yet vnder such like Metaphores, he reuealed and spoke thinges full of high misteries, as is apparant in these wordes: If the Lyon (said he) shal wound any cattel, and shall deuour the same, if he let the feete and the eares hang out, the Shepeard will come, and laying hold thereon, pul it by force out of his mouth againe. The Prophet meaneth by these wordes, that if the diuel be posessed of any soule, and leaueth out of his mouth, the feete and eares; God will put to his hand, and drawe him out of his mouth. It maie be said: that the soule that is in mortall sinne, then leaueth Amos. 3.

put his feete and his eares, When he goeth vnto ſermons, and vnto diuine ſeruice, and giueth eare vnto good counſell; For then God layeth hold vpon him, and conuerteth that ſoule.

This happened to a principal knight, Who was a great fauorite of the Emperour Iulianus, and his liue-tenant and Iudge. The diuel was in a manner poſſeſſed of him and had deuoured him, cauſing him to exerciſe exquiſite torments in putting Chriſtians to death: Yet, for that he inclined his eares, to heare the holie doctrine of S. Ianuarius, Who was priſoner in his houſe, euen readie to pronounce the ſentence of death againſt him, he obtained life for himſelfe, for that he was conuerted vnto the faith of Ieſus Chriſt, and died for his ſake. The life of this Saint hath bene taken out of a very auncient manuſcript booke, Which doth agree with that which venerable Bede, and other authors of Martyrologes write of him, and it was in this manner, as Laurentius Surius recounteth it.

AT ſuch tyme as Iulianus the Apoſtata ruled the Empire, there was giuen vnto him a memorial of many Chriſtians, who were by him cruelly perſecuted, and impriſoned. Among theſe was a Prieſt called Ianuarius, who was deliuered vnto the handes of Gordianus liue-tenant of the Emperour. He tooke him vnto his houſe, and put him in ſafe cuſtodie. Then he cauſed him to be brought before him, and asked him of what countrey, and what his name was? Ianuarius anſwered: I am of Antioch, I am a Chriſtian, and borne of Chriſtians. This ſuffiſeth ſaith Gordianus, therefore make choiſe of one of theſe two thinges, either to ſacrifice vnto the immortal Gods (and thou ſhalt gaine the fauour of the Emperour, and ſhalt be by him exalted to honour) or els prepare thee to heare the ſentence of death, as thy offences do deſerue. Ianuarius anſwered; I ſtudie to ſacrifice vnto the true God, vnto whom I haue offred my ſelfe, and if thou giue ſentence of death vpon me, I ſhal haue patience, for that my ſinnes do ſerue it. Gordianus replied: if thou wilt ſacrifice vnto the Gods, thou ſhalt be ſett free from theſe ſinnes for which thou doeſt deſerue to die. Ianuarius anſwered: I am already deliuered from them by the meanes of holy baptiſme, and I wiſh thee alſo to receaue it, as others haue done at my handes, that as they, ſo thou alſo maiſt be freed from the eternal torments, which are prepared for thee.

Theſe wordes made ſome impreſſion in the minde of Gordianus, and he commaunded that the holy Prieſt ſhould be led to his owne houſe, and that there he ſhould be kept. Then went he vnto him by night, and he tould him: that he much deſired to heare him ſpeake more largely (of the matter he began to talke with him) which was: concerning the ſtate of the other life. The good Prieſt tould him many thinges, which moued Gordianus very much, eſpecially when he told him, that he if were Baptiſed, he ſhould obteine pardon for the ſinnes he had committed againſt many Chriſtians, whom he had

had tortured, and put to death by the commaundement of the Emperour; finally he determined to be a Christian.

He went to his wife called Marina, and reherſed vnto her, what had happened betweene him and Ianuarius, and tould her he was aſſured, that the wordes of Ianuarius were verie true, and that which they had til that tyme beleeued was falſe, and vntrue. The ſomme of all was; he tould her ſo much, that ſhe was brought to that he deſired, and both of them went to Ianuarius, and falling at his feete beſought him to Baptiſe them. The holy Prieſt examined them firſt, to ſee if in ſincerite they demaunded Baptiſme, and hauing inſtructed them in faith in the beſt ſort he could (for the ſhortnes of the tyme) went with them to their habitation, where he found a ſtatue of Iupiter, which they broke in peices, and threw it into a priuie. This being done, the holy man Baptiſed them with all their ſeruauntes, and others of their houſhould, which were in all fiftie three.

After certaine daies, the Emperour ſent Clementianus the Tribune, vnto the houſe of Gordianus, to know if Ianuarius had ſacrificed to Iupiter, and hearing that he remained conſtant and firme, he appointed him to be tormented, and put to death, in the market place of Trajanus. The Tribune came, and talked with Gordianus, who ſaid? Ah Clementianus! If thou kneweſt Ieſus Chriſt for God, as I know him, thou wouldeſt not feare the menaces of worldly Princes, yea, thou wouldeſt rather labour to gaine and attaine the eternal rewards, which he hath prepared in the other life for them which ſerue him, as it ſeemeth to me I doe already ſee and poſſeſſe the ſame. And to anſwer that which thou ſpeakeſt of this holy Prieſt know, that I cannot vſe any violence againſt him, I rather thinke my ſelfe vnworthy to kiſſe his feete, ſince my ſoule hath gayned ſaluation by his meanes.

Clementianus would ſtay no longer, but went vnto the Emperour, and ſaid vnto him. Know ô Emperour, that this Magitian Ianuarius hath deceaued Gordianus thy liue-tenant, with his wife, and familie. They be all Baptiſed, and they haue broke in pieces the Statue of Iupiter, which was in his houſe; therefore appoint what ſhalbe done herein. The indignation the Emperour conceiued hereat, can not be expreſſed, wherefore he commaunded Clementianus to proceed rigorouſly againſt Gordianus, and gaue ſentence in writing that Ianuarius ſhould be put vnto death, and that Marina the wife of Gordianus ſhould be made ſlaue to certain ruſtical clownes, who dwelt in a place called *Aquæ Saluiæ*; for he thought there could not be a more greeuous puniſhment then that, for ſuch a noble, and delicate lady as ſhe was.

Clementianus cauſed Gordianus to be brought vnto his preſence, in the tẽple of the goddeſſe Tellus, which is: The earth, where he had cauſed his iudgmẽt ſeat to be ſet vp. When Gordianus was brought thither, Clementianus ſaid

vnto him: how is it Gordianus? Be theſe the thankes thou doeſt render to our inuincible Emperour, of whom thou haſt receiued ſo great honors, and benefites? for what cauſe doeſt thou now deſpiſe his commaundement, in adoring ſtrange and vnknowen gods? and haſt broken the Statue of Iupiter, and caſt it away, as thou knowe'ſt, to the notable diſhonour of the Emperour? Yea rather ſaid Gordianus, I haue done this for the good and profit of all the Romaine Empire. I pray you tel me Clementianus, who deſerueth more, & who is moſt fit to be adored, the workman, or his labour and workmanſhippe? I adore the workeman that made heauen and earth, & you adore the Idols which be the workmanſhippe of men. Then ſaid Clementianus: who is he (as thou ſaieſt) that made heauen and earth?

S. Gordianus anſwered: that is Ieſus Chriſt the ſonne of the liuing God. Clementianus replied: if this thy Ieſus Chriſt be he which made heauen and earth, how cometh it to paſſe, that a Prince ſo wiſe, and diſcreete as Iulianus the Emperour is, doth deſpiſe him? Yea rather (ſaid Gordianus) Iulianus ſhalbe deſpiſed of him, ſince he adoreth the wood and the ſtones. For which cauſe his miſerable ſoule ſhal fall into the deepe pit of hel like a heauie ſtone, and there ſhal burne continually with the ſame wood and ſtone, that he adoreth here. Let vs leaue this talke ſaid Clementianus, and adore the immortall Gods, or els I wil commaund thee to be beheaded. The holy Saincte made ſmall account of his threates, and remained firme in his determination. Wherefore the Iudge made him to be ſtripped, and cruelly beaten with ſtaues, hauing certaine plumets of leade faſtned vnto them, which bruiſed his bones, and put him vnto great paine.

In the time S. Gordianus was in this torment, he ſong cheerefully, and rendred thankes vnto God, for putting him in the number of the holy martyrs. Clementianus (hearing the wordes of the martyr) commanded his head to be cut of, and his body to be caſt neere vnto the Temple of the Goddeſſe Pallas, & that none ſhould burie his body, to the end the dogges might eate it. There came vnto that place many fierce maſtifes, but when they came hard to the body of the holy Saincte, they howled and barked, but touched it not at all; yea rather, they guarded, and defended the ſame. In the night one of his ſeruantes, and certaine Chriſtians went thither, and buried it in the *via Latina*, not far diſtant from Rome, in a ſepulcher where the reliques of the holy martyr S. Epimachus were, whoſe martirdome was briefliе written by venerable Bede, & other authors of martyrologes in this manner.

The

The life of S. Epimachus. May. 10.

SAinct Epimachus borne in Alexandria was apprehended for profeſſing the faith of Chriſt. He remained many dayes in priſon, where he indured troubles and afflictions very patiently, conſidering that it was God, for whoſe ſake he ſuffered, and life euerlaſting was the reward, for which he hoped. At the end he was condemned to be burned, and his aſhes and bones were carried to Rome, and put in the ſepulcher where S. Gordianus was afterward buried. For this cauſe the Catholique Church celebrateth iointly the martyrdome of theſe two Saintes on the day S. Gordianus dyed, which was the 10. of May in the yeare of our Lord 213. the aforenamed Iulianus the Apoſtata being Emperour. Let vs beſeech God, that as the bodies of theſe two holy Saintes doe accompanie each other in earth, and their ſoules in heauen doe the ſame: euen ſo by their prayers and interceſſion, he may be pleaſed to adioyne vs vnto them in the celeſtiall and euerlaſting glorie. Amen.

The liues of SS. Nereus, Archilleus and Pancratius Martyrs. May 12.

HOly Scripture, in the booke of Kinges recounteth; how the valiant captaine Iehu, tooke poſſeſsion of the kingdome of Iſrael, and how he entred into the citie of Ieſabel, who was painted, and had dreſſed vp her head in prophane manner, to the end he should see her, and be enamored of her. Iehu asked what that woman was, and it was told him, it was Ieſabell lately wife to king Achab. When he heard that, he commanded two or three Eunuches that were with her, to throw her from the window vnto the ground, and so shee died.

This hiſtory is not from the purpoſe of theſe three martyrs, S. Nereus, Archileus, and Pancratius. Two of the which being Eunuches, and attending on Flauia Domitilla, nyece vnto the Emperour Domitianus, caſt out of the window Ieſabel, with all her profane Ornaments and attires, to wit: by their holy counſel and admonitions (as may be ſeene in their liues) ridde, and diſcharged her mind, of all vaine pompes and ornamentes of the world, and by their meanes brought to paſſe, that she extinguished all that was profane, and onely Ieſus Chriſt lined in her. The life of theſe Saincles, was tranſlated out of greeke into latine by one vn named, who affirmeth that he hath tranſlated it faithfully, and that it was approued by graue authors. Many Martyrologes do accord with the ſame tranſlation, and frier Laurentius Surius recounteth it in this manner.

AMong many other Pagans which were conuerted in Rome by the preaching of S. Peter the Apoſtle, there were two Eunuches, one of the which was called Nereus, and the other Archileus, and they were chamberlaines vnto Flauia Domitilla neece vnto the Emperour Domitianus, and was a Chriſtian alſo. Theſe two being one daye in the preſence of their lady, ſaw her ſmooth her forehead, and lay her haire in order very diligently. She adorned them with pearles and pretious ſtones, and laying her haire with thrides of gould, that they might ſeeme more amorous and gratious, ſome ſhee bound vp, others ſhe let goe looſe, and ſhe waſhed her face with an artificial water, which made her ſeeme pleaſant and reſplendent. Then ſhe apparrelled her ſelfe with garments of purple, ſilke, and gold.

Nereus, and Archileus, ſtood marking her attentiuely, and when ſhe ſhad made an end and was ready, they ſaid vnto her: If thou o Domitilla wouldſt vſe that care and diligence, which thou beſtoweſt in trimming and decking thy ſelfe with intention to pleaſe Aurelianus thy ſpouſe (and ſonne vnto the conſul) in adorning thy bodie and beautifying it with vertue, without all doubt thou ſhouldeſt pleaſe Ieſus Chriſt; who accepting thee for his ſpouſe, thy fauour and beautie ſhould indure for euer; neither ſhould there euer want vnto thee new attires to adorne thee, in his eternal kingdom.

Domitilla anſwered: It is not euil that I adorne me to get me a marriage and to haue children, to the end my noble linage may be continued, and the memory thereof be conſerued. Neither is it contrarie to vertue, that I enioy the delights which my eſtate, and youth requireth, yea, it ſeemeth the part of a baſe minded vaſſal, that may enioy the delightes of his eſtate, and enioyeth not the ſame, ſuch a one in my opinion ought to be expulſed out of the common weale, for thereby he becommeth vnproffitable, in not procuring to marry, and to haue children. It ſeemeth to me that atmuch as lieth in him, he would bring the world to an end, for that he endeuoureth not to leaue behind him poſteritie and iſſue.

Nereus anſwered: Madame you fixe your minde on the preſent delightes of the matrimonial ſtate, and do not conſider what enſueth thereafter. To be married is a thing lawful, to the end the world may be conſerued, yet all are not bound to be married. At the beginning of the world it was conuenient that all men ſhould haue wiues, to the end men might be multiplied; but now being multiplied ſo much, it is good that ſome ſhould continew in the ſtate of virginitie, ſince that the difference betwene the ſtate of marriage and virginity is almuch different, as is betwene thirty, and a hundred. Preſuppoſing then that euery one is not bound to marry, and that the virginal ſtate is better then the ſtate of the married, I would haue you (Madame) to conſider, what it is for a maide to marry.

First,

Firſt, ſhe looſeth the name of virgin, and aſſumeth an other which is contrary vnto it, to wit: not a virgin. And moreouer which ſhee wil not graunt vnto her father that begot her, I meane, the dominion of her body, ſhe graunteth vnto a man not of her bloud, in taking him for husband; making her ſelfe his vaſſal, and is of him ſometimes perhaps vſed like a ſlaue or drudge. If ſhe light on an humerous husband, he forbiddeth his wife the conuerſation of her father and mother, he wil not haue her talke with this man, nor ſpeake with that woman, he wil not haue her to heare, ſpeake, nor talke with any. And that which ſhe ſometimes doth with a ſincere minde, he taketh in the worſer part.

Domitilla anſwered: I know my mother ſuffered many troubles, for my father was iealous of her, yet all men are not iealous, neither muſt I of neceſſitie light vpon ſuch a match. To this Archileus made anſwere; All men that take wiues, before they be married and eſpouſed, make a ſhew of modeſtie, humanitie, affabilitie, loue, and other good conditions; but when they haue brought their wiues home, they are quite changed, ſo that they ſeeme not to be the men they were before. And the final regard and ſhameleſnes of ſome is ſo much, that they make drudges of the Ladies of the houſe. And if the wiues wil withſtand or gainſay them, in theſe or other their vnciuil deeds, they do not only reuile them, but alſo adde bad vſage, and although his ſpouſe be not iealous nor vicious of life, nor affected with any other euil qualitie, yet for all that he wil know of his wife what ſhe doth out of his companie.

Vouchſafe Madame to heare yet further what I ſay. To be with child nine monethes is to beare a heauie weight, and can not be eaſed nor ridde of it in all that time, for a litle moment of delight. To be alwayes in feare leſt the houre of her deliuerie ſhould be the hower of her death. To be weake and feeble, pale, euil coloured, and not to be able to goe a ſteppe on her feete without feare and paine. If the mother be to hot, or to cold, or otherwiſe diſtempered, many euils ariſe thereof aſwel to the infant as the mother: ſhee ſometimes looſeth her life, or her limmes, or getteth ſome long or wearieſome infirmitie, or els the infant is ſometimes borne lame, crooked, or dumbe, or with ſome other defect in his body. So Archileus held his peace.

Then Nereus began againe ſaying; Oh how happy is the ſtate of virginitie, which is far from all theſe calamities. It is beloued of God, and moſte deare vnto the Angels, and doth reſemble God almightie in reſpect of the integritie thereof. The young woman that looſeth her virginitie, looſeth alſo in this reſpect this ſimilitude, ſince ſhe hath not her integritie any more. The woman that looſeth this guift by ſinne, may by penance put it away, but to recouer her former integrietie is a thing impoſſible. Any eſtate of holines what-ſoeuer, may if it be loſt, be recouered by penance, only virginitie being once loſt, cannot by any meanes be recouered. As the queene excelleth all her damſels, ſo

virginity is that which muſt excel, and ſurpaſſe all other morall vertues, and hath a great affinity with martyrdome. Faith maketh much of it, hope embraceth it, and charitie loveth at it, and geueth it the kiſſe of peace. Patience, the contempt of the world, vigilancy, conſtancy, and wiſdome, keepe her companie & goe by her ſide, all theſe vertues being flowers of paradiſe.

The Angels may ſay to the woman that looſeth that guift. Tell me thou woman, wherein hath the virginal ſeale offended thee, that thou ſhouldeſt place in ſteede therof corruption, which is its deadly enemy? This pretious Iewel hath alwayes kept thee company ſince thou cameſt from thy mothers wombe. It was with thee when thou ſuckedſt the milke of thy mother, when thou wakedſt, when thou ſlepſt, when thou roſe from thy bed, when thou put on thy clothes, when thou diddeſt decke vpp thy ſelfe, when thou hungreſt, when thou diddeſt eate, it was alwaies with thee. It was alſo with thee before thou waſt baptiſed, when thou waſt a Catechumen, when thou waſt Baptiſed, when thou waſt made the ſpouſe of Chriſt in Baptiſme, by theſe eſpoſales no harme came vnto it, but much good. O bleſſed virginity which maketh a man in earth like to the Angells of heauen! Wherefore Domitilla, Lady and miſtres, chooſe either to be ſpouſe to Ieſus Chriſt, with this title of perpetuall virginitie, or els looſing it to be ſubiect to a mortal man, with whom if you ſhall haue any delight, it wilbe momentarie, and paſſe quickly away, yea it ſhalbe accompanied with very great miſeries, and diſguſtes, that it will ſeeme to you rather a paine then a pleaſure.

Theſe and other wordes ſaid Nereus and Archileus to Domitilla, who being a prudent damſel, mooued with ſuch efficacious reaſons, but much more by the grace of God, which wrought in her, ſaid: I with that it had pleaſed God, that this celeſtiall doctrine had come to my eares before this time, for then I would neuer haue bene eſpouſed, yea as when I was Baptiſed I abandoned the adoration of Idolls, ſo being inſtructed by this holy Philoſophie, I would haue eſchued the deſire to be maried, and to haue children. But it being Gods will, that by meanes of your wordes I was made a Chriſtian, and ſo gained my ſoule; I am in hope, that he will alſo by your diſcretion and counſel, helpe me to conſerue my virginitie, and deliuer me from the handes of Aurelianus, vnto whom I haue bene promiſed for ſpouſe. Great was the ioy of the two Saincts, when they heard the wordes of Domitilla, and they told her; that there needed no other but her conſent, and for all the reſt (God aſſiſting them) it would come to good paſſe.

They asked leaue of her, and went to the holy Biſhoppe Clement, who at that tyme ruled the Church of God, and they ſaid vnto him: we know thy chiefe honor (O holy father) to be in Ieſus Chriſt, and of worldly glory thou makeſt ſmale account, alſo we wel know that thy father hath a brother called Clement

Clement, who was the Conſul. Plantilla was ſiſter vnto him, who bought vs two being litle ones; This lady hearing the Apoſtle S. Peter was conuerted and baptiſed, and died the ſame yeare that the holy Apoſtles SS. Peter and Paul were martyred, and left behind her one daughter, who on her fathers ſide is niece vnto the Emperour Domitianus. This lady whom we haue ſerued, and yet do ſerue as bondmen, was promiſed as Spouſe to Aurelianus. Now, by meanes of ſome reaſons which we haue heard the Apoſtle S. Peter ſpeake, and which we haue repeated vnto her, ſhe is determined to conſerue her virginitie for euer. Therefore we deſire thee, to goe and gaine this ladie vnto Ieſus Chriſt. S. Clement anſwered: me ſeemeth the tyme aprocheth, wherein you and I muſt iointlie die for the loue and profeſſion of Ieſus Chriſt. But becauſe he bid vs not feare them that take awaye our corporall life, we ought not to make account of any mortal man, but ſerue the immortall God. When he had ſaid this, he and the two Saints departed, aud went vnto the place where Domitilla was; who made a vowe of perpetuall virginitie in the handes of the Pope, and he conſecrated her for a ſpouſe of Ieſus Chriſt.

The troubles and perſecutions the good damſell for this cauſe endured of her ſpouſe Aurelianus can not be recounted with toung, for he obteined of the Emperour, that if Domitilla would not ſacrifice vnto the Gods, ſhe ſhould be ſent into exile to an Ile called Pontia (or Pontiana) Nereus and Archileus went in her companie to attend and ſerue her, and to comfort her in her afflictions. They remained a while in that Ile, and in that tyme Aurelianus did not forget Domitilla his ſpouſe, yea he went vnto her in the Ile, to ſee if her opinion was altered. But finding her firme and conſtant, and perceiuing that Nereus and Archileus were cauſe thereof, he wreakt his anger on them, cauſing them to be beaten cruelly. Hauing done this, he brought them vnto Terracina, to the end Moninius Rufus who had bene Conſul, and was iudge in that place, might giue ſentence on them. Moninius ſeing that the holy men perſeuered in the faith of Ieſus Chriſt, which had bene taught them by S. Peter, cauſed them to be hanged on the torture, and their ſides to be burned with plates of heated Iron applyed vnto them, & laſtly, to be beheaded. Auſpicius who was foſter-father, and diſciple of S. Domitilla, tooke the bodies of the Saincts, and brought them neare vnto Rome, and buried them in *via Ardeatina* in a poſſeſſion of the ſame Domitilla, neere vnto the place where S. Petronilla the daughter of S. Peter was buried.

The ſucceſſe of Domitilla was this: Aurelianus cauſed her to be led vnto Terracina, and there he would take her to wife in forcible manner. To that end he choſe an eſpecial daie, inuited his kinsfolkes, called muſitions, as the vſe was in the weddinges of the gentiles, and began the feaſt. Among others Aurelianus daunced, hauing Domitilla in his power faſt ſhut within a chamber, who deuoutly praied vnto God, to deliuer and ſet her free from that peril. It pleaſed God

God to heare the praier of his holy Saincte, and to deliuer her by this meanes. The dauncers were in the hal of the lodging where Domitilla laie, and among others Aurelianus daunced, and when they were now all wearie, he ſtroue to be laſt of all that ſhould leaue the daunce. Laſtly, he daunced ſo much, that on a ſodeine he fel dead on the ground, and by that meanes Domitilla was ſet free from the violence, which was ready to be offered vnto her, but not from death, for Aurelianus had a brother called Luſſurius, who being deſirous to reuenge his brothers death (for the which he put Domitilla in fault) asked leaue of Traiane, who was ſucceſſor in the Empire, to make her ſacrifice vnto the Gods, or els to put her vnto death.

Luſſurius obteyned all his deſire, and went vnto Terracina, where he found Domitilla accompanyed with many other damſels, whom ſhe had perſwaded to receiue the Chriſtian faith, and to conſerue their virginity. Luſſurius made proteſtations vnto them all before witneſſes, that they ſhould reſolue to ſacrifice vnto the Goddes, but ſeing his proteſtations to be vaine, he cauſed all the thinges that were of any valewe with in the houſe to be caried awaie, then cauſed he the dores to be locked, and a fire to be made round about it, to the end that Domitilla and other two virgins, which were called Theodora, and Ruffina, might be in that place conſumed with fier. On the next day Cetarius a Deacon came thither, and taking away the ſtones, and the wood which was halfe burnt, found the bodies of the holy women lying flatte on the earth in ſuch manner, as if they had bene in prayer, ſo that it was apparant, that they ended their liues in prayer. The fier had taken away their liues, but had not touched one of the haires of their head. Their bodies were buried honorably.

The life of S. Pancratius Martyr. *May* 12.

ON the ſame day on which the Church celebrateth the feaſt of the aforenamed Saintes, it adioyneth to them the martyrdome of S. Pancratius. Who in the time of Diocletianus, and Maximianus Emperours came vnto Rome, from a cittie of Phrigia (in the which he was borne) with deſire to be a Chriſtian. He vnderſtood that the Pope lay ſecret for feare of the perſecution, wherefore he went to ſeeke him, and hauing found him, he remayned in his company certaine daies, and at the laſt he became a Chriſtian. After he was Baptiſed he offered himſelfe voluntarily vnto the perſecutors, who led him to Diocletianus. He ſeing Pancratius to be young (for he was but 14. yeres old) and beautiful, and by his wordes ſeeming to be wiſe, tooke great affection to him: he beſought him to ſacrifice vnto the Goddes, making vnto him large offers if he would doe ſo.

S.

S. Pancratius anſwered the Emperour, and alleaged one reaſon worthy of his notable wit, ſaying: I cannot endure (o noble Emperour) to heare thee to perſwade me to adore thoſe gods, whoſe life was ſuch, that if thy ſeruants were like vnto them, thou wouldeſt chaſtiſe them ſeuerelie. The Emperour would not let him ſpeake any more (wondring much at the wordes he heard) for he doubted if Pancratius continewed his ſpeeche, he might vſe reaſons of ſuch efficacy, that they would haue withdrawen many from the adoration of the Idols, and therefore he cauſed him to be beheaded.

The body of the Saint was honorably buried by a good woman called Otauilla. The Church celebrateth the feaſtes of the aforenamed martyrs, the day they died, which was the 12. of May. Nereus and Archileus ſuffered in the yeare of our Lord 92. in the raigne of Domitianus. And Pancratius in the yeare 286. (Baronius ſaith 303.) in the raigne of the Emperours Dioclesianus and Maximianus.

The life of S. Boniface Martyr May. 14.

THe Prophet Zacharie ſaith; that the cauldrons in the houſe of our Lord, ſhal be as the potts before the Altare. S. Ierome expounding this place, ſaith: That in theſe cauldrons, the flesh is ſodde, which is offered in the Temple in ſacrifice, which were blacke with the ſmoke, and had an euil ſmel, becauſe of the vſe wherto they ſerued. But in the pots were ſet noſegaies of flowers vpon the Altare. Agreable vnto this, by the cauldrons we maie vnderſtand diſhoneſt people, and thoſe that are geuen to ſenſualitie: for as in thoſe cauldrons the flesh was boyled, ſo theſe in the cauldrons of their filthie appetites, boyle their fleshly delightes. Thoſe were made blacke with the fire, and with the ſmoke, and ſmelt euil, by reaſon of the vſe they were imployed in; euen ſo, carnal people become blacke with the fier of concupiſcence, which doth burne them, and they be made moſt vgly and ſtinking, by the vſe of that wicked vice. If they be ſcoured and made cleane, it is to couer their filth, and if they vſe any odoures or perfumes about them, it is to take away the ſmel of their filthie life.

To ſay the truth, ſuch as theſe be, diſſemble their ſinne before men, but from God they can not conceale it, in whoſe ſight there is not any thing more foule and diſpleaſant, then carnal and ſenſual people. So that the cauldrons doe fitlie manifeſt vnto vs, the lotheſome ſent of ſenſual delightes. The potts of roſes and floures, do repreſent the ſweete odoures which doe concomitate honeſt and chaſt virginitie. There is no roſe nor flower, can be ſo grateful to the ſenſe, as an honeſt and chaſt perſon, in the preſence of almighty God. This is to our purpoſe which the Prophet ſaith: That the cauldrons in the houſe of God, be as the pots vpon the altare. His meaning is, that ſometimes God bringeth vicious and carnal perſons, to become vertuous and chaſt

liuers; which happened in this preſent Saint; who being a carnal and diſſolute man, became after by Gods grace ſo holy, and honeſt of life, that he gaue vp his life a ſacrifice for the loue of Chriſt his Lord. Of him writeth Ado Archbiſhoppe of Treuers in this manner.

SAint Boniface was a Cittizen of Rome, and had vnder his charge the goodes and poſſeſſions of a rich ladie called Aglae. The converſation they two had together, was the occaſion that they offended God in ſinning carnally: and though they remayned ſome ſpace of tyme in that ſinne, yet all good motions were not quite extinguiſhed; for Boniface was a great giuer of almes, and very charitable toward the poore, which was the cauſe that God afterward inſpired him to acknowledge his ſinne. Alſo Aglae being a woman of great account, and hauing many kinsfolkes, loſt thereby her good name and reputation, and was ſpoken of in euery mans mouth, ſo that their ſinne was not ſo pleaſing to them as it had bene before, for that it was abated with the curbe of publicke ſhame. Alſo, it was a helpe that they were both Chriſtians, vnto this adioyning the conſideration, how they had loſt the fauour of almightie God, the companie of Angels, and were condemned vnto hel, according to the preſent iuſtice of God, where they looked to be tormented eternallie with the diuels.

The commemoration and conſideration hereof, I ſaie, and theſe motiues, induced both of them by mutual conſent, to determine to abandon their ſinful eſtate, and to labour to obteyne pardon of God for their former offences. They perceiued them ſelues miſerable; and vnworthy to appeare before the heauenly maieſtie, by reaſon of their greuous offence, except they found ſome meanes to gaine his grace. Wherefore vnderſtanding that the perſecution which Diocletianus, and Maximianus had railed, was very rigorous in Aſia the leſſe, in the prouince of Cilicia, and that many Chriſtians were there martyred; they agreed together that S. Boniface ſhould goe thither, and endeuour to get the body of ſome martyr; to the end they might obteyne pardon of their ſinnes, by his interceſſion.

S. Boniface went on the iourney & came to Tharſus, a principal cittie of that Prouince, and bad them that were in his company to prouide a lodging, for he him ſelfe would goe to ſee that which he ſo much deſired, which was: the place where the Chriſtians were martyred. When he came thither, he ſaw on hanged by the feete, vnder whoſe head was a great fire which burned bright. There was an other tied both by the handes and feete, and pulled vnto foure poſtes of wood in horrible torment. An other was torne with hookes of yron, and another cut in pieces by the middle. Another had his handes and feete cut of, and another was laid ouerthwart a poſt, which held him aloft from the ground in greeuous paine: he ſaw in briefe the moſt cruell torments, the afflicted Chriſtians

ſtians indured. He therfore hauing a great deſire to ſuffer the like for the loue of Ieſus, crie d out with a loud voice: *Great is the God of the Chriſtians. He truly deſerueth that ſuch torments and martyrdomes be indured for him. Bleſſed and happie are they which ſuffer them for his ſake.* Hauing ſaid this he ranne with great deuotion vnto the place where the martyrs were, and kiſſed their woundes, and wiped the ſweat from their faces, he annointed his eyes with their bloud which they ſhed, and ſaid with a feruent voice: *Fight manfully (o bleſſed martyrs) and ouercome the duell, for the torment shall paſſe away, but the repoſe and glorie shall laſt for euer. The tyme shall come, when you shall ſee them that now torment you, tormented in hel for this their cruelty.*

Theſe thinges came to the knowledge of the Iudge Simplicius, by whoſe commandement theſe cruelties were inflicted vpon them. He cauſed S. Boniface to be taken and brought before him, and then ſaid vnto him; Who art thou? S. Boniface ſaid: I am a Chriſtian. This is ynough ſaid the Iudge, and forthwith cauſed him to be ſtripped naked, then to be hanged by the armes, & all his body to be torne with hookes of Iron, vntill his verie bones were ſeene. Then he put ſharpe needles betweene the nailes and fleſh of his fingers, yet notwithſtanding, the holy martyr lifted vp his eies vnto heauen, and ſupported the torments very cheerefully. Thee the iudge cauſed him to be laid flatte on the earth, and with certaine inſtrumentes making him hold his mouth open, powred in melted lead. Neither did this content him, but he filled alſo a cauldron of pitch, and when it boyled very faſt, he made the martyr to put his head into it, which torment by Gods aſſiſtance did him no harme at all, ſo that the iudge in a rage cauſed his head to be cut off.

When S. Boniface died, there happened a great earthquake in all the cittie, and euery one ſaid: that it was for the crueltie vſed againſt the ſtranger which was a Chriſtian. This Earthquake cauſed many Pagans to be conuerted, & the Chriſtians which were daunted to ſee the great cruelty, tooke hart, and were animated to dye for Ieſus Chriſt. They which came frō Rome with Saint Boniface ſought him, and when they found him not, they ſaid: this man hath mette with an other Aglae, and he is ſporting with her, or ells he is faſt in ſome tauerne, at the wine. Theſe men mette with ſome of the officers, and asked them if they had not ſeene a ſtranger that came from Rome, corpulent, curled haired, and apparrelled in ſcarlet. They anſwered: This man whom you ſeeke is this day beheaded, for that he confeſſed he was a Chriſtian. No no there is no ſuch matter, replyed the companions of S. Boniface; he whom we ſeeke, was far of from being a martyr, for he was an adulterer, and a great drinker of wine. Come ſaid the officers, and we wil ſhew you his body.

So they brought them to the place where his body lay, and his companions when they ſaw him, wondred out of meaſure. Then they beſought the officers

to giue them the body, & they were contented for 500. pieces of money, which were disburſed forthwith. They imbalmed it with pretious ointments, and wrapped it in coſtly clothes which they had brought to enwrappe the bodies of ſome other Martyrs, and carried it vnto Rome, rendring glory to God, that worketh ſuch wonders. An Angel appeared vnto Aglae, who told vnto her all that which had happened vnto Boniface. She went to meete that holy body with great deuotion, and cauſed a Church to be builded neere to Rome in his honor, and buried him therein very honorably. This being done ſhe forlooke the world, and all the pompe thereof, and diſtributed her goodes among Churches, Monaſteries, and needy people. She gaue liberty vnto her bondmen, and tooke the habite of a religious woman, and ſuch was her holy and vertuous life, that God wrought many miracles by her meanes.

She liued afterward thirteene yeares, and after her death was buried by the body of S. Boniface, whoſe feaſt the Church celebrateth on the day of his Martyrdome, which was one the fourteenth of May about the yeare of our Lord 288. In the raigne of the Emperour Diocletianus (Baronius ſaith: 305. vnder Conſtantius and Galerius) Vſuardus putteth the feaſt of S. Boniface on the ſixth of Iune, which was the day his body was brought vnto Rome.

The life of S. Vbaldus Biſhop of Eugubium in Italie, May 16. Taken forth of Surius tom. 7.

BLeſſed Vbaldus natiue of Eugubium, was noble by blood, but yet more noble by integritie of life. He being but a childe, loſt his father, and after by his godfather Vbaldus (whoſe name he had taken) was committed to a religious man, the Prior of the Church of S. Marian and S. Iames martyrs, to be inſtructed in eccleſiaſticall diſcipline, where applying him ſelfe to the ſtudie of learning, he learned the holie Scriptures. But growing vp to riper yeares, and to more mature iudgment, ſeing the bretheren of that place to liue little conformable to their rule and inſtitutions, he went to the Church of S. Secundus, where for a while he liued very pioufly: where Ioannes Gramaticus (of bleſſed memorie) Biſhop of the cittie of Eugubium, ſeeing the well ordered and religious conuerſation of the youth, endeuored to call him to his owne Church, ſo that of his fatherly benenolence, he often detained him with him ſelfe. Who when he had paſſed the yeares of his youth, the grauitie of his behauiour did ſo maruelouſlie recommend him vnto all, that he was made Prior of the Church of S. Marian and S. Iames afornamed, euery one geuing his voice in his fauor. Which office, although of it ſelfe it was very honorable, yet the maners of the cleargie of that place were ſomwhat corrupted. He was there hyred for a yeare-

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lie pention to ringe the belles at ſuch houres as the diuine office was to be ſaid: in the meane while the cleargie remained in their owne houſes, giuing them ſelues to making good cheere, and to long ſleeping, ſo that the obſeruation of eccleſiaſticall worſhip, ſeemed almoſt to conſiſt in the ringing of the Bells. In the cloiſtre, acceſſe was free for all, as well for women, as for men, nor were the gates at any time ſhut. Wherfore firſt, of all thoſe cleargie men (aſiſted by diuine helpe) he adioyned three vnto him, whom hauing ſweetly and gentlie admoniſhed, he brought them to that paſſe, that they were willing to liue with him according to the preſcription of their rule, and did firmely adhere vnto him. After this, he went to the Monaſterie of our B. Ladie of Portuenſis, where the rule of Apoſtolical inſtitution was decently obſerued, there ſubiecting him ſelfe for the ſpace of three monthes, to the diſcipline of thoſe bretheren, to the end that being made a diſciple of truth, he might teach others afterwards without error. For departing from thence, he caried the rule with him, and propoſing the ſame vnto the brethren, he obtayned (God fauoring him) that when he commanded it to be obſerued of all, from that verie time, all ſo behaued them ſelues as the ſame enioyned, & they conformed theſelues vnto him religiouſlie.

Then fell there out a thing lamentable; which was, that the greateſt part of the cittie of Eugubium was burnt, and by the fearfull iudgment of almightie God, the Abbye alſo of the bleſſed man vtterly periſhed; with the griefe whereof not being a litle oppreſſed, he went to Peeter Ciriminenſis, Prior of the hermitage of Auellana, whoſe ſanctitie of life and fame, was at that time ſpread in euery place: to whom he declared, that he would forſake the office of priorſhip, and change his place. But he mildly reprehending him, taught him, that the godly were to be tryed by tentations like gould in the fornace, and that he ſhould be guiltie of a great fault, if he ſhould abandon his bretheren committed to his care, in ſo ſad and afflicted eſtate. Wherupon the man of God Vbaldus, beleeued the wordes of ſo great a perſonage, and not without great alacritie of minde making ſpeedie returne, aſiſted with diuine helpe, both began to build againe the church that was burnt, as alſo, neighbours inciting, wonderfullie to repaire the damage of the goodes that were loſt; and that ſo far foorth, that that fire brought no detriment, but rather great emolument, and encreaſe of pietie and religion. At that time Peruſinus Biſhop (of bleſſed memorie) departed this life, in whoſe place Vbaldus being elected, he betaking him ſelfe to flight, lay hid for a while in an hermitage, vntil another was ordained. He was alſo elected Biſhop of another cittie, but going a foote to Rome to Pope Honorius, taking four other prieſts with him, he brought to paſſe by great inſtance, both made by him ſelfe, and by ſome Cardinalls alſo which were his friendes, that he was diſcharged from that function.

Being therfore by diuine ordinance reſerued for his owne cittizens, he re-

turned to Eugubium wherof Stephen the Biſhop dying, and the cleargie of that place not agreeing amongſt them ſelues touching the election of their prelat, the ſeruant of God Vbaldus, with certaine others went to Rome, that they might choſe ſome one of the Church of Rome, whom the Biſhop of Rome might conſecrate for their prelat. But the Biſhop being diuinlie incited therto, named Vbaldus for their Biſhop, commanding that they alſo ſhould chooſe him. Neither yet did honor alter in him, the laudable maners of his former life, but with the encreaſe of dignitie, all virtu alſo did encreaſe. His liuing was verie temperat, and void of all vaine glorie: for albeit he eate very ſparingly of all kinde of meate, that he might auoid vaine glorie (which lyeth in wait to entrap thoſe that are abſtinent) he moſt commonly vſed drie bread, that ſo he might refreſh his bodie, and yet might not be caught with the delightes of vnlawfull meates. His bed was ſet forth with a little ſtraw, a little boulſter, & with a meane and ſory couerlet. But prayers were ſo frequent with him, that all times, and all places were oratories vnto him. He liued vntill the dayes of Alexander the fourth in his biſhoprick, endued with ſo great patience and ſanctitie of life, that iniuries being done vnto him euen of thoſe that were moſt familiar with him, he bore them pleaſinglie; For once being ſhut forth by his owne dore-keeper, and ſmitten on the forehead with the dore, he brused the head of that iniurie by voluntarie obliuion.

Vpon a time the wall of the cittie of Eugubium was to be repaired, cloſe to the vineard of the bleſſed man; where ſome of the maſons did ſomwhat that, ſeemed to be to the detriment of the Biſhops vineard. He therfore forbad that they ſhould proceed no further in that iniurious worke. But he who was the ouerſeer of the worke, ſlightly ſetting by his defence, and moreouer wickedly thruſting him away, threw him downe in the wet morter; where with he being all defiled, returned home with a moſt quiet minde, as if he had ſuffered nothing at all. The holie man likewiſe ſuſtained many afflictions, and greuous ſickneſſes. Twice alſo he broke his legge, and once his harme. Alſo out of his fleſhe (but eſpeciallie forth of a terrible ſore of his ſide) intollerable corruption or matter flowed forth: yet would he not that that ſhould be any impediment vnto him, the leſſe to diſcharge the dutie of a Biſhop. Death approaching nere at hand his bodie being vtterly deſtitute of forces, hauing receiued the Sacraments of the Church, and praying and ſinging, he rendred vp his ſpirit to our Lord, the 17. day of June, & was brought into the houſe of the bleſſed martyrs Marian and Iames. But his burial was deferred for certaine dayes, and that as well becauſe of the healing of the ſick who came often thither, as becauſe of the deuotion of many. After which, his bodie (which yelded forth a moſt ſweet odor) was of certaine moſt honorablie interred, in his canonrie, neere to the walles of the cittie, where euen to this preſent, it remaineth altogether incorrupted, and alſo ſhining with manie miracles.

The life of S. Potentiana, or Prudentiana Virgin. May 19.

SAint Luke the Euangeliſt recounteth in his Goſpel; That the vnfortunate riche man (who for that he was couetous was condemned) being in tormentes, liſted vp his eyes, and ſaw Lazarus in Abrahams boſome. Great is the miſterie which is heere conteyned, in that the Euangeliſt doth not ſay that he looked vpon others, but vpon Lazarus, though in that place there were many others on whom he might haue looked, as Adam the firſt man and Eua his wife, Abel the iuſt, Noah that great Patriarch reſtorer of the world. There was alſo Moyſes the law giuer, Dauid that famous king, Iſaias, Ieremias and the reſt of the Prophetts. The great S. Iohn Baptiſt was alſo there, moſt worthy to be ſeene aboue the reſt.

It wanted not a miſtery then, that the rich man looked, and beheld no others but only Lazarus, lame, and full of vlcers. This therefore we may coniecture to haue bene the miſtery, that in hel it commeth to their mind although to late, what euery one of them which be there ought to haue done. And for that to the rich man (to haue bene deliuered from hel and to haue attained the celeſtiall ioyes) the particuler and proper meane was, to haue reſpected the poore, and to haue giuen almoſe, ſince this is the proper talent which he hath in truſt, to gaine it withall, and of which God wil aske and demaund a ſtraight account. For this although too late, and without any beneſit, the rich man being in hel, lookt vpon Lazarus the poore man, and vpon none but him. The vertuous virgin S. Potentiana vnderſtood this wel, and how that it was neceſſary for her if she would aſpire to heauen, to giue almes. Wherefore she ſpent the moſt of her time in this holy exerciſe. Venerable Vſuardus, and other authors of Martyrologes write her life in this manner.

SAint Potentiana was borne in Rome, and was daughter vnto Pudens, wherefore ſome haue called her Pudentiana. Her father was diſciple vnto S. Paule, and was very rich, and of noble linage: and her mother was called Sabilena. She had a ſiſter which was S. Praxede. This holy Saint from her childhood (by the councel of her parents) exerciſed her ſelfe in workes of pietie. Her parents after their death left great poſſeſſions, to her and her ſiſter, part of which they ſold, and diſtributed vnto the poore. The exerciſe of theſe two ſiſters was praiers, and faſting. By her meanes all their houſhold ſeruants which were in nomber. 96. were Baptiſed by Pius the Pope.

For that Antonius who was at that time Emperour, had made a law, that the Chriſtians ſhould not haue temples, for the publique exerciſe of their Religion, and ſeruice of God. The Pope came therefore vnto the houſe of S. Potentiana, and there ſaid Maſſe; many Chriſtians comming thither ſecretly to heare it, and

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to receiue the bleſſed ſacrament.

This holy Saincte gaue good and curteous entertainement vnto the Pope, and beſtowed on him thinges neceſſary for his liuing. Being buſied in theſe holy exerciſes, ſhe chaunged this temporall life, for one that was eternall. Her body was buried in her fathers Sepulcher, in the Church-yard of Priſcilla, in the Via Salaria, on the 19. day of May, in the yeare of our Lord 168. the aforenamed Antonius Pius being Emperour. It is ſaid that the body of this holy Saincte, is at this tyme in the cittie of Parma.

The life of S. Vrbane Pope and Martyr. *May.* 25.

IN that renowned ſupper (which the Prophet Daniel recounteth) king Balthaſar made vnto his fauourites, Courtiers, and ſeruantes, being ſerued in the veſſells of gold and ſiluer, which his father Nabuchodonoſor had brought from the Temple of Ieruſalem vnto Babylon, he, his Wiues, and the reſt that were at the banquet, drinking in them, God was wroth with him for his great pride, and there appeared a hand, which writ on the Walle (although in Ciphers) that he ſhould ſhortlie dye.

Hereof it commeth that Pope Vrbane made a decree: That the thinges offered by the faithful vnto the Temple, ſhould not be put afterwardes to any profane vſes, leſt God ſhould chaſtiſe them that did ſo, as he did Balthaſar for prophaning the veſſels of the Temple. The life of this holy Pope collected by Damaſus, & other authors which wrote of Popes, is in this manner.

SAint Vrbane was borne in Rome, and was ſonne to Pontianus. He ſucceeded Calliſtus in the Popedome, and was a man of moſt holy life. His conuerſation was very pleaſing, and his life exemplar, ſo that by his preaching, infinite people were conuerted vnto the faith, aſwel in Rome, as alſo in other places. Among other, one was Valerianus a principal man, and husband to S. Cecilie, with Tiburtius his brother, both which were moſt holy martyrs. In whoſe honor, S. Vrbane conſecrated the houſe of S. Cecilie, and made it a Church. This Pope wrote an epiſtle of profitable and wholeſome doctrine, out of the which are taken ſome decrees. In the time of this Pope the cuſtome of the primitiue Church endured ſtill, which was: for the Chriſtians to liue in common. And to remedy their neceſſities, they ſold the poſſeſſions which others had left vnto the Churches. Becauſe experience did ſhow, that it was not conuenient to haue the ſaid poſſeſſions ſould; Pope Vrbane ordeined, that thereafter they ſhould not be ſold, but of the fruites, and with the reuenewes thereof, the Prieſtes and miniſters of the Church ſhould be ſuſteined.

S. Vrbane was the firſt Pope, that vſed the chalice and paten of ſiluer, in the celebra-

celebration of the maſſe; impoſing great penalties on them who vſed them or tooke them (or any other veſſels offered by the Chriſtians to any pious vſe) with intent to imploy them in any prophane vſe, or manner. He commanded them alſo to auoide the company of one excommunicated by a Biſhoppe, although vniuſtly. He alſo decreed, that confirmation ſhould be taken after Baptiſme, by the handes of a Byſhoppe. He was Pope eight yeres. 11. monethes and 11. daies (*Baronius* ſaith. 6. yeres, 7. monethes and 4. daies) in which he gaue holy orders fiue tymes in the moneth of December, and ordered. 9. Preiſtes. 5. deacons, and 8. Byſhops. He was martyred in the tyme of Alexander Seuerus ſonne vnto Mammea, who although he did not perſecute the Chriſtians (but rather was deuout vnto Ieſus Chriſt (and kept his Image among his Idols) yet by the vſe of the fore-paſſed perſecutions it fel out, that Pope Vrbane came to be a martyr. His bodie was buried in the Churchyard of Pretextatus in the *Via Appia*. His death was on the day that the Church celebrateth his feaſt, which was: the 25. of May, in the yeare of our Lord 232. as Onuphrius ſaith, (Baronius ſaith: 233.

The life of S. Eleutherius Pope and Martyr. May. 26.

ON a tyme there came vnto our Sauiour certaine malicious perſons, of thoſe who watched to find in him ſome thing whereof they might accuſe and reproone him, and when they found not any thing, they ſought among his diſciples. Who ſeeing that they did ſometyme eate with out waſhing their handes, they thought it to be a very great fault, for that it was a cuſtome of the Iewes to wash their handes oftentymes, and eſpecially when they went to eate. Wherfore comming this, they determined, to talke with our Sauiour: perhapps thinking if he ſhould approoue this in his diſciples, that then they might haue occaſion to complaine and to accuſe, not the diſciples, but the Maiſter him ſelfe, as a tranſgreſſor of the old and ancient law.

Wel, hauing found this ſmale matter to ground vpon they ſaid vnto our Sauiour: Why doe thy diſciples contrary to the ordinances and cuſtomes of the ancient law, in not waſhing their handes when they eate? They do this perhaps, becauſe they know not the ancient cuſtomes, or els if they know them, they do contrary, and deſpiſe them. Ieſus who vnderſtood very wel their malice, anſwered vnto them and ſaid: for what cauſe do you contrary to the commaundement of God, being cruell againſt your father? making them to die of famine, and giuing that away to others, which you Elders ſay is lawful. Which thing is falſehood and deceipt, and againſt that which God and nature it ſelfe ſpeaketh and teacheth.

Laſtly Chriſt ſaid: it was a ſmal matter whether the handes were waſhed or no to eate meate, and of this he yeelded this reaſon, ſaying; That which entreth into the mouth

defileth not the ſoule, but that which cometh out, from the mouth cometh euill wordes, which giue ſignes of wicked thoughts bred in the heart, as dishoneſty, reuenge, couetouſnes, and ſuch like. That which entreth into the mouth goeth into the ſtomake, who deuiding that which is neceſſary for the ſuſtenance of the life, ſendeth the reſt as ſuperfluous out of the body.

The holy Bisheppe Eleutherius conſidering this ſentence of Chriſt Ieſus, which ſaieth: That which entreth in by the mouth doth not defile the ſoule, he made a decree, in which he declared it to be lawful to eate of euery kind of meat. In ſuch ſorte, that it is not forbidden vnto a Chriſtian by law, that he neuer eate ſome kind of meate, as the Ieues were forbidden: which God did to auert from them certain vices, repreſented and ſignified in theſe thinges. God commaunded them not to eate the flesh of porke, which is a beaſt which ſignifieth Luxury, and hereby he commaunded them to be chaſt, for they might conſider thereby and ſay; if God commaunded that he which eateth of this beaſt, which ſignifieth Luxury, ſhould be chaſtiſed rigorouſly, what a great chaſtiſement doth he deſerue, which ſhall commit ſuch an ſinne actually.

The Hebrewes were an obſtinate, and ſtubborne people, and therefore God vſed them rigorouſly, but he did not ſo with the Chriſtians, becauſe he forbad them that they ſhould not commit the ſinne, and gaue them licence and libertie to eate of the beaſt which it ſignified. So that vnto a Chriſtian, there is not any meat forbidden by the law, if it be in it ſelfe good to eate, and not contrary vnto health: Becauſe to take poyſon or any other thing notably hurtful vnto health is not lawful, but rather it is mortall and deadly ſinne.

It is ſinne alſo to eate thinges lawful (and that doe noe damage vnto health) at all times and dayes, without making any difference of one day or another. Becauſe in all the Lent, vpon fridays and ſaterdays, and ſome other dayes in the yeare, the Church forbiddeth and prohibiteth for good reſpects the eating of flesh (and certaine other meates as eggs, cheeſe, and all kind of white-meates) which thinges are not forbidden, becauſe they are euil in them ſelues, but the holy Church willeth, that for diuers other holy reſpects Chriſtians keepe abſtinence on ſome apointed dayes, in chaſtiſing their owne flesh, by abſtayning from certaine meates; yet not condemning them.

I ſay then, that the mind of S. Eleutherius neuer was, nor he deſired not to take away the vſe of faſting and vigils, in ſaying: that all meates were lawful vnto Chriſtians to be eaten. For he knew very wel, that the faſt (of the Lent eſpecially) had beene brought in by our Sauiour, and obſerued by his holy Apoſtles, and reduced vnto the order it is now kept, from the time of the moſt holy Pope Thelesphorus. Therfore in this, Pope Eleutherius intended only to ſay: That a Chriſtian was not forbidden by his law, to abſtayne from any kind of meat for euer, as many ſortes of meats were forbidden vnto the Hebrewes in the old law. The life of this holy Pope Written by Damaſus, and other authors was in this manner.

By

BY the death of Pope Soter, Eleutherius borne in Nicopolis a citty of Greece (who was a deacon and disciple vnto Pope Anicetus) was placed in S. Peters chaire, His father was called Abondius. At that time Commodus Antonius sonne to Marcus Aurelius was Emperour, and the Christian Church was then in peace, for which cause our holy Religion increased euery day in great number of faithfull, aswell in Rome as in the other citties and Prouinces. Among many that were conuerted, the most principal was Lucius king of England, which at that tyme was called Britanie, and was after called Anglia, of certaine people called Angli which conquered it, and lastly, by corruption of the word it is called England.

King Lucius being moued with the zeale of our holy Religion, sent Ambassadors vnto Pope Eleutherius, requesting him: to vouchsafe to receaue him and all his court, into the lappe of the holy Church. The Pope glad of this good newes, dispatched forthwith two holy men, the one Fugatius and the other Damianus. Who being arriued in England, baptised the king and all his court, and afterwardes all the people of that kingdome, pulling downe their Idols, and forbidding to doe sacrifice to them any more. In such sort, that England was the first Prouince of the world, that receaued the faith of Christ by publicke decree, with all the nations that were in that kingdome. This was in the yeare of our Lord 180. (*Baronius* saith: 183.) But those that were called Angli, hauing conquered that kingdome, caused that people to returne vnto Idolatrie, which lasted vntil the tyme of S. Gregory, by whose meanes they were conuerted againe.

We haue no cause to muse much at these mutations, hauing seene what befel in that realme in the tyme of king Phillippe of Spaine, the second of that name. For that kingdome being wrapped in many errors and heresies, and Mary the daughter of the right Catholique Princesse Catharine, wife vnto king Henry being queene thereof, and taking to husband king Phillippe, all the ile renounced their errors, and the people thereof returned vnto the obedience of the Church of Rome. For which in Spaine were made great triumphes and ioye, such as neuer were before in that kingdome. But alas the true faith lasted but a while in that Iland; because queene Mary dying without issue, king Phillippe left that realme vnto Elizabeth, daughter of king Henry, and in her tyme the people of that kingdome returned to their former errors. Whereby it appeareth, that this nation doth lightlie leaue their faith, and readilie also receaue it againe. But let vs returne vnto our Pope.

I say that he hauing made the aforenamed decree about the meates, and hauing giuen holy orders three tymes in the moneth of December, and at them ordered. 12. Preistes. 8. deacons, and. 15. Bishops, and hauing gouerned the Church. 15. yeares three monethes, and two daies (Baronius sayeth: fifteene

yeares,& twentie three dayes)receaued the crowne of martyrdome,on the ſame daye that the Chutch celebrateth his feaſt, which is on the twentie ſixe of May, about the yeare of our Lord 195. (Baronius ſayth. 194.) In the tyme of the Emperour Commodus. His body was buried with many other Popes in the Vatican.

The life of S. Iohn Pope and Martyr. May. 27.

WE reade in the ſecond booke of Paralipomenon, that the good king Ezechias, among many his pious workes, cauſed the temple of Ieruſalem to be cleanſed, for when he began to raigne he found it filled with durt, myer, and other filthines. The ſame did Pope Iohn the firſt of that name, for he finding many Churches ful of vncleanes (for that the perfidious Arians were poſſeſſed of them, which kept them coreſpondent to their doctrine) he vſed all diligence that ſuch like filthines ſhould be thruſt out of Italy, and out of many other partes of Chriſtendome, taking away the Churches from the Arians, and reſtoring them vnto the Catholiques.

This his diligence ſo much pleaſed God, that he merited to obtaine that which many haue deſired, and not obtained, to wit; the Crowne of Martyrdome. The life of this holy Pope hath bene taken out of the Romaine Pontifical, and out of other good authours, in this manner.

BY the death of Hormiſda the Pope, there was elected in his place Pope Iohn the firſt of that name, who was borne in Tolcana, and was ſonne vnto Conſtantius. There was in this holy Pope all the good parts and qualities which are required in a good Prelate. In the beginning of his Popedome, he had a great care to augment the ſeruice of God, and cauſed many faire buildinges to be made for that end; he made a temple and Churchyard in the *Via Ardeatina* in the honor of the holy martyrs Nereus and Archileus. An other he made in the honor of SS. Fælix and Adauctus martyrs alſo, and an other in the honor of S. Priſcilla the virgin. He adorned the altar of S. Peter with much gold and Iewels of great price. In the tyme of this Pope raigned in Conſtantinople the Catholique Emperour Iuſtinus, who by the perſwaſion of the Pope (who deſired to reduce all the Oriental Empire vnto the vnion of the faith, and to extirpate the errours that kept it in diuiſion) made a law and publicke edicte, by which he commaunded, to ſhut vp all the Churches of the Arians, and to baniſhe all the hereticks out of his Empire, and the ſame did the Pope in Italy.

At that tyme Theodoricus king of the Oſtrogothi, who had chaſed and driuen Opoacer king of Heruli out of Italy (which he had vſurped) was Lord of the

the greateſt par thereof. Theodoricus kept his royal ſeate in Rauenna, and was an Arian, and vnderſtanding what Iuſtinus had decreed in the Empire, and what the Pope had done in Italy, was greately offended, and began not only to threaten the Pope, but the Emperour alſo, becauſe they had taken away the Churches from the Arians. At that tyme Theodoricus was very potent and mighty; wherfore Pope Iohn was enforced to repayre vnto the Emperour, to take order how to reſiſt him, and to be deliuered from his rage and furie. He tooke his iorney towardes Conſtantinople, and led with him Theodorus and Agapetus men of the conſular dignitie, and an other Agapetus who was a Patricius, or Senator alſo.

It is ſaid; that when the holy Pope was come vnto Corinth, a gentleman lent vnto him a horſe whereon his wife vſed often to ride, and when the horſe was ſent backe, he would neuer abide that the woman ſhould come on his backe, ſo that it ſeemed, that beaſte which had carried the greateſt man of dignity and authoritie in the world, diſdayned to be checked, and ruled by a woman. The gentleman marking it, and holding it for a very ſtrange thing (as it was indeed) ſent the horſe to be giuen vnto the Pope. When the Emperour vnderſtood that the Pope came to ſpeake with him, he went to meete him in great maieſtie, and with a noble and great companie, for that it was ſaid, there had neuer bene Pope of Rome in Conſtantinople before. When the Emperour came neere vnto the Pope, he diſmounted from his horſe, and with great humillitie and reuerence, kneeled at his feete, and honoured him as the vicar of Chriſt. When the Pope was readie to enter the gate of the cittie, he reſtored ſight to a blind man, by laying his handes on his eyes.

The next day he propounded the cauſe of his comming in the imperial counſel, and it was decreed: that ſuch prouiſion ſhould be made in the affaires, that they ſhould not come to open enmity with Theodoricus, being ſo mighty and ſtrong. The Emperour wrote diuers letters, and diuers other things he did in the behalfe of the Pope. It can not eaſily be expreſſed how kindly, and curteouſly the Pope and the Senators which were in his company were entertained. When the Pope ſhould depart from Conſtantinople to returne into Italy, the Emperour gaue him a font of gold of twenty pound waight. And alſo a chalice of gold of fiue pound waight, which was decked with pearles and pretious ſtones. And then as he deſired, he was crowned by the Popes owne hand before he departed, In ſuch ſort, that Iuſtinus was the firſt Emperour that was crowned by the Popes hand of Rome.

Pope Iohn being returned into Italy, and remayning in Rome, had ſent the Emperours letters vnto Theodoricus. He thought that thoſe thinges which he did in taking away the Churches from the Arians went not wel forward, except he vtterly diſpoſſeſſed them of all, and left them not one. Wherfore he

wrote a letter vnto the Biſhoppes of Italy, in the which he commaunded them; That if they found in their iuriſdiction, any Church in the handes of the Arians, they ſhould take it away, and conſecrate it after the Catholique manner. Vnto this commandment he added this; that whileſt he was in Conſtantinople, he had done the like in the Churches which had bene left in the handes of the heretikes.

Theſe thinges diſpleaſed Theodoricus who tooke it greuouſly, yet diſſembled the matter almuch as he could, and made ſhew, that the doings of the Pope pleaſed him wel, and would haue him come to viſite him. When Pope Iohn vnderſtood the mind of Theodoricus, he ſuſpecting no deceipt, went in perſon to ſee him in Rauenna, imagining that his voyage would be for the good of the vniuerſall Church. He was ſcarcely entred into Rauenna, but Theodoricus ſtaied him as a priſoner, and reſtrayned him of his liberty. Although he put him not publikely to death, becauſe of the Emperour Iuſtinus, (vnto whom he was aſſured his death would be very diſpleaſant) yet vſed he him ſo cruelly, and ſuch was the hardnes, and ſtinke of the priſon where he put him, that he died within a few daies.

When Theodoricus vnderſtood that the Pope was dead, he cauſed two noble gentlemen of Rome, whom he kept priſoners in Pauia, viz: Boetius, and Simachus, to be beheaded, only for that they were affected and well willers to the Pope, and to the Emperour Iuſtinus. After theſe, this king began to vſe other cruelties, but God ſtaied his fury by ſhortning his dayes. Procopius (an author of that time) recounteth, and Blondus, and Sabellicus laie the ſame; How that Theodoricus ſupping one night, two or three dayes before his death, there was ſerued vnto the table the head of a fiſh, and he thought in his mind, it was the head of Symmachus, whom he had beheaded in Pauia. He opened and diſcouered this his imagination to them that were preſent: moreouer, he ſaid that the head looked on him and bit the lippe, as though it threatned him. This imagination was ſo imprinted in the mind of Theodoricus, that two or three dayes after he dyed in deſperation. And ſo he dyed not only in reſpect of his body, but his ſoule alſo was condemned to the fire of hel, eternally to be tormented.

S. Gregory rehearſeth; that a holy Hermite which dwelt in a deſert of the Iſland Lipara, vpon the ſame day that Theodoricus dyed, ſaid: that Pope Iohn and Symachus, whom he had put to death, led his ſoule as priſoner, and caſt it into a golfe of fire which is in that Iſland. God vſing them for his officers, from whom he had taken their life by iniuſtice. So this holy Pope died, in the a-forenamed manner, and the Catholique Church holdeth him in the number of the holy martyrs, and celebrateth his feaſt on the 27. day of May. He was Pope. 2. yeares. 9. monethes, and. 17. daies, and he died in the yeare of our Lord 526.

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In the tyme of the aboue named Emperour Iuſtinus. This Pope gaue holy orders in Rome before he went vnto Conſtantinople, and made. 15. Byſhopps. His body was carried from Rauenna vnto Rome, and was buried in the Church of S. Peter.

He wrote a letter vnto Biſhoppe Zacharias (out of which is taken a decree) in which he commaundeth ſubiects not to be ſo hardy, as to reprooue their Byſhope or curate. I ſaid before, that he wrot an other letter vnto the Byſhopps of Italy, exhorting them to beware of the poiſon of the Arian ſect, and that they ſhould perſecute ſuch heretikes, and take from them their Churches, and not to feare the menaces of the King. He alſo decreed; that a Byſhoppe put out of his Sea, ſhould not be bound to appeare in Iudgment, or anſwer his aduerſary; before he was placed againe in his dignitie. Of this Pope writeth S. Gregory in the 3. booke of his dialogues, chap. 2. and 4. booke. 30. chap.

The life of S. Fælix Pope and Martyr. May. 30.

THe Apoſtle S. Paule writing vnto the Romaines, admoniſheth them: to ſeeke to preſer one another in honour. Sometymes there be men found in the world, who thinke there is no other honour, but that which they take from their neighbour; wherefore they deſpiſe him, and make no reconing of him, but vſe alwaies proud behauiour to them, with whom they conuerſe. Which is a ſigne, that ſuch as theſe, be of baſe and vile condition, or ells that they haue little wit. The more noble and vertuous a perſon is, ſo much the more ſeeketh he to be curteous, and to honour euery one. And becauſe S. Paule deſired that all Chriſtians ſhould be of a noble diſpoſition, he biddeth euery one preſer his companion in honour. As if he would ſay; that euery one ſhould endeuour to aduance his companion, in the honouring of his neighbour, for in ſo doing he ſhould obteyne honour him ſelfe.

This was conſidered by S. Fælix Pope of Rome, the firſt of that name, of whom there is no notable thing ſpoken that he decreed, in the time of his Pope-dome, but that euery yeare the feaſtes of the holy martyrs ſhould be celebrated, on the day of their death, and that the holy Sacrifice of the Maſſe ſhould not be celebrated, but vpon an Altar builded ouer the reliques of Martirs, and all this he did to honour them the more. Of which honour, a great part aroſe vnto him ſelfe, for that he ending his life by Martirdome, part of the honour which is done vnto the holy Martirs, befel vnto him as vnto a Martir. His life was written by Damaſus, and other authors, that wrote the liues of Popes, in this manner.

SAint Fœlix was borne in Rome, and was ſonne vnto Conſtantius. In the time of his Pope-dome the Church was in ſome repoſe, for that Aurelianus

was

was Emperour, who in the beginning of his Empire, had other busines and imployments, as warres with the Gothes and queene Zenobia, so that he had no tyme to persecute the Christians. But afterwardes hauing obteined victorie of his enemies, and hauing discomfited that valiant queene, and led her prisoner vnto Rome in triumphe, he raised the nineth persecution against the holy Church, in the which the holy Pope Fælix was martyred, after he had bene Pope. 4. yeares. 3. monethes and 15. dayes (Baronius sayeth. 2. yeares. 5. monthes wanting one daye.)

He gaue orders twise in the moneth of December, and made. 9. Preistes. 5. deacons, and. 5. Bishops. His death was on the day, that the Church celebrateth it, which was on the 30. of May, in the yere of our Lord. 275. in the persecution of the afore-named Aurelianus. His body was buried in his owne Church yard in the *Via Aurelia*, two myles from Rome; where he had consecrated a Church.

The life of S. Petronilla Virgin. May. 31.

OVR Sauiour *saieth*; The good Tree bringeth forth good fruite. S. Peter *the Apostle was a very good tree, and such consequently must be the fruite; The fruite was S. Petronilla his daughter. He was a great Saint, and so was shee also, as is seene in her life, which was written by Marcellus disciple of S. S. Peter; and it is also recounted in the life of the holy martires; Nereus and Archileus, in this manner.*

BY the wordes in the gospel it is most cleare that S. Peter had a wife, in that the text sayeth: he had a mother in law, who was cured of a feuer by our Sauiour, as is verie manifest. The Apostle had also a daughter borne in lawful matrimony called Petronilla, who being in Rome, was sicke of an incurable infirmitie of the palsey, and kept her bed continually. It happened on a day, that some of the disciples of S. Peter were with him in his house at meate, among whom was Marcellus that wrote this Storie, and was an eye witnes thereof. There was also an other disciple called Titus, who said to S. Peter: How commeth it to passe, that thou healing so many sicke folkes, euen with thy shaddow, yet hast thou Petronilla thy daughter sicke of the palsey, and doest not heale her? The Apostle answered: know thou, that it is good for her she is sicke. And to the end the truth hereof may be apparantly seene, and that there is health for her in Gods hand (as well as for other sicke folkes if need were) I wil haue her to rise vp from her bed in health, and attend on vs at the table. With this Petronilla rose vp in perfect health, as if she had neuer bene sicke in all her life, and attended

ded on the table, as her father bid her. Dinner being ended, the Apoſtle commaunded her to goe ſicke vnto bed as ſhe was before. She remained then ſicke a little while, in which ſhe grew very careful to pleaſe God, and to ſerue him with deuotion, yea ſo far forth, that ſhe not only obteined health for her ſelfe, but for other ſicke folkes alſo by her prayers.

S. Petronilla was very beautiful, of good behauiour, wiſe, and gracious, for which cauſe, Count Flaccus a man of great accompt in Rome, very rich, and of a noble linage, was ſo enamored of her, and bore her ſuch affection, that he went vnto her houſe to ſee her, with a firme reſolution to aske her for wife, and led with him many ſouldiers, as if he were to goe to ſome fierce battaile. When the holie damſel perceiued the intention of the young man, ſhe ſaid vnto him. To what end be theſe armed men (Flaccus) againſt a weake woman and vnarmed? A man that intendeth to gaine the grace and fauour of any woman, with intent to marry her, vſeth to procure it with ſeruices and prayers, and not with braueries and terrifying; notwithſtanding, if thou wilt haue me to wife, let there come to me ſome matrones and damoſels, which may ſtay with me three daies, who after that tyme may bring me vnto thy houſe, not after the eſtate of a poore damoſel (as I am) but as it beſitteth the greatenes of thy noble bloud. Flaccus conceiued great content at theſe wordes, and forthwith did as Petronilla aduiſed him.

The holy damoſel ſpent three dayes in praying and faſting, deſiring God to deliuer her out of that danger, for that ſhe had offered vnto him her virginity, & had made a vowe not to haue wil to know any man carnaly, and therefore that he would not permit it to come to paſſe againſt her wil; for that all her deſire was to manteyne and keepe her promiſe paſt. The third day a holy Prieſt called Nicomedes came vnto her, who ſaid Maſſe, and gaue her the bleſſed Sacrament, and when ſhe had receiued it, ſhe lay on her bed, and rendred her ſoule vnto God. The matrones and damoſels whom Flaccus had ſent to accompany the ſpouſe, and to her bring to his houſe, and to honour his mariage, ſeruied fitly to celebrate the obſequies of the holy damſell, and to accompany her vnto her graue. The Church celebrateth the feaſt of this ſainte, on the day of her death, which was on the laſt of May, in the nineti eight yeare of our Lord, in the raigne of Domitianus. Her body was buried in the *Via Ardeatina*; and in the tyme of Paulus the firſt, it was tranſported into the Church of S. Peter, in the yeare of our Lord. 755. Antonius Maurolicus ſetteth in his Martyrologe the feaſt of S. Perpetua on the fourth day of November, and ſaith; ſhe was mother of S. Petronilla, and wife vnto S. Peter the Apoſtle.

The end of the moneth of May.

IVNE.

The liues of SS. Marcellinus, Petrus, and Eraſmus, Martyrs. Iune 2.

KIng Salomon ſaith: God giueth vnto the Iuſt, the reward of their trauailes; and he leadeth them by a marueilous waie. *By which he would inferre; that by the waie of aduerſities, perſecutions, ſtripes, woundes, ſword, and fire, and other ſuch like, God leadeth his holie Martyrs to the gates of heauen, and to their due reward. This is vndoubtedlie, a ſtrange and marueilous waie. Neuertheleſſe, it is verified in the perſons of all the Martyrs, but it is eſpeciallie apparant in SS. Peter, Eraſmus, and Marcellinus, whom we nowe haue to ſpeake of.*

They being priſoners, and in the handes of the Pagans, vnder ſtrong guard, and in fetters; God tooke them in a ſtrange ſort out of the handes of their enemies, to confirme ſome which were not well eſtablished in the faith, as appeareth in their liues. After which his will was, they ſhould be taken againe, and martyred, that ſo he might giue them, the reward of their trauells. The liues of theſe Saints, written by venerable Bede, and by Ado Archbishop of Treuers, was in this manner.

IN the tyme whilſt Diocletianus the cruell perſecutor of the Chriſtians, gouerned the Empire of Rome; there was apprehended in Rome, Peter an exorciſt, by the commaundement of a Iudge called Serenus, and was by him put into a deepe and darke dungeon, loaden with fetters, and boltes of Iron. The keeper of the priſon was called Artemius, who had a daughter (whom he loued dearely) poſſeſſed with an euil ſpirit. One day Peter ſpake to him, and ſaid: Artemius follow my Counſell, and beleeue that Ieſus Chriſt the ſonne of God, is the true remedy of euery one that beleeueth in him, and thy daughter ſhalbe healed. Artemius anſwered: I maie wel laughe at thy ignoraunce and folly, and at the Counſel thou giueſt me. This thy God can not deliuer thee (which doeſt beleeue in him) out of this priſon, though thou ſuffereſt many greifes and troubles for his cauſe, and wouldeſt thou haue me beleeue, that he wil deliuer my daughter, if I beleeue in him? Neuertheles, let vs make this bargaine, I wil lay on thee as many Irons more as thou haſt, I wil put thee in the deepeſt dungeon, and locke the dores with more lockes, and wil double the watch, and if he do deliuer and free thee, I will beleeue in him. The holy Sainct was content with this accord, and offered to come vnto him in his lodging, and

this

this (ſaid he) I wil not doe in reſpect of thee, for my God little eſteemeth, whether thou beleeue in him or no, but I will do it to the end, the great power of Ieſus Chriſt my God may be euidently ſeene. Artemius ſhaking his head as if he made a ſcoffe at his wordes, departed; & told al this vnto Candida his wife.

When night came, behold, Peter the ſeruant of God appeared before Artemius, and Candida his wife, clothed in white, with a Croſſe in his hand. When they ſaw him they fel at his feete, and ſaid with a loude voice: Truly there is but one true God, and Ieſus Chriſt is he. The daughter of Artemius whoſe name was Paulina, was forthwith deliuered from the deuil that tormented her. There came thither about 300. perſons of their neighbors, who ſeing the miracle, they all confeſſed Ieſus Chriſt, to be the true God, and deſired Baptiſme, and ſo did all the ſeruantes of Artemius. Peter the holy exorciſt brought thither the Prieſt called Marcellinus, who baptiſed them all (with many others that were priſoners, (for that Artemius gaue them liberty and meanes, to be made Chriſtians.

The Iudge Serenus was aduertiſed of this, and commaunded Marcellinus and Peter to be brought before him. And in reuenge that Marcellinus had Baptiſed ſo many, he commaunded the ſouldiers of his guard to buffet them, who gaue them ſo many blowes, that they left for wearines. Then he bid that Peter ſhould be put in priſon, and there ſtripped naked, bound, and ſo to be laid vpon peeces of glaſſe. Peter turned vnto the Iudge, and ſaid: thou art called Serenus, (that is cleare) but as I thinke thou art ouercaſt with a cloud ful of obſcuritie, hauing commaunded to abuſe a perſon whom thou art not worthy to behold. Peter ſaid this, for the many buffetts and abuſes that had beene giuen vnto the holy Prieſt. Then were they put both into priſon in ſeueral roomes, and Peter was laid naked on broken glaſſe, and both his feete were locked together in the ſtockes.

An Angel appeared to Marcellinus whileſt he praied, and brought him to the place where Peter was, then he deliuered them both out of priſon, and brought them vnto the houſe of Artemius, where the newly Baptiſed Chriſtians were in great confuſion, becauſe they had no Inſtructor in the faith. The two holie Sainctes continewed by them certaine daies, and hauing ſufficiently inſtructed them, they vnderſtood; that Artemius and Candida his wife (which had bene in priſon vntil that tyme) were brought out to be martyred, for that they ſtil confeſſed the name of Ieſus Chriſt, wherefore they both went, and meeting them, incouraged them to fight like valiant ſoldiers, regarding and looking to the reward God had ready in ſtore for them.

The officers knew the two holy Sainctes to be the ſame that were miſſing out of priſon, where vpon they tooke them, and certified Serenus, and requeſted to know his pleaſure what ſhould be done with them. The Iudge ſentenced, that both of them ſhould be led to a certaine hil, called *Silua Nigra* or the blacke

wood (wich is now called *Silua Alba*, or the white wood in reſpect of theſe two holy Sainctes) and there to be beheaded, and this ſentence was executed accordingly. When the two holy Sainctes were at the place appointed, they fel to their prayers. Then imbracing each other, with tender affection and loue, and animating one another, they were in this manner beheaded.

The Executioner that cut off their heades, ſaid openly: that he ſaw their ſoules clothed in white, borne vnto heauen by the handes of Angels. The ſame man for doing it did penitence for his ſinnes, and being at that tyme an old man, was Baptiſed by Pope Iulius, and was named Dorotheus, who afterwardes did end his life bleſſedly. The bodies of theſe holie Martyrs were taken away by two deuout women, the one called Lucinia, and the other Firmia, who buried them neere vnto the Sepulcher of S. Tiburtius the Martyr. Theſe two died on the ſecond day of *Iune*.

The life of S. Eraſmus Martyr. Iune 2.

THE holy Church on the ſame day that it celebrateth the feaſtes of the holie Martyrs S. Peter, and S. Marcellinus, maketh alſo a commemoration of S. Eraſmus: Who (as Ado ſaith) was a Biſhop in Campania, in the tyme of the ſame Diocletianus, by whoſe commaundement Eraſmus was taken and beaten with ſtaues; after that he was baſtonaded with knotty clubbs, and then put into a great cauldron filled with pitch, oyle, roſin, and lead, which boyled a pace, and yet vnto the Saint it did no hurt at all. This miracle cauſed manie Infidels to turne vnto the faith of Ieſus Chriſt. Then S. Eraſmus was put in priſon, & loaden with Irons, but an Angel deliuered him from them both, and conducted him a good way from thence, yet within a few dayes, the holy Saint fell into the handes of Maximianus, who was companion to Diocletian in the Empire, and nothing inferiour to him in cruelty.

This Tyrant put the holy Martyr to moſt cruel torments, among which this was one: he braced vpon his bare skinne a cortaler of iron redd hotte, but from this and others alſo God by his power deliuered his Saint; for an Angel tooke him againe out of priſon, and ſet him at libertie, and brought him into Campagnia, where the holy Saint hauing confirmed many people in the faith (which had bene daunted with the rigorous perſecution of the two cruel Emperours) he was againe apprehended, and at the laſt martyred, for the profeſſion of the faith of Chriſt; and by this wonderful meane was guided by his Lord, to obtaine the reward of his trauels in the heauenly glorie.

The Church celebrateth the feaſt of the aforenamed three holy Sainctes, on the ſame day they were martyred, which was on the ſecond day of *Iune*, about the

the yeare of our Lord 296. (Baronius ſaith. 302.) In the tyme of the aforenamed Diocletianus and Maximianus. Vſuardus putteth the feaſt of Saint Eraſmus on the day following, to wit: on the 3. day of Iune.

The liues of SS. Primus and Fælicianus Martyrs. Iune 9.

IT is a cuſtome of the Deuil (as it is apparaunt by the booke of Iob) to complaine often, and to accuſe men in diuers ſortes before God. Of ſome he ſaith: they be theeues and Church-robbers, of others that they are adulterers. He publiſheth the periury of one, and manifeſteth the manſlaughter of an other. And there is not a ſinne committed, but he preſenteth it vnto the Iudgement ſeate of God, and then he ſaieth: Why am I drowned in the pit of hel, and man who is made of duſt, yea rather of nothing, committeth many ſinnes, and is not chaſtiſed;

This propertie of the deuil is ſeene in many of his miniſters, who as if they were waged by him, ſeeme to haue no other buſines, but to report the deedes of one vnto an other, commit euil thereby, diſcouering the defectes, and imperfections of the inferiours vnto the ſuperiours, not with zeale, that remedy might be giuen vnto their faultes (for then and ſo, it ſhould be rather a vertue then a vice) but only with intention to doe euil.

Hereof it commeth; that the thing which in it ſelfe is vertuous and good, in the mouth of ſuch men is vicious and euil. And this commeth to paſſe, for that their mind and intention hath no other end, but to doe hurt, and damage vnto their neighbour Of this we haue an example in the life of the holy Martyrs Primus, and Felicianus, taken out of an auncient Manuſcript, with which venerable Bede, and other Authors doe agree.

SAint Primus and Fælicianus, were brethren, and Citizens of Rome, in the tyme of the Emperour Diocletianus, vnto whom ſome Prieſtes of the Idols (imitating the deuil in accuſing) ſaid: that they were Chriſtians, and deſpiſed his Commaundements, in that they would not ſacrifice vnto the Idols. Of whom they ſaid: they ſhould haue no anſwer nor oracles, except the two brethren were put to death. The Emperour cauſed them to be apprehended, and impriſoned, into which priſon deſcended an Angel, which comforted and incouraged them, to ſuffer cheerefully for the loue of Chriſt. They receaued great comfort thereof, and rendred thankes vnto God, that as he had giuen conſolation vnto S. Peter when he was in priſon by an Angel, ſo he had comforted them by the ſame meanes, and they beſought him by the merites of the holy Apoſtle, to hinke of them alwaies, and to help them and giue them ſtrength, to indure all torments for his take.

After certaine dates Dioclet[illegible] cauſed them to be brought before him, and

ſaid vnto them: Are you the men that make ſo ſmal account of the Emperours Commaundements. They made anſwer: We be they that in all iuſt and reaſonable thinges obey thee, but in vniuſt matters, and void of reaſon, we wil neuer condiſcend to thy wil. I wil beare the iniury (ſaid the Emperour) which you doe me with patience, hoping that you wil do my wil in ſacrificing to the inuincible Gods, Hercules and Iupiter, ſo ſhall you neither looſe the dignity of Senators, nor your goods, but they ſhall rather be increaſed. The Senators anſwered: we are to offer ſacrifice vnto the true God onlie, and not vnto them whom thou calleſt Gods. Know then (ſaid the Emperour) that except you ſacrifice, there are prepared for you very cruel torments; The holy ſainctes anſwered: no torments ſhalbe able to ſeuer vs, from the ſeruice and deuotion of Ieſus Chriſt our Lord. Then the Emperour bad they ſhould be carried to the Temple of Hercules, and if they would not ſacrifice, to be tormented with extremitie. The officers forthwith led the holy Sainctes vnto the Temple, and ſeeing them to be conſtant in the refuſal to adore that Idol, they beate them ſore with rodds of iron, which torment the holy Sainctes endured with great patience. The tormentors, counſelled them, not be ſo ſtubborne, but to obey the Emperour. They anſwered: we will obey the Emperour of heauen, and not this earthlie Emperour, yea, we will rather looſe a thouſand liues. Diocletianus was certified hereof, who deliuered ouer the Sainctes vnto a cruel Iudge called Promotus.

This Iudge cauſed the holy Sainctes to be put into a priſon in the *Via Numentana*, which was within his Iuriſdiction, and in that place the holy Martyrs were oftentymes viſited and comforted by Angels. The Iudge commaunded them to be brought into the Court before him, and there he tolde them, the Commaundement of the Emperour was: that they ſhould either ſacrifice vnto their Gods, or els they ſhould be tormented with all cruelty, and therefore he bid them be aduiſed what they would doe. They anſwered: they were reſolued not to adore ſtockes and ſtones, but the true God of heauen. Then the Iudge cauſed them to be ſeperated one from the other. Primus was led away, and Fælicianus ſtaied ſtil; vnto whom Promotus ſaid: I pray thee haue regard vnto thine old age, ſacrifice vnto the God Iupiter, leſt thou looſe thy life by greiuous torments. Fælicianus ſaid: Ieſus Chriſt will looke vpon me, and helpe me, who hath brought me vnto this age, and conſerued me in his holy faith, that I make no account of thy threates, therefore do with me what it pleaſeth thee.

The Iudge in a rage cauſed him to be ſtripped, and ſtretching him on the ground, they beate him with chaines of iron, which had plummets of lead tyed to them, and when he thought he had ouercome him, he cauſed him to be ſet on his feete, and ſaid vnto him: Is it poſſible that thou art ſo fooliſh and ſenſeles, that thou wilt end thy life in torments, when thou maieſt end it in peace? I tell thee I haue not begun to torment yet. Fælicianus anſwered: I am ſo.

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yeares old, and it is 30. yeares ſince I was Baptiſed, and promiſed to ſerue Ieſus Chriſt, and I hope in him, that he wil deliuer me out of thy handes with victorie.

Then the Iudge cauſed him to be ſtretched vpon a poſt, and to naile his handes and feete thereon, and then lifted him vp on high. The holy Saint being in in this caſe, the Iudge ſpoke vnto him as followeth: aſſure thy ſelfe thou ſhalt not be taken downe from this poſt, vntil thou ſacrifice vnto the Gods. But Fælicianus being in this torment ſong with a cheerefull countenance, and ſaid: *In Deo ſperani, non timebo quid faciat mihi homo.* Oh wretch ſaid the Iudge leaue this thy folly, denie the Chriſtian faith, that thou maiſt be freed from many other torments. The holy Martyr anſwered: Thou art the moſt wretch of all other, ſince thou art not ſatisfied to adore ſtockes & ſtones thy ſelfe, but wouldeſt haue me alſo to adore them.

The Iudge cauſed him to remayne three whole dayes in this torment, without any refreſhing of meat or drinke, to the end he might deſire to do ſacrifice, or els to end his life in that torment. But although the holy Martyr wanted the refreſhing of men, yet celeſtiall comfort did not faile him, for the Angels appeared in that place, and comforted him in ſuch ſort, that whileſt he remayned in that torment, he continually ſong praiſes vnto God. The Iudge wondring to ſee him remaine aliue in this ſorte, commaunded he ſhould be taken downe, and when the Martyr came vnto the ground, he cauſed him to be beaten more ſharply then he had beene before, and then ſent him back into priſon, ſo that Primus ſaw him not.

Promotus hauing tormented Fælicianus, cauſed Primus to be brought into the Court, and ſaid vnto him; Know thou, that thy brother hauing obeyed the commaundement of the Emperour, hath ſacrificed vnto our Gods, for which cauſe great triumphes are made in the Pallace, and vnto him are giuen many preſents, and great honour is done vnto him. Do thou as he hath done, and thou ſhalt be in like ſort honored. Primus anſwered: Though thou be a miniſter of Satan, whoſe cuſtome is alwaies to lie, yet in this thou haſt ſaid truth, that my brother hath obeyed the Emperour. I ſay not the Emperour of the earth, but of heauen. Thou wouldeſt by this deceipt induce me to do thy will, but I tell thee plainlie, that I am told of all that which is happened vnto my brother Fælicianus. An Angell of my Lord hath certified me, how he hath ouercome thy torments, and now he is in priſon very cheereful for the fauours and comforts God hath ſhewed him in this conflict, as if he were already in Paradiſe. The Iudge hearing theſe wordes, commaunded that Primus ſhould be beaten with knotty clubbes, but the martyr while he was tormented ſaid: Though thou haſt power to torment my body, yet ſhalt thou not haue any authoritie ouer my ſoule, with this I comfort my ſelfe.

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After that the martyr was beaten, he made him to be put vpon the torture, with two torches set vnto his sides. The holy Saincte in this torment song, *Igne me examinasti; sicut examinatur argentum.* I blesse thee ô my Lord Iesus Christ, since that I putting my trust in thee, feele not the tormentes which the ministers of Satan giue me. The Iudge seing this said: These men be without doubt inchaunters, since they feele not the tormentes in which they be. To this the martyr answered: O thou Iudge, do not attribute the mercie which Iesus Christ vseth vnto his seruants, vnto art Magique, for he dooth it for the glorie of his most holy name. The Iudge caused the martyr to be taken from the racke, and to be laid flatte on the ground, and then to melt lead, and to poure it into the mouth of the Saincte.

He commaunded also Fælicianus to be brought thither, to see with his eyes the martyrdome of his brother, to the end, that he fearing to be tormented in the same manner, might change his mind, and sacrifice vnto the Gods. The commaundement of the Iudge was quickly performed. The holy martyr by the power of God, tooke the melted lead, and it did him no harme, yea it seemed vnto him to be a very pleasant draught.

Beholding his brother Felicianus in the place, he said vnto the Iudge: Now I see that Fœlicianus hath not sacrificed vnto thy Gods as thou saidst lately, yea rather, he is constant in the loue of God, by which I trust that God will deliuer me and him from thy torments, and will giue vs the reward of our trauels sustained for his sake, which shalbe a crowne of eternall glory. I take no care said Promotus of any of your wordes, but my wil is: that you do sacrifice vnto the Gods, otherwise I will cast you to the wild beastes to be deuoured. The holy Saincte answered: It were better for thee to confesse Iesus Christ to be true God, for in so doing thou maist be deliuered from the infernal fiendes, which expect thee to euerlasting torments.

The Iudge raged against the Saincte out of measure, and caused them to be put into the Theater, which was neere vnto the streete Numentana; and then two feirce Lyons to be let loose, who approched vnto the holy Saincte, as if they had bene two mild lambes, and fel at their feete. Then were let out two terrible Beares, and it fel out as before. Many gentiles which were present at this spectacle and seing this miracle, were conuerted vnto the faith of Christ.

The tyrant Promotus tyred with tormenting the holy martyrs, commaunded to cut of their heades and to throwe their bodies vnto the dogges, and forthwith it was so done. Yet was there no liuing beast nor foule seene, to approche vnto these holy bodies; vntill that one night some Christians tooke them, and anointed them with pretious iontments, wrapped them in white lynnen, and buried them in the Arenale, neere vnto the Arches called Numentani, and for 30. daies together, they went to that place, singing their psalmes and Himnes

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in praiſe of God, and his holie Martyres. The perſecution being ended, a Church was built in that place, in honor of theſe Sainctes, and vnto the glorie of Ieſus Chriſt, who with the Father and the holy Ghoſt, liueth and remaineth for euer. Amen. The Church celebrateth the feaſt of theſe Sainctes on the day of their martyrdome, which was on the 9. of Iune, about the yeare of our Lord. 290. (Baronius ſaith. 303.) in the raigne of Diocletianus.

The life of S. Barnaby Apoſtle Iune 11.

THe Prophet Eſay, ſpeaking in the perſon of God the Father with Ieſus Chriſt, ſaith: I haue giuen thee to be the light of the Gentils, to the end thou maiest be my ſaluation, vnto the vttermoſt borders of the earth. It doth happen ſometime, that a Lord which hath made a garment for himſelfe by his owne meaſure, beſtoweth it after vpon ſome ſeruaunt; and it falleth out, that the garment fitteth him as wel, as it had bene made for him at the firſt.

Euen ſo, this ſentence of the Prophet, was a garment for our Sauiour, which he wore as long as he conuerſed with men in the world. This garment was giuen to S. Barnaby the Apoſtle, and it fitted and ſerued him as wel, as if it had bene made purpoſely for him. For God gaue him as a light vnto the gentils, vnto whom he preached the goſpel, euen to the vttermoſt partes of the earth. Hauing preached in diuers countries and prouinces, he became the ſaluation of all them, that gaue eare vnto his doctrine, and were conuerted vnto the faith of Chriſt. The life of this holy Apoſtle, is collected in part out of the Actes of the Apoſtles, and out of Alexander Monachus, and is reherſed by Symeon Metaphraſtes in this manner.

SAint Barnaby was an Hebrew, of the tribe of Leui. His father was departed from Iudea, becauſe of the warre that was there, and went to dwel in Cypres, where he liued a vertuous life, obſeruing the law of his auncеſtors. He was rich of worldly poſſeſſions, and had ſome land and inheritance neere vnto Ieruſalem, becauſe the Prophet Eſay had ſaid: Bleſſed ſhal the man be, which hath his Linage in Sion, and his houſe in Ieruſalem. The Hebrewes which vnderſtood them literally, laboured by all meanes poſſible (although they dwelt a good diſtance of) to haue a houſe in the cittie, or ſome poſſeſſion in the territorie. This was the cauſe there was ſo many houſes in Ieruſalem, as Ioſephus affirmeth, that accounteth them to an incredible nomber. S. Barnaby was borne in Cypres, and his father named him Ioſeph in memory of the ſonne of the Patriarch Iacob, and deſired to haue him remaine in Ieruſalem, and to be the diſciple of Gamaliel, of whom he learned the law and the prophets, and in that place S. Paule was his ſchoole-fellowe. Although the ſtudie of diuinitie

ſeemed to be all his care; yet together with this ſtudie did he not faile to performe all vertuous exerciſes for the beutifying of his ſoule, vſing continually prayer, faſtinge and almoſe deedes. He frequented the Temple, and eſtraunged himſelfe from all conuerſation wherein was any peril or daunger. All theſe thinges were cauſes that he proffitted more in his ſtudie and that he was ſo perfect, that he had by heart, the greateſt part of the bookes of the Scripture, and thereby he got great credit and renowne among the people.

It happened that at that tyme, Chriſt preached in Ieruſalem, and did ſome miracles, at which S. Barnaby was preſent, whereof one was: when he healed the ſicke man in the poole called Probatica; at ſight of which he remained amaſed and aſtonied, when he conſidered the doing thereof. Then he went to ſeeke our Sauiour, and fel at his feete, and deſired him to giue him his benediction, Ieſus who knew right well the ſecrets of his heart, receiued him kindly. S. Barnaby being in Ieruſalem, lodged in the houſe of his aunt called Marie; who was mother of Iohn, whoſe ſurname was Marke; ſo that S. Barnabas and S. Marke, were two ſiſters ſonnes, or coſen-germans. S. Barnaby ſaid to his aunt: Come aunt and ſee the Meſſias, whom our predeceſſors haue ſo much deſired, and then told her the miracle which Chriſt had done. When the good woman heard this, ſhe left all ſhe was about, and went to the Temple. She found out Ieſus and fell at his feete, and ſaid to him; Lord, if I haue found grace in thine eyes, I beſeech thee come to my houſe, and vſe it as thine owne, for the houſe and all that dwel therein ſhalbe very happie, if thou wilt come into it. Our Lord fulfilled her requeſt, not only that tyme, but many other tymes alſo, when he was in Ieruſalem. And by the tradition and opinion of auncient men, it is holden: that this is the houſe in which our Lord celebrated his laſt Supper with his diſciples. In that houſe alſo he appeared after his riſing againe to the ſame Apoſtles, firſt in the abſence of Thomas, and againe when Thomas was with them, and heere likewiſe they were aſſembled, when the Holy Ghoſt came. In this houſe they were all in prayer, when S. Peter was deliuered out of priſon by meanes of the Angel. And moreouer, S. Marke the Euangeliſt was ſonne to this holy woman.

One tyme Ieſus went from Ieruſalem into Galilee, and S. Barnaby followed him ioyntly with many others, of the which our Lord choſe. 72. to be his diſciples, the head and moſt principal of them being S. Barnaby. This name S. Peter gaue vnto him in imitation of Ieſus Chriſt, who named S. Iohn and S. Iames ſonnes of thonder, in reſpect of their vertue, and for their propriety of thonder in their opinions. So S. Peter called Ioſeph, Barnabas, which is: ſonne of conſolation, becauſe he was ſo to many men in affliction, and tribulation. One tyme hearing our Sauiour ſpeake of the rich, that they ſhould giue almoſe, and lay vp their treaſure in heauen, he (who was poſſeſſor of much riches his fa-

thes

ther being now dead) reteyning only that which ſuffiſed him for his liuing, ſold all the reſidewe, and diſtributed the price ariſing thereof, among the poore and needy. After the comming of the holy Ghoſt, he ſold likewiſe that little he had reſerued, and brought the price, and laid it at the Apoſtles feete, not reſeruing any thing for himſelfe, and giuing an example (in doing thus) to the other diſciples to doe the ſame. S. Barnaby had bene familiarly acquainted with Saule, for that they had bene ſchool-fellowes, and talked often times with him, and reproued him, to the end he might conuert him; but Saul made no reckoning of his wordes, but (for that he ſaw the Apoſtles did many miracles, whereby the law of Moyſes loſt the credit, which the goſpel gained) gotte together a troope of vagabounde: and the firſt thing which he did was; the perſecuting of S. Stephen, and after his death, all the Church.

After his conuerſion, coming to Ieruſalem, all the diſciples fled from him, only S. Barnaby was ſo bold to goe to him, and to ſay to him: how long ô Saul, wilt thou be another Saul in perſecuting not Dauid, but Ieſus Chriſt, the Author of truth? of whom the Prophets doe plainely foretel that which we ſee now fulfilled. Saul hearing theſe wordes, fell at the feet of S. Barnaby; and with many ſobs and teares ſaid vnto him. Pardon me good Barnaby (teacher of the truth, and captain of the light) I haue found by experience and am moſt ſure; that the wordes thou ſpeakeſt to me be the very truth; he whom I wretch called the carpenters ſonne, and did perſecute, now doe I confeſſe him to be the only begotten ſonne of God, of the ſame eſſence, maieſty, and power with the father, who for our ſaluation was made man in the wombe of Mary, who brought him forth, and yet remained a virgin. I confeſſe that he preached to the world, and dyed for vs, and roſe againe and aſcended into heauen, where he ſitteth at the right hand of the eternal father, and laſtly; ſhal come to iudge both quicke and dead. Whileſt Saul ſaid theſe wordes; Barnaby was aſtonied, and ſtudied whither this was Saul that blaſphemed, and had perſecuted Chriſt and his Church or not. Well to conclude, he imbraced him with great ioy, and ſaid to him: my good Saul, who hath bene thy maiſter to inſtruct thee in this truth? who hath perſwaded thee to confeſſe that Ieſus Chriſt is the true ſonne of God? Saul bowed his face, and with griefe and ſhame, yea ſhedding many teares, anſwered him: The ſame Ieſus Chriſt whom I perſecuted, hath appeared and ſpoken to me, and as me thinketh, his voice reſoundeth alwayes in myne eares, and ſaith to me: Saul, Saul, why doeſt thou perſecute me? Then he told vnto him all the ſucceſſe, and manner of his conuerſion. S. Barnaby hauing heard all the ſtory, tooke him by the hande, and led him to the Apoſtles, and ſaid vnto them: why be you in dread of the lambe, and account him a wolfe? why deſpiſe you the valiant ſouldier, as if he were a vile coward? Then he told all that which had happened vnto Saul, and alſo, how he had alreadye preached Ieſus Chriſt in

Damaſcus, and that he thought to haue done the ſame in Ieruſalem as he had done there, being hated and perſecuted by the Iewes, who ſeing that he who was before a perſecutor of Ieſus, did now preach him with ſuch feruour, and in ſuch ſort, that many of them accorded and conſpired to kil him.

When the Apoſtles vnderſtood this, they appointed Saul ſhould preach the Goſpel in his owne countrey, and Barnaby they ſent vnto Antioch. In that place he preached many daies, encouraging and confirming the Chriſtians of that cittie in the faith, and brought many others to receiue Baptiſme. He departed from thence by the appointment of the holy Ghoſt, and preached in the countries adiacent, and finally went vnto Rome, where many receiued his doctrine, and therefore being in greater veneration and eſteeme then he deſired to be, he departed ſecretly from thence. Euſebius Cæſarienſis ſaieth; that S. Barnaby departed from Rome and went vnto Millan, and was Byſhoppe of that cittie. The ſame ſaith Dorotheus Biſhoppe of Tyre. Then went he vnto Alexandria a citty of Egipt, and from thence to Ieruſalem and to Antioch, where he receiued exceeding conſolation, to ſee the great nomber of people, that had receiued the faith and Baptiſme. Then departed he vnto Tharſus to ſeeke Saul, and hauing found him, retorned with him vnto Antioch; where they preached one yeare to the great good and profit of the diſciples. They that were Baptiſed were called Chriſtians, which was done in that place, before any other. Then retorned they vnto Ieruſalem, in the 14. yeare after Chriſt his Aſcenſion, as S. Paul affirmeth writing vnto the Galathians.

At that tyme was made the accord with S. Peter and the other Apoſtles, that they ſhould preach to the Iewes, and Saul and Barnabas ſhould preach to the Gentils. This agreement being made, they two departed and went into Cypres, and preached in Salamyna. Then paſſed they to Paphos, preaching and doing many miracles. In that place was conuerted Sergius Paulus the proconſul, and becauſe he was the firſt Roman that bare the office of Conſul, that was conuerted to the faith by the preaching of Saul, therfore in memorie of that notable acte, Saul tooke on him the name of Paul. Then paſſed they into Pamphilia, and from thence they returned vnto Antioch. Their returne thither was of neceſſity, to decide a certaine doubt which was riſen among them that were conuerted from Iudaiſme, and gentility, to wit: whether the gentils which were conuerted, were bound to be circumciſed before they were Baptiſed or not. To reſolue this doubt, S. Paul and S. Barnaby went to Ieruſalem, where a Counſel of the Apoſtles being aſſembled, it was determined; that Circumciſion was not neceſſary. SS. Paul and Barnaby hauing had their reſolution, returned to Antioch, and there they deuided themſelues a ſunder.

S. Barnaby ſayled vnto Cypres, and preached there and went to Salamyna, a cittie of that Iſle (now called Conſtantia) where he ſtayed a certaine time, and reaped

reaped great fruit by his preaching. All the Iſlanders bore great reſpect vnto S. Barnaby, for the modeſty, and gratious behauiour they ſaw in him. His countenance was graue, and his garments were baſe and meane, fitting them that forſooke the vanitie of the world, and did wholy apply them ſelues to vertuous exerciſes. His eye-browes were bowed round, his eyes cheerefull and modeſt, his ſpeech was delightfull, and his wordes diſtilled like hunny. He would not ſpeake any idle wordes, his walking was moderate without oſtentation: to conclude, his behauiour was ſuch, that the people wondred at him, and thought him rather a diuine then a humane Creature. This was the cauſe that he and S. Paul being at Liſtra, and hauing healed a man borne lame, the people of that citty thought them to be Goddes, and ſaid: that Barnaby was Iupiter, and Paul Mercurie. The Prieſtes of that citty would haue offered ſacrifice vnto them, if they had not hindred them ſaying: that they were not Godds but mortal men, and ſeruantes of the immortal God. So that the goodly preſence, and honorable countenance of S. Barnaby was a great cauſe, that euery one in Salamyna did reſpect him, and hearing his doctrine, many were conuerted vnto Chriſt.

Some certaine Iewes came from Syria into that cittie, to perſecute this holy Apoſtle, and they reſiſted his doctrine, and alſo ſpoke much euil of him. He with drew him ſelfe into a houſe, and thither called his deuoute friendes, and after he had admoniſhed them to be conſtant in vertue, in obedience to Gods commandements, and in remembrance of the general iudgment, he told them, that the day of his death was at hand. When his louing friendes heard it, they were troubled out of meaſure, and bewayled it bitterly, but the holy Apoſtle comforted them, and hauing made his prayer for them, he celebrated Maſſe, and they receiued the Bleſſed Sacrament; and then he told them more plainely that the Iewes would put him to death. There was preſent Marke for whoſe cauſe he fel out with S. Paul, when they ſeperated them ſelues each from other. Becauſe Saint Paul would not haue Marke to goe with them, for that he ſeemed to be ſo tymorous and faint harted in Pamphilia, hauing in that place abandoned the Apoſtles for dread of death, and returned vnto Ieruſalem. Of which he was ſory afterwardes, and went againe with them.

To conclude, S. Paul would not haue him with him, ſo S. Barnabas and S. Marke went together. And being at this time with him, he was deſired by S. Barnaby to bury his body. After this S. Barnaby went into a Sinagogue of the Iewes, and there he preached, prouing effectually, that Ieſus Chriſt was the Meſſias fore-told by the Prophets. The Iewes that were come from Syria, ranne thither, and hearing him preach, in a rage and furie laid handes violently on him, and put him into a little roome, and there they kept him vntil night. Then they brought him out, and put him to ſundry torments, and laſtly ſtoned him to death, and caſt his body into a fire, but (it ſo pleaſed God) it was not conſumed.

When S. Marke vnderſtood how thinges were paſſed, he with many other Chriſtians, went to the place where the body of the Apoſtle lay, and carried it away, and buried it in a Caue without the Cittie, ſhedding many teares, for loo-ſing ſo good a Maiſter.

S. Marke departed from Cyprus (becauſe there was raiſed a ſore perſecution in all that Iſland againſt the Chriſtians) and ſailed toward Epheſus where he found S. Paul, whom he certified of the Martyrdome of S. Barnaby. After this time S. Marke kept in the compa ny of S. Peter, and by his appointment wrote his goſpel. Laſtly, S. Marke went vnto Alexandria, where he was martyred. The body of S. Barnaby continewed in the place where it was bu ried, vntil the 12. yeare of the Emperour Zenon, the yeare of our Lord. 485. and as Nicephorus ſaith: the ſame Apoſtle appeared to Antemius Byſhop of Ciprus, and told him where his body was, and that on the toppe of it he ſhould find the goſpel of S. Mathew, written with his owne hand. The Byſhop Antemius withall the Clergy went to the place, and found euery thing as it was ſaid vnto him.

The Goſpel was forthwith carried to the Emperour in Conſtantinople (for ſo he deſired) and for the body of the Apoſtle was built a goodly Church in the ſame place where it was found, and there it remayned a great while. The Church celebrateth the feaſt of this Apoſtle on the day of his Martyrdome, which was on the 11. of Iune, in the. 52. yeare of our Lord, and about the 7. yeare of the Emperour Nero. Many authors writ of S. Barnaby, as Sigisbertus in his booke *de viris illuſtribus*, 2. chap. Euſebius in his Eccleſiaſticall hiſtorie 2. booke 2. chap. and booke 1. cap. 14. S. Ierome cap. 17. *de viris illuſtribus*. S. Iſidore, in his bookes of the liues of the holy Fathers, cap. 82. Venerable Bede in his retractations, at the end of the 4. chap. of the Actes of the Apoſtles.

The liues of SS. Baſilides, Cirinus, Nabor, and Nazarius, Martyrs. Iune 12.

DAuid, that great king and Prophet ſaith: That God is marueilous in his ſaintes. *This ſaying may be vnderſtood in two manners, the firſt is*: *that he for their ſakes doth manie wonders. The other is*: *that by them alſo he worketh marueilous effects. Trulie it is not to be a litle admired, that a man who is rich, well dieted, daintely apparelled, ſleepeth ſoft and eaſilie, and is highlie regarded, and reſpected of euerie one; I ſaie it is wonderfull, that ſuch a one notwithſtanding all this; ſhould giue for Chriſtes ſake and loue, his goodes vnto the poore, and become poore and needie himſelfe, and to be ſo vſed, although he haue bene before-time much regarded, to become of no credit and reputation, to ſleepe hard, vſe courſe clothing, and a ſpare and meane dyet.*

It is

It is a wonder for a ſouldier, vſed to wound and kil others, to ſuffer himſelfe to be killed for the loue of Chriſt. The one and the other, is truly a great wonder, and yet the one and the other did God with theſe foure holy Martyrs we now treate of, to wit; SS. Baſilides, Cirinus, Nabor, and Nazarius. Who were rich, and gaue their goodes to the poore for the loue of Chriſt, and became poore themſelues. They were ſouldiers, but they deſended not their liues, they did rather voluntarily yeald their liues to Martyrdome, for the loue of Ieſus Chriſt. Therefore we may with reaſon ſay of them with Dauid. That God is marueilous in his Saictes; *ſince in them he wrought ſuch marueiles. The liues of theſe holy Martyrs, collected out of many authors of Martyrloges, and eſpecially out of venerable Bede, was in this manner.*

IN that great perſecution of the Church, which the two Emperours Maximianus and Diocletianus raiſed againſt the Chriſtians, foure rich and noble Cittizens of Rome (which had followed the warres a long tyme, whoſe names were Baſilides, Cirinus, Nabor and Nazarius) were accuſed, not of any offence they had committed, for they were vertuous men, but becauſe they were Chriſtians; wherefore the Emperour commaunded they ſhould be apprehended. The holy Sainctes hauing notice thereof, got the greateſt and beſt part of their goods together, and gaue it to the poore. Then were they taken and deliuered vnto Aurelius Gouernour of the Citty, who inſtantly perſwaded the Martyrs to adore the Gods, and to abandon their vaine ſuperſtition, whereof they were accuſed. They anſwered with one and the ſelfe ſame voice, iſſuing from the ſelfe ſame will: that they would looſe their liues, before they would forſake the name of a Chriſtian.

The Gouernour ſeing their determination, cauſed them to be put in priſon, vntil the tormentes he meant they ſhould ſuffer, were prepared. But our Lord comforted his Martyrs in the priſon. For being put into a darke dungeon, while they were in prayer, there appeared a great light in the place where they were, which not only expelled all darkenes of the place, but alſo droue greife from their heartes, and the holy Sainctes remained cheereful and comforted; which when Marcellus keeper of that priſon ſawe, he was conuerted vnto Ieſus Chriſt, with ſome of his familie. Then were the holy Sainctes taken out of priſon, and brought before the Iudge, who ſeing them conſtant in their purpoſe, and that nothing proceeded from their mouthes but the name of Ieſus (whom they confeſſed to be true God) commaunded them to be ſtripped and beaten with ſcorpions of Iron, which were certaine Inſtruments, that had at the head hookes like vnto the clawes of beaſtes, which extreamly tore and rent their fleſh.

Theſe Saintes, not now ſouldiers of Cæſar, but of Ieſus Chriſt, ſuſtained this puniſhmēt with ſingular patiēce, & thē were led backe to priſon againe, in which hauing bene laid in irons ſeuen daies, abiding ſtinke, hunger and thirſt, the noiſe and

and vapoures of the other priſoners, and ſuch like troubles, they were then taken out, and brought before the Emperour Maximianus; who knowing all that which had happened vntil that tyme, and how they were conſtant in the Chriſtian faith, commaunded them to be beheaded. which was performed. Their bodies were throwen vnto the wild Beaſtes, who vſed them with more curteſy, then they which were men had vſed them before; for they touched them not, yea rather, they ſhewed reuerence and reſpect vnto them. Then were they honorably buried by the Chriſtians, in a place out of Rome, which is called the Catatumbæ.

The holy Church celebrateth the feaſt of theſe martyrs, on the day of their martyrdome, which was on the 12: of Iune, about the yeare of our Lord. 300. (Baronius ſaith. 303.) In the raigne of Diocletianus and Maximianus. Venerable Bede writeth: that in the yeare of our Lord. 765. Gordegandus Byſhoppe of Martinen, with the leaue of Pope Paulus the firſt of that name, trāſlated the bodies of SS. Nabor and Nazarius, together with the body of S. Gorgonius, from Rome into Fraunce, and laid the body of S. Gorgonius in a Monaſtery that is called Gorcia. The body of S. Nabor in another Monaſtery called Noua-cella, and the body of S. Nazarius in another Monaſtery, which is called Loreſahin: in which place they flouriſh with many miracles.

The life of S. Anthony of Padua. *Iune* 13.

THat ſtrong and valiant captaine Ioſue, (by whoſe induſtrie and diligence the people of Iſrael entred the land of promiſe) is a liuely and a perfect patterne, of all the Euangelicall preachers. For that in the ſame manner, the preachers of the goſpell are they, which guide the Chriſtian people, and by their diligence, maketh them to enter and enioy the land of promiſe, to wit; the heauenly Ieruſalem, in the glorie of the bleſſed.

The figure aboue ſpecified, may moſt fitly be applyed to S. Anthony of Padua. For as Ioſue was the ſeruaunt and familier friend of Moyſes, who for his mildnes and humility was high in the fauour of God; ſo S. Anthony was alſo the familier friend and ſonne to the Seraphical father S. Frauncis, the great friend of God, becauſe he was humble and mild, beyond imagination.

After the death of Moyſes, the Hebrewes were recommended vnto Ioſue; So after the death of S. Frauncis, all his religious order was recommended vnto S. Anthony. Ioſue guided the people toward the Land of Promiſe, he being the firſt in the battailes, and putting him ſelfe in the greateſt daungers, againſt the Gentilles and Idolaters, which would haue ſtopped their paſſage. So the glorious S. Anthony by the meanes of his holy ſermons, was guide not only to the religious of his owne order, but alſo vnto all Chriſtian people, before whom he was the firſt in the battailes, in putting him ſelfe in the greateſt

greateſt daungers, eſpecially againſt the herenikes, vnto whom he was a deadly enemy. It is alſo ſaid to Ioſue: that our Lord was with him, and that his name was famous, and renowned throughout all the land. So we may ſay; that our Lord was with this glorious Saincte; ſhewing vnto him many graces and fauours, which made his name famous and renowned through all Chriſtendome. The life of this bleſſed Saint, written by a religious man of his order, was in this manner.

IN the kingdome of Portugal, which is in the weſt part of Spayne, there is a citty called Lisbone, in which is a principal Church, dedicated vnto the mother of God, and in that is the body of the glorious martyr, S. Vincent of Zaragoſſa. Neere to the ſaid Church dwelt a noble Cittiſen, whoſe name was Martyne; who had to wife a graue Matron called Mary. It pleaſed God to giue them a ſonne, whom they named Fernandus; and becauſe he continually conuerſed in the aforenamed Church, he was much inclined to the ſeruice of God. He auoyded all thinges hurtfull vnto youth, and exerciſed him ſelfe in good and holy workes. He ſtudied diuers ſciences, in which he profitted much, but eſpecially in holy Scripture. And although that the knowledge of learning increaſed in him, yet wanted not therefore in him vertues, which increaſed alſo; In the end, to abandon the world altogether, and alſo that which is in it hurtful, he determining to leaue it, entred into a monaſtery of Chanon regulars, of the order of S. Auguſtine, which was without the cittie. There S. Anthony remained two yeares, ſhewing great ſanctity and holynes. But becauſe the often viſitation of his friendes importuned him out of meaſure, he laboured, not to change the order and the habite, but the place. Therefore with the licence of his ſuperiour, he went to remaine in an other Monaſtery of the aforenamed order, in the cittie of Conymbria. The holy Saint being there, and exerciſing the workes of a true religious man, began to ſhew by ſpeaches and ſermons, how great a treaſure our Lord had incloſed in his humble breſt.

After this, vnderſtanding that there had bene martyred ſome religious men of the order of S. Frauncis, in the Cittie of Morocco, whoſe bodies were brought into Portugal. The Saint had a great deſire to ſuffer martyrdome for the loue of Ieſus Chriſt, and iudged it would be a good meanes, if he changed the habite of S. Auguſtine into the habite of S. Frauncis. To this purpoſe he talked with certain religious Franciſcans, and ſaid vnto them: that he would take their habite, if they would promiſe to ſend him to preach in the country of Infidels. The ſaid fathers were wel pleaſed with the propoſition of the Saint, becauſe of old they knew his worthynes, and they thought their order ſhould gaine credit, hauing him in it; And ſo the fathers of S. Frauncis order, graunting to the Saint all that he deſired, and he hauing obtained leaue of his Superiour (though with much a doe) tooke his leaue of them all.

When the holy Saint was ready to depart, a Religious man of the Monaſtery (who peraduenture was ſory for his departure) ſaid to him; farewel Fernandus, take thou the habit of the fryers Minors, it may be thou ſhalt be a Saint. The holy Saint turning vnto the Religious man that ſaid theſe wordes, anſwered him with great humilitie: When thou heareſt that I am a Saint, yeeld thankes for it vnto God. This being ſaid; he went with the fathers of the Minors, who ſtaied for him, and ſo merilie, they went all vnto their Monaſterie. When the holy Saint was to put on the weede of S. Francis, to the end that neither father, nor mother, nor any other perſon ſhould find him out, he changed his name from Fernandus, vnto Antonius. After this, the deſire of martyrdome increaſed in him dailie, wherefore his ſuperiours, to fulfil their promiſe to him, gaue him leaue to goe into Africa, to preach the goſpel in the citty of Morocco, and in any other land of the Infidels. S. Anthony with great ioy imbarked him to goe into Africa, but God had diſpoſed otherwiſe of him; for being arriued & lodged amõg Chriſtians, he fel ſicke for one whole winter, ſo that for to recouer his health he was inforced to make againe toward Spaine his natiue countrey, but this was not graunted vnto him neither, for the contrarie windes droue the ſhippe, in which S. Anthony was, into Sicilia.

In that place the holy man had knowledge; that S. Francis kept a general Chapter in Aſſiſium, a cittie of Vmbria, and though he was not perfectly whole, he ſtroue yet to goe thither. The Chapter being finiſhed, and all the religious men returning to their Conuents, there was not any that would take S. Anthony with him, for that he was not knowen, and being alſo ſickly, they counted him burdenſome, yet he beſought the Miniſter of the Prouince of Romania, to vouchſafe to take him with him, which with the leaue of his general he did. The Miniſter called brother Gracian, ſeing the great humillitie of the holy man, receiued him with good wil, and hauing brought him into his prouince, gaue him a lodging in a conuent, which was in a deſert called the mounte of Paul. There S. Anthony ſtaied a while, liuing the ſolitary life of an Hermite, and making no ſhew at all that he had any learning, but his continual exerciſe was either prayer, or meditation.

It happened, that he was ſent with other religious men vnto the cittie of Forly, to receiue orders, and they went on the way with other religious men of the order of S. Domynicke. They went all into one houſe to eate, and in that ſpace they treated among them ſelues, that one of them ſhould preach, or make ſome ſpirituall ſpeech, for the edification of others. The fathers of S. Dominicks order excuſed them ſelues, ſaying; they durſt not preach before they had ſtudied what they ſhould treate of, and in like manner the other religious men made their excuſes. Then the ſuperiour of S. Anthony commaunded him vpon obedience, to ſay ſomething as God inſpired him. The Superiour of the holy man

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ſaid th is, although he knew not that he had any learning, but aſmuch as ſerued to ſay his office, for in the conuent where he had bene, his exerciſe beſide the tyme of prayer and meditation, was in the kytchen, to wipe and make cleane the diſhes and platters, to ſweepe and carry away the filth, to keepe cleane the Celles of the other fryers, yea and all the houſe. The good father Anthony made an excuſe, ſaying vnto his Superiour: that he knew very well what his exerciſes had bene in the Conuent, and beſought him not to commaund him ſuch a thing, in the company of ſo many wiſe, and learned religious men.

The Guardian continewed in his former mind, yea he vrged him againe vnder holy obedience, to ſay ſomewhat. The holy man thinking it not good to gaineſay him any more, begin his ſpeach with certaine common ordinarie reaſons, and with familiar wordes. But becauſe it was the wil of God that the light of his doctrine ſhould continue hidden no longer, and ſeeing that the Guardian commanded him not to hold his peace, he began to be ſtirred vp with diuine feruour, and ſpoke ſo learnedly, eloquently & profoundly, that they all were aſtonied that were preſent, and ſo much the more, for that none did imagine that he was ſo learned, as they vnderſtood he was by his ſpeech. They all ſaid, they neuer heard ſo profound a ſpeeche, and ſo wel grounded, and they were much edified, ſeing the great humilitie of the preacher, and conſidering the baſe offices he vſed in the Conuent. The Guardian certified the Miniſter Prouincial which was S. Frauncis, of all this, who ſent a licence vnto S. Anthony, and withal commaunded him to preach publiquely, and to reade Diuinitie to the bretheren; and to the end he ſhould diſcharge him ſelfe hereof with the greater humilitie and obedience, he ſent him a licence, of the tenor following. *To my moſt deare brother Anthonie, brother Francis ſendeth greeting in our Lord Ieſus Chriſt. I haue thought it good that you reade holie diuinitie vnto the bretheren, vpon condition that the exerciſe of ſtudie doe not quenche in you nor in them, the ſpirit of holie prayer, as is ſpecified in your rule.* Thus from a ſolitary and Eremitical life, he paſſed to the office of a preacher, and reader of diuinitie, and performed it wonderful wel. He which before had gone into the land of the Moores, with deſire to die for the loue of Chriſt, afterwardes in preaching his goſpel without dread of death (yea rather deſirous to giue an occaſion thereof) he reproued vices without regard, and had no reſpect to the quality of any man. He ſeemed a new Elias in the great zeale he ſhowed, in defending the honour of God.

The other famous preachers of his tyme went to heare him, and ſeing how boldly and without feare he reproued vices, they were much aſhamed, and bluſhed at their owne puſſillanimitie, and vaine feare. The holy man went vp and downe the countrey preaching, and one tyme among the reſt he came vnto Aryminum, where he vnderſtood there were many heretikes, whom he perſecuted with ſermons and priuate diſputations, ſo that many of them were redu-

ced to the faith;

Among others, vpon a time diſputing with one called Bouibille, who was one of the moſt obſtinate, and denied the veritie of the moſt B. Sacrament of the Aultar, the Saint behaued himſelfe ſo well, that he had not a worde more to anſwere. The heretique (according to their vſuall cuſtome) demanded of him to ſee a miracle: and S. Anthonie wrought one of very great edification, the which was this. The heretike had a Mule ſhut vp, which had beene three dayes without meate or drinke: the Saint after he had ſaid Maſſe, tooke the holie hoſte with great reuerence, & cauſed the hungrie Mule to be brought before him, to whom he ſpake in this maner. In the name of this Lord whom I hould (although vnworthie) in theſe handes, I command thee that thou come preſently and doe reuerence to thy Creator, and that thou confound the malice of heretiques, giuing to vnderſtand to euery one the truth of this moſt ſublime Sacrament, which we who are Prieſts, doe handle at the holy Altar, and to ſhew that all creatures are ſubiect to their Creator. Whilſt the Saint ſpake theſe wordes, the heretique caſt oates before his Mule to make him eate, but hauing more knowledge then his maſter, he fell downe vpon his knees, nothing at all regarding his oates, proſtrating him ſelfe before the moſt holy Sacrament, adoring the ſame as his Creator and Lord. This ſo manifeſt a miracle, greatly conforted all the Catholiques, and the heretikes waxed madde for anger, excepting Bouibille himſelfe, who was conuerted to the Catholique faith.

It came to paſſe, that certaine heretiques inuited him to dine with them. He who deſired to content them, and to draw them by this occaſion into the lappe of the holie Church, went vnto them: but theſe ranck heretiques caſt poiſon vpon that which he was to eate, to the end to kill him. God reuealed this vnto him, and he reprehended them gentlely for it. They alleaged for their excuſe that they had only done it to prooue if he were an Apoſtolique preacher, and, if the word of God ſhould be accompliſhed in him which ſaith, that none of the faithfull ſhould be hurt by the poiſon which they ſhould ſwallow. In concluſion, they promiſed him, that if he did eate it, without receauing hurt therby, that they would conuert them to the faith which he preached. The Saint made the ſigne of the Croſſe vpon the meate, and did eate therof without any danger or incommoditie; which cauſed that many amongſt them confeſt their errors, and did embrace the Catholique faith.

This holy man had the ſpirit of Prophecy, as he ſhewed in many thinges, but eſpecially in this that followeth. He being Guardian of a conuent in the cittie of Pody, there was a Notary drowned in carnalitie, and wrapped in many other ſinnes. When S. Anthony met him in the ſtreet, he reuerenced him, yea he kneeled vnto him til he was paſſed. The humilitie of the holy Saint diſpleaſed the Notarie, iudging that he did it in ſcorne, and deriſion. It happened one time,

time, that S. Anthony ſhewed reuerence to the Notary as his vſe was, and many perſons were preſent, wherefore the Notary in great indignation ſaid vnto him: If it were not for feare of the chaſtiſement of God, I would thruſt my ſword thorough thee, for making thus a ſcoffe of me. S. Anthony anſwered: Know thou that I haue had a great deſire to be a martyr, but Chriſt will not graunt me that fauour, yet he hath reuealed vnto me that thou ſhalt be a martyr, and therefore I doe thee reuerence, yea I beſeech thee, that when thou haſt obteined the Crowne of martyrdome, that thou wilt then remember me. The Notary ſmiled at the wordes of S. Anthony, and made a ieſt of them.

Not long after, the Byſhop of Podie went to Ieruſalem, and tooke that Notary with him; and the ſame Byſhoppe preaching one tyme vnto the Infidels, the Notary thought he ſpoke too coldly and fearefully. Wherefore (as S. Vincent did with his Byſhoppe Valerius) he interupted his ſpeech, and he began to preach Ieſus Chriſt, with exceeding great feruour, reprouing ſharpely Mahomet and all his ſect. For which cauſe, the Moores raging exceedinglie, tooke him, and after they had cruelly tormented him, put him to death. When the Notary was led vnto his death, he remembred all that S. Anthony had ſaid vnto him, and imparted it vnto many Chriſtiãs, which were preſent at his Martyrdom, & they afterwardes reported it vnto others. This cauſed S. Anthony to be more highlie eſteemed.

The bleſſed Father was neuer wearied with trauelling in our Lordes vineyard, preaching whereſoeuer he was, though he was ſickly, for that naturally he was ful of fleſh, and corpulent. The Diuel diſpleaſed with the good life of the Saint, moleſted him alſo, and eſpecially one night he would haue ſtrangled him, and had alreadie ſet his handes on his throat, ſo that he was in danger of death, but recommending himſelfe to the glorious virgin, and ſaying the Hymne: O *gloriosa Domina*, the diuel left him, and vaniſhed away. All theſe difficulties, could not hinder S. Anthony from preaching, for he was ſtill incouraged, by the proffit which aroſe vnto ſoules thereby.

There was ſuch concourſe of people when he preached, that they could not ſtand in the Churches, wherfore ſometimes he went into the plaine fieldes, and and thither came men and women of all degrees, yea ſometimes at midnight, to get good places, and to ſtay till the holy Saint came, for he was eſteemed as a new Apoſtle. The artificers and marchants alſo, would vſually ſhut vp their ſhoppes, vntill the Sermon was ended. It was ſtraunge to ſee the teares that were ſhed when he preached, and you might heare one ſay to an other: ô what a goodly thing it is, not to haue offended God. I will forthwith confeſſe me, and hereafter take heede of ſinning any more; an other ſaid: I haue done that which Anthony ſpeaketh of, but I knew it not to be a ſinne; now that I know it, I wil not commit it any more, ſo that euery man determined to lead a new life.

One Lent the Saincte preached in Padua, and many mooued by his effectuall wordes, went together whipping themſelues through the open ſtreetes, and calling for mercie vnto God, which paſſed from that cittie vnto others, and it is held, that from thence the cuſtome came, of the publique diſciplining which is vſed in the holy weeke. When S. Anthony had ended his ſermons, they were conſtrained to haue many ſtrong and luſtie men to goe on each ſide of him, to ſtoppe the multitude of people, for euery one ſtroue to kiſſe his hand or his habite, and it was once feared that the throng of people would haue preſſed him to death. S. Anthony had alſo (together with the ſacred doctrine he taught) the guift of tongues, with a pleaſant, cleere, and ſhril voice. And though there were at his Sermons many thouſand perſons, and of ſundry and different languages, yet they all vnderſtood him. As it happened in Rome, where the people of ſundry nations liſtening vnto him, and he preaching in the Italian tongue, yet they all vnderſtood him. Many men affirming, that there happened the ſame which befel vnto the Apoſtles, when they preached in Ieruſalem, on the day of Pentecoſt.

Preaching one time in Fraunce, neere vnto the cittie of Bruges, he retyred into the plaine fielde, becauſe of the multitude of people, which came to heare him. It was Sommer, and whileſt he preached it began to thunder, and lighten greeuouſly, wherefore the people doubting to be throughly wet, began to make a ſturre, euery one haſtening away to ſome ſhelter. The holy man bad them be quiet, and not dread, for they ſhould not be wet. All the people gaue credit vnto the wordes of the holy Preacher, and none ſturred out of his place. Then it began to raigne very much through out all the countrie, but vpon the people which heard his Sermon, there fel not one droppe. It happened in the ſame Prouince of Fraunce, that a deuout woman was deſirous to goe to the Sermon of the holy man, but her husband would not ſuffer her, becauſe he was ſickly. She went vp vnto the toppe of her owne houſe, looking toward the place where the holy man preached, and though ſhee was two myles off, yet by the permiſſion of God ſhe heard the wordes of the holy preacher, as if ſhe had bene hard by. Of this, the husband of the good woman was witnes, who calling her, and ſhe anſwering, that ſhe ſtaied there to heare the Sermon, he ſcoffed and derided at her wordes, and with ſome paine he went vp to the place, where the wife was; and it pleaſed God, that he alſo heard the wordes that the holy man ſaid, aſwel as if he had bene hard by him.

One time S. Anthony preaching, he ſaw a traueller approch vnto a noble Lady, which was at the Sermon, and ſpeake vnto her. The holy Saint ſeing her much troubled, and to change countenance, bid her, (as he ſtood in the pulpit) not to beleeue that falſe meſſenger, who brought her newes that her ſonne was dead, for it was a lie without doubt, and ſaid withall: that he that told it to her,

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was the Deuil. The wicked fiend would by this lie haue diſturbed the Sermon, but ſeing himſelfe diſcouered, he vaniſhed away in all their ſightes.

The holy Saint being once in Padua, it was reuealed to him, that his father was in daunger of death in Lisbone, being accuſed to haue committed manſlaughter, whereof he was innocent. Wherefore he asked leaue of his Guardian, and hauing obteined it, he was carried in one night only (by an Angel) from Padua vnto Lisbone. Being come thither, he ſpoke with his father, and brought to paſſe, that the Iudges cauſed the dead body to be brought before him. The holy man before much people, asked him: if his father had killed him. The dead body (it being Gods pleaſure) ſpoke and ſaid; No: and that he was falſely accuſed thereof. The Iudge hauing ſeene the ſtraung miracle, ſet free the father of S. Anthony, who remained in his company all that night, and the next day, he was carried backe from Lisbone vnto Padua, as he had bene brought thither.

One time this bleſſed Saint preached at the funeralls of a rich man, and among other thinges, diſcourſed vpon the wordes of the goſpel, to wit: *Where thy treaſure is, there is thy heart.* To confirme thoſe wordes, the holy father ſaid: That the former wordes be true, it is euident in this rich man, who was couetous, for his heart was to be found in his cheſt, where his money lyeth. Forthwith ſome went and opened it, and there they found the heart of the couetous man indeed, as freſh, as if it had bene then taken out of the breſt of a man. It happened often at the end of the Sermons of S. Anthony, that the people departed with ſuch deſire to be confeſſed, that the confeſſors of his order, and of the other orders alſo, were not ſufficient to ſatisfie them. He alſo ſometimes heard Confeſſions, and among others he heard the Confeſſion of a Paduan, who told him that he had kicked his mother. The holy man reprooued him ſharpely, and told him: that the foote which had ſtroke his mother was worthie to be cut off. The wordes of the holy man were of ſuch force in the mind of him that was confeſſed, that when he came home, he him ſelfe cut off that ſame foote. The holy Sainct being aduertiſed thereof, cauſed him to be brought vnto him, and reſtored him his foote againe, with the ſigne of the Croſſe. This bleſſed Sainct did many other miracles, all which to tel would ariſe to a great number. And though he was continually buſied in the proffit of his neighbour, yet forgot he not his accuſtomed deuotions, for he had his appointed howers vnto prayer, and meditation, in the which exercites he was many times comforted by God. It is ſaid for certaine, that he was heard to ſpeake with our Sauiour, who had appeared vnto him in his Cell, in the ſhape of a beautiful Infant.

S. Anthonie did not onlie ſhew this zeale and great force in the obſeruation and puritie of his religion, but alſo in ſundrie other thinges which did occurre; Amongſt which one of the moſt remarkableſt was that which hapned vnto him againſt Ancelinus tyrant of Padua, & of other citties of Lombardie. He was one

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of the moſt fierce and fearful monſters, which euer had been in the world, a very Lyon, and rather a Tygre then a man. For not to ſpeake of his other cruelties, he cauſed to be maſſacred all at once, with the moſt horrible paines and torments that he could inuent, a thouſand Paduans, who liued vpon his pay in the cittie of Verona, vpon a report made vnto him, that the citie of Padua, was reuolted againſt him. S. Anthonie went and found forth this tyrant, enemie of mankinde, & with wordes ſeuere & rigorous which iſſued forth of that breſt enflamed with diuine loue, he reprehended him, and blamed his execrable wickednes, threatning him with the wrath of God, and with that euerlaſting fire which was already prepared for him. The guard of Ancellinus, expected no other thinge, but to be commanded to kill the Saint (as it was his common cuſtome when any one did anger him) but he tooke off his girdle, and put it like a rope about his neck, proſtrating him ſelfe before the feete of S. Anthonie, with promiſe to amend him ſelfe (although he did not.) That which cauſed this great alteration in this tyrant, was, that he ſaw iſſue forth of the face of S. Anthonie as he ſpake vnto him, a diuine ſplendor which made him to tremble and to bow by force. This great magnanimitie and conſtancie of the Saint, proceeded of the contempt of all thinges vpon the earth, and to haue his hart fixed on heauen, ſo that he feared not death, nor yet deſired life, nor had any deſire of periſhable goodes which the world might offer vnto him; As de facto it came to paſſe, that this tyrant Ancellinus, ſent him a coſtly and a rich preſent, together with wordes of frindſhip and ſubmiſſion, which the Saint refuſed, and was very angrie againſt them who brought the ſame vnto him, cõmanding them with ſpeede to depart from thence, for feare leaſt the houſe wherin they were, ſhould fall vpon them. This refuſal of the preſent, ſaued the B. Saint his life, for that the tyrant had commanded his ſeruants, that preſently as ſoone as he had accepted it, they ſhould kill him; and it ſhould ſeeme that S. Anthonie knew by diuine reuelation this deſigne: which is not ſo ſtrange, ſith amongſt the other giftes of God, he had that of prophecie, as hath already beene declared.

S. Anthony ſpending his time in theſe holy exerciſes, the end of his life approched, which was reuealed to him many dayes before. Wherefore he withdrew him ſelfe into a ſolitary place without Padua, called the held of S. Peter, where was made for him a little Cell, and there he remained certaine daies, conuerſing with none but with God only; and vſing continual prayer and meditation. But growing greuouſly ſicke, he cauſed him ſelfe to be carried into the citty, vnto the lodging of the fryers of his order, which had the charge of a Monaſtery of poore Nonnes, who were alſo of his order, where he was laid in a bedde. The holy Saint knowing that the end of his life was neere, deſired to haue all the Sacraments of the Church. Then began he to ſing the Hymne of the glorious virgin (vnto whom he was very deuout) which beginneth. *O gloriosa Domina,*

Domine, and caſting his eies towardes heauen, he looked very attentiuely. The religious men and other perſons which were preſent, asked what he beheld, and he anſwered: I behold my Lord Ieſus Chriſt. Then remained he quiet a while, and betweene the handes of them which were preſent, it ſeemed he was aſleepe, and in that manner he rendred vp his ſoule vnto God, being 36. yeares old, on the 13. day of Iune, in the yeare of our Lord. 1231. In the time of the Emperor Frederick the ſecond.

The Fryers of his order deſired to keepe his death ſecret, but it was not poſſible, for in the ſame hower he yealded vp the ghoſt, children went crying by the waies; *The holy Father his dead. Anthony is dead.* The Cittizens fel at great ſtriſe about the place where he ſhould be buried, for ſome would haue him buried where he died, and others would carrie him to the Church of S. Mary. This variance continued fiue daies, after which time, the holy body was buried in the aforenamed Church of S. Mary, to which place people came aboundantly from ſundry partes. God ſhewed many miracles by the meritres of his ſeruaunt Anthony, among which may be ſeene one notable thing which was this. Some ſicke perſons touched the holy corps, but yet recouered not their health by it. Theſe being not healed, confeſſed their ſinnes, and againe made their prayer vnto God, and deſired the interceſſion of S. Anthony, and forthwith they were perfectly whole. A moneth after the deceaſe of this holy man, his Canonization was treated of, and the examinations and diligences (by Pope Gregory 9.) as the cuſtome is to doe in ſuch cauſes; For that purpoſe the Pope aſſembled the Cardinalls, and many other Prelates, and among other he ſaid theſe wordes.

In my opinion it were a thing blame worthy, if you would deprine Anthony of the honour which is due vnto his meritts, ſeeing it pleaſeth the Maieſty of God to crowne him with honour and glory in heauen. And as it ſhalbe vnbelief not to geue credit to the manifeſt verity of his miracles; Euen ſo to deny the due honour vnto the meritts of the Saint, ſhalbe a kind of enuy. The Canonization of S. Anthony was done in the cittie of Spoleto (where at that time reſided Pope Gregory 9. aforenamed) on the day of Pentecoſt, on whole yeare after his death, which was in the yeare of our Lord. 1231.

The life of S. Baſile the great. *Iune* 14.

GOd *commaundeth the Prophet Eſaias, to preach and reprehend the people of Iſrael of their ſinnes, and ſaid vnto him*: Cry out aloude, doe not ceaſe, lift vp thy voice like a Trumpet. *In theſe wordes lift vp thy voice like a Trumpet, is giuen to vnderſtand; that he which wil doe the office of a preacher wel, ought to ſound it out like the Trumpet, or the ſound of the Cornet, in which, three thinges*

are to be considered. The first is: that when a man would sound this instrument, he setteth it to his mouth, and then he bloweth. The second is: that he doth not vse only the mouth to blow vpon the cornet, but also, doth play with his fingers vpon the same. The third is: that the instrument which he vseth to sound is more straight at that part which is next vnto him, then it is at the other that is furthest from him. These three thinges we may consider, in the sounder of a Trumpet, Cornet, and such like instrumente. The preacher is called a Trumpet, for if he haue in him selfe these three partes, without all doubt, he shal doe very great good in his preaching.

The first consideration is, the blowing of the mouth, which signifieth that he must speake, and not be dumbe. The blowing is sent forth by strength, so the speach must not be as of many preachers like a singing larke, or nightingale, to wit: to seeke only to delight, with his inuentions and colours of Rhetorique, but to reproue freely the vices of men, whereof at this day the world is ful. The second consideration is: that he must play with his fingers, vpon the holes of the flute or cornet, which doth signifie: that the preacher must not only teach, but worke also. The third is: that as the instrument is more streight at that part, that is next to the mouth, then at that which is furthest from him, so the preacher must be more rigorous to himselfe, then vnto others. The preacher ought not to be as they which our Sauiour reprehended, who laid loade vpon loade on the people, but themselues would not touch it, as much as with one finger.

All these properties were found in S. Basil the great. He was a great preacher, and did much good with his doctrine, for he reprooued vices, without hauing regard to the Emperours person, as is euident in the affaires he had with the Emperour Valens, whose errors he boldly reprehended. He also did that which he taught, and was more rigorous to himselfe then vnto others, since he was one of the greatest penitentes, that were in his time. The life of this holy Doctor was written by Amphilochius Bishoppe of Iconium, by the two Gregories, Nazianzenus, and Nyssenus, by Theodoretus, Ruffinus, by the authors of the Tripertite history, and by Nicephorus Callistus. These authors we must vse, to helpe to make a fayre and sweete nosegay, of the actes of this glorious Saincte, whose life is related by them in this sort.

AMong the other Prouinces of Asia, there is one called Pontus, bounded with the greater sea, where be the two famous cities Calcedonia, and Nicomedia. Besides these there is an other of no lesse name then these, which was called Helenopontus; and in that S. Basile was borne. His father was of the same name, and his mother was called Eumelia. Both of them were good and vertuous people, as is euident by the children which they had, which were foure; three sonnes, which were al Bishopps, to wit: S. Basile the great, of whome we now speake; Gregory Bysshoppe of Nissa, and Peter Bysshoppe of Sebaste. They had also one daughter, which was the eldest, and very faire. And because the spouse to whom she had bene promised, died before their mariage was celebrated,

brated, she entred into a Monastery, and there shee remained all the daies of her life.

S. Basile was geuen much to studie, euen from his childhood, and in diuers places he studied sundry sciences; At last he staied at Athens, the head and fountaine of all learning. There he remained 15. yeares, in which space he became a great Philosopher, in so much that he there read Philosophy publiquely. He had great friendship with Gregorius Nazianzenus, who also studied in Athens, and was also friend vnto Libanius the Sophister. And though S. Basile was much busied in studie, yet did he not forget to exercise a vertuous life, in chastitie, continencie, and humilitie. He prayed very much, he fasted exceedingly, and did all the good he could vnto his neighbours.

One night he had an inspiration from God to leaue the studie of humanitie, and to ascend to the study of diuinity. This was the cause that he vnderstanding that in a Monastery of Ægipt, there was an Abbot called Porphirius, who was a great diuine, he went vnto him, and continued a whole yeare in his company, and profited much (with his doctrine) in the holy scriptures. In all which tyme S. Basile eate no other thinge but hearbes, and drancke no other drincke but water. Then had he a great desire to goe to Ierusalem, to visite the holy places, where the misteries of our redemption were wrought. And crauing of the Abbot Porphirius leaue, and his benediction, he went thither.

The Instructor of S. Basile in Athens in former tyme, had bene one Eubulus a great Philosopher; wherefore being to passe by that cittie, and thinking good to visite him, he found him among many other Philosophers, with whom he disputed. S. Basile was some what altered (both in apparrel and countenance) from that he was in former tyme, and comming before Eubulus, he began to reproue him, telling him; that he ought not to spend his tyme anie longer in disputations of small importance, but that it was better to trauel in the learning of the diuine Philosophie, to despise the world, to read the holy Scriptures, and seeke to vnderstand them, for his owne good, and the proffit of others.

The Philosophers which were in the company of Eubulus, asked who that man was, that so boldly reproued him, and he answered: It is either God or Basilius. Then S. Basile made him selfe knowen and Eubulus ledd him vnto his house, and in the space of three dayes which S. Basile staied with him, he perswaded him to sel his goodes, and giue the money to the poore, and then both of them went vnto Ierusalem together. S. Basile reioyced much that he had conuerted his maister to God. So they both departed from Athens, with an intention to be Baptized in the flood of Iordan.

They came vnto Antioch, and lodged in a house, where they saw a yong man sonne vnto their host very much afflicted and greiued in mind. S. Basile asked him the cause, and he told him: that he was a student, and his maister had giuen

him certaine verſes of Homer to expound, which he could not vnderſtand, and that was it that troubled him. S. Baſile had compaſſion on the yong man, and expounded the verſes to him, and gaue alſo the expoſition to him in writing, which was of ſuch ſort, that when Libanius (a great Sophiſter ſcoolemaſter vnto the young man) ſawe, he was aſtonied and ſaid: it was not done by a mortal man.

Then he was told by whom it was done, and he went to S. Baſile, and knew him to be his fellow diſciple, and Eubulus, maſter vnto them both. He tooke them both to his houſe, and hauing giuen them kind entertainement, he beſought S. Baſile to make an Oration vnto his ſchollers, which S. Baſile did, and gaue them ſome documents fit and conuenient for ſtudents, to wit: That they ſhould conſerue the ſinceritie of their mind, and integritie and puritie in their bodie, by liuing chaſt. That they ſhould walke leiſurely and with grauitie. That their wordes ſhould be wel pronounced, wel placed, and with fit termes, wel conſidered, and to the proffit of others, and not to be clamorous. That they ſhould be temperate in their diet, that they ſhould obſerue ſilence before old men, that they ſhould be attentiue when they heard wiſe men talke, that they might learne ſome thing thereby. That they ſhould alwayes ſhew ſubiection in the preſence of their elders, and to their inferiours and equals, they ſhould be louing and charitable. That they ſhould ſpeake little, and heare much. That they ſhould take heed of iangling, and raſh ſpeech in anſwering, not conſidering that which others ſay. That they ſhould not be diſſolute in laughing, that they ſhould be ſhamefaſt, and walke with their eies modeſtly caſt downe, and with their mindes muſing on profound matters. That they ſhould auoid contention. That they ſhould not be obſtinate nor perfidious. That they ſhould not haue regard to haue offices and magiſtracies without deſert. That they ſhould fly the honors of the world, and that he which can helpe his neighbour, ſhould looke for the reward from heauen, if he expected it not from him.

Theſe were the aduiſes that S. Baſile gaue vnto the diſciples of Libanius, and he endeuored to perſwade him to forſake the world, and to goe with them; but he anſwered: that his houre was not yet come, and deſired them to pray to God for him. All the tyme they remained in his houſe, they contented themſelfes to haue of him bread and water, though Libanius deſired to haue vſed more curteſies vnto them. At the laſt, they tooke their leaue of him, and continuing their iourney, they came to Ieruſalem. They viſited the holy places with great deuotion, and thē viſited Maximus Byſhoppe of that Cittie; who knowing that vnder thoſe baſe and courſe habits, were hidden two rare and ſinguler men, tooke vnto them great affection, and was contented to goe with them, for to Baptiſe them in the floud Iordan. When S. Baſile came neere vnto the riuer, he ſtripped him ſelfe, and went into the water, and whileſt the Byſhoppe

Baptiſed

Baptised him, there discended a Beame of fier from heauen, in the sight of all them which were present, and from the beame yssued a doue, who touching the water with her winges, mooued it a little, and then tooke her flight aloft. All the standers by being frighted, and in a mase at the same.

The Byshoppe Baptised Eubulus also, and anointed them both with the holy oyle, and apparrelled them with the vesture of Christians. Then he gaue them both the blessed Sacrament; to the great spiritual content and ioye of both these new Christians (in respect of their Baptisme) but auncient in respect of their good desires, and blessed workes. They all returned vnto Ierusalem, and from thence S. Basile and Eubulus (the good Bishoppe Maximus being sory therefore) departed, and went vnto Antioch, where Miletius ordeined S. Basile Deacon, and he began to discouer & open, the heauenly light that was in him, in preaching vnto the people, to the wonder of euery one, and vnto the proffit of many. For by meanes of his preaching, some that were Gentiles were made Christian, and others that were euil Christians amended their liues. One restored the goods wrongfully gotten, or forcibly taken away, an other left the dishoneſt conuersation he had with women of euil life. One left an euil custome of swearing, an other left the curſed vſage of playe and gaming, such a yong man entred into Religion, and such a virgin (not regarding her temporall spouse) was made a Nonne, and was espoused vnto Iesus Christ. Others fasted much, others prayed long; others gaue much almose, and euery man lamented their sinnes, and did penance.

The fame of S. Basile was diuulged ouer all the Orient, and many came to enioy part of his holy doctrine. He went into many places, especially into the citty of Cæsarea, where he produced the same fruite he had done in other places, where he had bene. He was praised and commended of euery one, in so much that Eusebius Byshoppe of Cæsarea enuied him a little (as Gregory Nazianzenus affirmeth) and did not shew him so good countenance as he did before, but spake some wordes which displeased S. Basile, so that he determined to depart (as he did) and passed with his friend into the Prouince of Pontus, and there they withdrew them selues into a Monastery for certaine dayes.

It happened that the Arians waxed very strong, and got credit in the Cittie of Cæsarea, and necessary it was to find some to dispute with them, in defence of the Catholique faith. All the Cittizens with the Byshoppe of Cæsarea, had a great mind vnto S. Basile, for they thought there was not a fitter person then he for that purpose, and so they sent one to entreat him to come. S. Basile would first take Counsel of S. Gregory Nazianzen in this matter, for with him he held very strict freindship, as he had with Eubulus also. S. Gregory bad him not to haue any regard, vnto that which had happened betwene him and the Byshoppe, for that it was the cause of God, and it was his opinion; that he ought to goe

forthwith vnto Cæsarea, & he offered that he would go with him thither also. These two lights of the Church went vnto that City, and led Eubulus also with them. Assoone as they came vnto the City, the darknes of the heretickes vanished away, and all thinges altered, for the state of the Catholiques which was very feeble and weake, became strong, and the heretickes became euery day more and more confounded.

A few dayes after deceased Eusebius Bysshoppe of Cæsarea, and by the course which S. Gregory and other Bisshopps (there assembled to make election) took, S. Basile was chosen without any resistaunce. So that, if before he was Bisshoppe, he were solicitous for the affaires of God, after he had taken this great charge vpon him, he was much more careful then before. He trauelled and endeuoured, to driue the heretikes out of that Citty, and if any remained, he durst not shew his face, nor discouer himselfe vnto one that was so great an enemie to him, as S. Basile was.

The diligent Prelate did also effect an other thing hauing first watched, fasted, prayed, and done other pious workes, which was this: He ordeined a manner to say Masse, some thing differet from that which was vsed at that time, in respect of the ceremonies & prayers. But to do this we must thinke he had a speciall reuelation from God, and also that his institution was inspired from aboue. The first day that he celebrated according to the new appointment geuen vnto him, there was seene a great brightnes to descend, which stood aboue him vntil the Sacrifice was ended. When he would receiue, he deuided the Hoast, and tooke the one part, and for the other, he caused a golden doue to be made, and set it vpon the altar in stead of a Tabernacle, and in that he put the B. Sacrament.

Eubulus with the other Priestes were in the quier of the Chappel, where the holy Prelat said Masse, and they all saw the brightnes like fiery rayes, which stood ouer him, and they saw also many Angels of heauen in the shape of yong men, apparelled in white, which attended on him at the altar. All they wondred much thereat, and when the holy Sainct had ended Masse, and departed out of the quier, they fel at his feete, and glorified God. S. Basile demaunded of them, what they ment by that which they did, they told him the vision which they had seene was the cause. He rendred thankes vnto God, and made a marueilous Sermon, with which the people remained much comforted. In the time of this holy Bisshop, there was a great dearth which killed many, but such was his diligence in craning of one, that he might geue to an other, and care in prouision to haue graine brought from other partes, that the dearth did not that harme which was feared. And this caused the people to be more affected vnto him then they were before, and his fame to be more spred.

In this time Valens brother vnto Valentinianus was Emperour in the Orient, who was a great Arrian heretike. By their perswasions he began to per-

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ſecute Saint Baſile, and for that intent he went vnto Cæſarea; But ſeing the people much affected vnto their Paſtour, he durſt not offend him openly, fearing it would cauſe a rebellion, yet for all this he ſent a Captaine of his, called Modeſtus to ſpeake with him. The Captaines life was not correſpondent to his name, for he was a moſt cruel man, and was authour of all the cruelties that Valens did. One of the which was; that he hauing congregated 80. Biſhops and Prieſtes which would not conſent vnto the Arian hereſie, he put them in an old ſhippe, and launced them into the maine, and then ſet fire vnto them. This cruel man came vnto S. Baſil, and as Theodoretus ſaith; at the firſt ſpoke mildly, and promiſed him great fauour and kindnes with the Emperour, if he would follow the Arian doctrine, and fauour it with his opinion. And becauſe faire wordes would not ſerue, he threatened him greeuouſly.

The couragious Biſhop not daunted therwith anſwered him; that he would not diſpleaſe the Emperour of heauen, to pleaſe the Emperour of earth. That he regarded not his threates, and that if he killed him, he ſhould doe him a great benefit, in deliuering him out of a life ful of paines and troubles, as his life was. At laſt Modeſtus ſaid; Wel wel, Baſilius, ſtudie this night what you wil doe, and to morrow morning giue me an anſwer. S. Baſil anſwered; why doeſt then appoint me a longer time; to morrow I ſhall be of the ſame mind, I am at this preſent. Modeſtus went vnto the Emperour and told vnto him what had paſſed, whereat Valens tooke great indignation, and determined to baniſh him. The ſentence of his baniſhment was written, and brought vnto the Emperour to ſubſcribe, and ſigne it; and aſſoone as he tooke it in his hand, the chaire wherin he ſat, broke in pieces, and fel to the ground, yet altered not his purpoſe, for notwithſtanding he tooke the penne to ſubſcribe the ſentence, yet could not make one letter to be ſeene; though he chaunged it three tymes. This was not of ſufficient force to make him change his wicked purpoſe, for he againe called for an other penne with great inſtancy, and then his arme began to ſhake and tremble, as if he had the palſey, wherefore in a rage, he rent the paper wherein the ſentence was written.

It happened at the ſame time, that the Empreſſe fel ſoddenly ſicke, in ſuch ſort that ſhe was at the point of death. The ſame happened to a little infant, which the Emperour had by her, and was to be inheri our of all his Eſtates. Theſe thinges made the Emperour to remember him ſelfe that theſe afflictions happened vnto him, for perſecuting Baſilius. Wherefore he ſent meſſengers to call him, and to intreate him to pray vnto God for him, and for the health of the Empreſſe and his ſonne. The holy Byſhoppe was content to doe ſo forthwith, and to good effect, for the ſonne amended apparantly, and the Empreſſe was reſtored vnto perfect health. Neuertheles, the Emperour tooke

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it in euil part, that this happened by the meanes of S. Basile, for his desire was; that the heretical ministers he had with him should haue done it, and had the credit thereof. Then he commaunded some of them to be called, and gaue them in charge the care of his sonne, to the end, that when the child was perfectly whole, the grace of his healing should be attributed vnto them, and not vnto S. Basile. Assoone as the Arians began to pray for the child he departed out of this life, whereby the Emperour might plainely perceiue, that the prayer of the Arians made him to die, and that the prayer of S. Basile had healed him, and yet for all that he left not his peruerse opinion, nor ceased to persecute S. Basile.

After this on a tyme, the Emperour talking with S. Basile, there was present one Demosthenes, who was maister cooke vnto the Emperour, and an heretike as the Emperour also was. This man hearing S. Basile speake much against the Arian heresie began to defend it, and in the wordes he said, he vttered a Barbarisme. S. Basile looked backe on his Priests, and said vnto them: Behold you heere Demosthenes without eloquence. Then S. Basile turned to him, and said: Thou shouldest doe better to see the Emperours meat be wel dressed and kept, then to intrude thy selfe, to talke of diuinity and matters of faith. This reasoning was on the day of the Epiphany, in the Cathedral Church of the Citty of Cæsarea where alwel for the reasons S. Basile made, as for the seeing of the ceremonies of the Catholiques, the geuing of offeringes vnto the Churches, to see them kneele all the while, and to pray in great silence, the clergie doing their dutie with grauitie and deuotion, and to see them all communicate at the end of Masse, the Emperour was something mooued in his minde, to leaue the Arian heresie, where nothing was to be seene, but disorder & confusion. One that day the Emperour offered rich giftes, and all the people were attentiue to see, if S. Basile accepted them, (the Emperour being an heretike) The holy Prelate receiued them, for that he had hope of his conuersion, and also because he would not renew his indignation. The Emperour had assuredly bene conuerted, but that he had many heretikes about him, who laboured and endeuoured, to turmoyle all that which S. Basile did set in order.

There was an other persecution raised against the holy Sainct, and the cause was: that one Eusebius who was Gouernour of the Cittie, sought to get into his handes a great lady, who was very beautiful and a widowe, to satisfy his pleasure with her. This woman seing her selfe in a streight, fled vnto the Church, and desired S. Basile to defend her; who very willingly tooke it vpon him. The Gouernor hated the holy Sainct, and now he thought he had a good occasion to do some harme vnto S. Basile. Wel, to haue the woman in his power he got some false witnesses, who said: they saw S. Basile and the woman goe vp into a chamber together, and by this meanes caused them to be summoned to come before him. They which were faultles, lest they should seeme culpable appeared; and

and being before the Iudgment bench, the accusation or indictement was giuen vnto him. The Gouernour staying for no answer; commaunded the woman to be taken away and carried vnto prison, and the holy Prelate he reuiled, as if he had bene conuicted of the fault.

This being bruited through the Cittie (in a very short tyme) the men and women in Cæsarea were assembled all in armes, to defend their pastor. It was strange to see the women, aswel the old as the young, to come with stones and staues, and men with swordes and launces, all of them threatening to kil the Gouernour, and the Emperour also, if they restored not their pastor vnto libertie. The Gouernour was inforced to depart from the Cittie, and if S. Basile had not bene, who opposed him selfe against the furie of the people, he had not escaped with life. This is that which happened betweene S. Basile and the Emperour Valens the Arian, and with his ministers and officers, but within few daies after that same Emperour being vanquished in a battaile, hid him selfe in a certaine house which he fled by, and some other of his knights with him. When his enemies (which got the victorie and pursued him) vnderstood where he was, they set fier on the house, and made him die the death of an heretike; for the house was burned to the ground, with all them that were with him in it; This death of Valens (as Trithemius saith) was after the death of S. Basile.

Amphilochius recounted a notable thing which befel to this Prelate, and saith: that he heard him tell it Helladius, who was his familiar friend, and afterwardes his successor in the Bishopricke, and the matter was of a Senator called Proterius. This man had a daughter, whom he desired should be a nonne, and whileſt he laboured therein, the diuel stroue to hinder it, causing one of his seruants to be enamored of her. This fellow knowing him selfe not to be such a man, that could deserue that which he desired, sought to obteine it by the meanes of a negromancer, of whom he tooke counsel, and talked with the diuell, and made an accord with him, that if he got the yong woman, he would deny and renounce his Baptisme, his faith, and Iesus Christ also, and of this he made vnto him a writing, and subscribed it with his owne hand. The diuel wrought so, that the vnfortunate yong woman, married the wretched young man, against her fathers mind. This thing was afterward discouered, for he neuer went vnto the Church, he said no prayers, he did not any worke of a Christian. But lastly, he went vnto S. Basile to craue helpe, who by the meanes of his prayers, and the hard penaunce the young man did, obteyned that the diuel restored vnto him his writing, and then he liued vertuously.

All the authors which write of this Sainct, praise (beyond measure) his abstinencie, and continencie. He fasted very much, and his order in prayer was this: from the sunne setting vnto the rising thereof, he would be on his knees in prayer. His garment was one callocke onlie. He was a virgin, and was the first

man, that reduced the hardnes and rigour of the auncient fathers who liued in the desert, to a more conuenient order then was in vse before. He wrote many workes, and those very learned, so that Gregory Nazianzenus affirmeth: that no Greeke doctor that liued before him, declared or expounded the holy Scripture with more veritie, and more eloquence. His austeritie of life was such; that he was brought so low, that he had nothing on him but skynne and bones, so that he fel into a sharp feuer, which brought him to great extremity.

A great conning Phisition who was a Iew, visited him; and S. Basile wished him wel, for he knew he was to be conuerted. The holy Sainct asked this Phisition what he thought of his sicknes? and he answered; I know that which I would not say, but at the sonne set this euening thou shalt end thy life. It shall not be so said S. Basile: what; not, said the Phisition? If it be not so, I will loose my life. S. Basile said: I will not haue you loose your life, but be Baptised and made a Christian, if I shalbe aliue to morrow morning at the rising of the sonne. The Phisition who held him selfe sure of his death, made that match, for he thought it to be impossible he should liue so long. S. Basile praied vnto God, and not only obteyned to liue vntil the next day, but amended so wel, that he rose from his bed, and went vnto the Church to Baptise the Phisition, who was made a Christian, hauing seene this, which seemed to be vnto him a very great miracle.

This being done, the holy Prelate returned vnto his bed contented, and there in the presence of the new Christian (who surpassed many more auncient in the faith, in almose deedes, and other holy workes) prepared him selfe to die. He receiued the blessed Sacrament deuoutely, and shed many teares, and recommended charitie, and the loue of God, and their neighbours, vnto them all that were present. And lifting vp his eies vnto heauen, he yeelded his spirit vnto God. The Phisition seeing the holy Sainct to be dead, fell on his breast, and shedding many teares, said: ô Basilius true seruant of God, if it had pleased thee to liue longer thou haddest not died yet.

When it was knowen in the Cittie that S. Basile was dead, very great was the concourse of people, which went to see the holy dead body, and to kisse it, and doe reuerence vnto it. They all bewailed the losse of such a dilligent pastor, and louing father, and great was the labour to keepe the people from renting all his garments and clothes, euery one desiring in deuotion to haue some part thereof. His body was buried in the cathedral Church of the Citty of Cæsarea. The Church celebrateth his feast day, on the 14. of Iune. His death was in the yeare of our Lord. 380. (Baronius saith: 378.) as Trithemius saith: in the tyme of Valens and Valentinianus, brethren and Emperours. Vsuardus putteth the feast of S. Basile, on the first of Ianuary. Of S. Basile doe write Gregorius Nissenus, Gregorius Nazianzenus, Helladius, Byshoppe of Cæsarea his disciple, Nicephorus, and others.

The

The liues of SS. Vitus, Modeſtus, and Creſcentia Martyrs. Iune 15.

THE ſacred Scripture ſpeaking of that famous Worke of the temple which Salomon built, ſaieth in the third booke of the kings: that it was a ſtrange thing, that from the beginning of the building, vntil it was ended, there was not heard therein the ſtroke of the hammer, or other iron toole. Some expoſitors of this place ſeeme to ſay: that this was a kind of Phraſe among the Hebrewes, to ſhow the haſt was vſed in the Worke, as in the Italian and Spanish they vſe to ſay of a thing done in haſt; that it was not ſeene nor heard. The common opinion is, that when it is ſaid: in the building of the temple there was heard no ſtroke of any thing, was, becauſe the ſtones were hewed, pollished, and cut fit in the quarry, and the timber was alſo ſawed and ſmoothed in the place where it was felled, and after they were laid in their place without any noiſe.

Of this we haue a figure and model of the temple of glory, which remained ruinated in part by the fal of Lucifer. It is repairing againe, and in the worke happeneth, that which happened in the temple of Salomon: There is no ſtroke heard, for that the ſtones are hewed and wrought in the quarries of this world. Here be the trauells, the troubles, and perſecutions with the which the ſoules are hewed, that being polished and ſquared, they may be put in their proper places. This befalleth eſpecially vnto the Martyrs, who for that they muſt haue in heauen the moſt honourable places, they muſt needes be wrought in this world by diuers torments and martyrdomes, as were eſpecially theſe three Saincts of whom now we treate, to wit; SS. Vitus, Modeſtus, and Creſcentia. Theſe Saincts were wrought by the handes of the beſt worke-man, and pollisher of Martyrs, that euer was in the world, and he was the Emperour Diocletianus, who tooke away (yea rather he gaue) life vnto more Martyres, then any perſecutor of the Church. And moreouer, the tormentes and Martyrdomes he cauſed them to indure, were moſt terrible. So that it is thought hereby, they be in a high and eminent place in that ſo worthy building. The life of theſe Saincts taken out of an auncient Manuſcript, with which venerable Bede accordeth, and other authours of martyrologes, was in this manner.

AT the tyme that there was a Iudge in the Ile of Sicilie (a cruel man called Aurelianus, and in the moſt cruel perſecution that Diocletianus and Maximianus raiſed againſt the Chriſtians) there was in the ſame Ile a rich and mighty man called Hylas. This man had a ſonne of twelue yeares of age called Vitus, who without the knowledge of his father (who was a gentile) and againſt his will, was made a Chriſtian and was baptiſed. Aurelianus had notice thereof, or rather he certainly knew, that Vitus was a Chriſtian; wherefore he

ſent for his father, and willed him ſo to order it, that his ſonne ſhould alter his mind, if he would not be left deſtitute of a ſonne. The father ſpoke vnto Vitus, and ſome tymes with prayers, then with threates, an other while with flattery, laboured to haue him change his opinion. But ſeeing it did no good, he brought him before the Iudge, who ſpoke vnto him in this ſort: Tel me I pray thee, why wil one ſo young as thou art, gainesay or withſtand the precepts of the Emperours, ſince they haue prohibited by lawe, that the man crucified ſhould be adored, and yet thou wilt adore him? Adore the gods which we and al other adore, if thou wilt not; I will lay aſide the reſpect I beare to thy father, and the regard vnto thy ſmal yeares, and chaſtiſe thee with the ſame rigour, that I haue done others for holding thy opinion.

The diſcreete youth Vitus, (as if he had bene of perfect age,) anſwered him, and ſaid: I wil not adore the diuels, nor meane to bowe my ſelfe vnto the vaine and deceiptful Idols, my hart is reſolued to ſerue Ieſus Chriſt, ſonne of the liuing God, to adore him and none other. When the father of S. Vitus vnderſtood it, he lifted vp his voice and ſaid wailing: pittie me my Cittizens and friendes, ſince hauing but one ſonne, I ſhall ſee him die, and can not remedy it. Then ſaid Vitus: father do not thinke that I periſh, be rather ioyful, as I do reioyce, ſeeing my ſelfe deſerue to be accounted in the number of the holy martyrs. Aurelianus ſaid: now we muſt change our ſtile. Hitherto I haue had regard vnto the friendſhipe of thy father, but from henceforth I will ſet it apart. So he cauſed him to be beaten a little, to put him in feare, but for that by this chaſtiſement he preuailed nothing, he commaunded him to be tormented, with more crueltie and rigour. The miniſters beginning to torment the holy Sainct, on a ſodeine their armes ſhruncke; and ſo it happened vnto the Iudge, who ſaid vnto the father of S. Vitus: This thy ſonne is ſurely a magitian, for he hath taken away the vſe of my armes. I am no magitian ſaid the holy young man, but am the ſeruant of God; he hath chaſtiſed thee for tormenting me, and if I pray vnto him, he wil cauſe thy armes to be healed. Aurelianus ſaid: by this I ſhall know that thou ſaieſt the truth, and that thy God is omnipotent, and ought to be adored.

S. Vitus made a prayer for the Iudge, and forthwith he was healed, to his great content, and becauſe he would not fall into the ſame daunger againe, he ſaid vnto the father of S. Vitus: Take thy ſonne, and perſwade him in the beſt manner thou canſt, to adore our Gods, for I wil not deale with him any more. Hilas led his ſonne home, and vſed all the meanes that might be, to make him alter his purpoſe. The holy young youth was very ſore and ful of paine, with the torments he had indured; wherefore his father laid him in a rich and ſoft bed, then ſent he muſitions with diuers inſtruments, to geue him delight with their muſicke. He ſent beautiful damſels to keepe him company, and to attend and cheriſh him, promiſing vnto her a great reward, that ſhould bring him in loue,

in loue, by her cunning wordes or behauiour.

All this dilligence and labour was loſt, for the holy yong man was alwaies more conſtant. And fearing leſt thoſe damſels would prouoke him to wickednes with their flattery and kindnes, he asked helpe of God, and he ſought meanes to get out of their cõpany, as if they had bene venemous beaſtes. One tyme they left him alone, (for ſo he deſired) and he was viſited by Angels, and much comforted by them, and they inſtructed him how to behaue himſelfe, to get away from his father. S. Vitus talked with S. Modeſtus and Creſcentia, who had brought him vp, and they three went into a Barke, and ſayled into Italy.

The Emperour Diocletianus had a daughter poſſeſſed with an euil ſpirit, and the deuil ſaid: that he would depart from her, if Vitus came thither, and told where he was. The Emperour ſent for him, and he was brought, and with him SS. Modeſtus, and Creſcentia. The Emperour requeſted him to heale his daughter, and could him alſo why he deſired it at his handes. S. Vitus went vnto the yong woman, and laid his hand vpon her head, and ſaid: In the name of Ieſus I commaund thee thou wicked ſpirit, to depart from this his creature. The diuel departed with terrible howling, and hurt many Pagans, that had ſcoffed at S. Vitus, in not beleeuing that he could heale the ſicke bodie.

The Emperour ſhewed great kindnes vnto Saint Vitus, and affected him much, becauſe he was of a comely preſence, but when he heard him name Ieſus Chriſt, he asked him if he were a Chriſtian. And vnderſtanding it to be ſo, he being a deadly enemy vnto them all, and not hauing regard vnto the benefit receaued by him, perſwaded him to adore the Idoles, and that he would vſe him as his ſonne, and would make him a great man in the Empire. S. Vitus reſiſted him very ſtoutly; wherfore the Emperour put him in a darke dungeon, and SS. Modeſtus and Creſcentia with him.

The holy young man being in priſon, ſong with the Prophet Dauid, and ſaid: *Deus in adiutorium meum intende.* He asked fauour of God to helpe him, that he might ſupport that trouble and others for his loue. Then there appeared a great light in the priſon, and in that was heard a voice which ſaid: Be conſtant Vitus my ſeruant, for I wil alwayes helpe thee. The keepers of the priſon heard the voyce, and ſaw the light, and went vnto the Emperour to certifie him, what they had heard and ſeene; which when the Emperour vnderſtood, he ſent for him to come to his preſence. By the way as S. Vitus went, he animated S. Modeſtus and Creſcentia ſaying to them: now the time of your triumph approcheth, therefore be you of good courage in all that may happen, hauing regard vnto the reward that God hath prepared for you in heauen. The Emperour hauing asked certaine queſtions of S. Vitus, and ſeeing his conſtancie, cauſed him to be led vnto the Amphitheartre, which was a place where the plaies and publique feaſtes were made, and where many with wild beaſtes were killed. To that place

were assembled many people from all Rome, to see that which should be there done.

The Emperour caused a great fire to be made with a fornace, which was ful of pitch, rosin, and lead, and when it was wel kindled, he commaunded the officers to throwe Vitus therein, saying now we shall see if thy God can deliuer thee out of mine hãdes. S. Vitus made the signe of the Crosse and entred into the fire, and withal an Angel descended from heauen, who droue the fire from the holy Saint, and made it that it did him no hurt at al. The holy martyr song spiritual Hymnes in the praise of God, as he stood in the middest of the flame, and all the people wondred much thereat. Lastly, he came out of the fire, without any signe that he had bene therein, yea he rather seemed to be more beautiful then before.

The Emperour commaunded a fierce lyon should be let loose vpon him to deuoure him, saying: that inchauntmentes would not preuaile against that kind of beast. The Lyon was let loose, and S. Vitus made the signe of the Crosse against him, and the Lyon lost his fiercenes, and fel at the feete of the holy Saint, as if it had bene a lãbe. S. Vitus said vnto the Emperour: Behold ô Diocletianus, the beasts doe acknowledge their Lord, & bevnto him obedient, but thou art obstinate in blindnes, and wilt not acknowledge him. The Emperour gaue no eare vnto his wordes, but commaunded that he, and S. Modestus and Crescentia, should be put into a torment called Catasta, which was like to the Equuleus, yet in this they differed; that in the Equuleus the bodies hung right downe, and in the Castata they were stretched out flat. In that torment all the lymmes of the Martyrs were disioynted, and their bones put out of their places, by the cruel bandes they bound them withall. Their inward partes were all seene, their bodies being broken in diuers places. This was such a torment that it depriued the Martyrs of their liues.

The skie was then cleere, and yet on a soddaine it waxed darke, thundring and lightening, to the great hurt of many of the Temples of the Idolles, and of many Pagans which perished. The bodies of the blessed Martyrs were buried by a noble matron called Florentia. The Church celebrateth their feast on the day of their martyrdome, which was on the 15. of Iune, about the yeare of our Lord 300. (Baronius saith. 303.) the aboue named Diocletianus being Emperour.

The liues of SS. Marcus and Marcellianus Martyrs. Iune. 18.

THe holy Ghost in the booke of Iob, saith of a man: That he drinketh iniquitie like water. *There be two sortes of sinners; some drinke their sinnes, and others doe eate them. He that eateth, first turneth the meate in his mouth,*

chewth

cheweth it ſmal, and then ſwalloweth it. And ſometimes it happeneth; that hauing cheweth it, and feeling the taſt vnpleaſant, he ſpitteth it forth and ſwalloweth it not downe; But he that drinketh, doth nothing els, but powreth the drinke downe his throat. Euen ſo happeneth it vnto him, who ſeeing an occaſion to doe ſome ſinne, committeth it without any conſideration, and we may ſay, ſuch a man drinketh that ſinne. Of theſe men ſpeaketh the Scripture, in the booke of Iob, and it is taken for a very bad ſigne. But he, who when an occaſion commeth to offend God, ſuffereth it not to paſſe through him forthwith, but goeth ſtudying whether he ſhal commit it or no; We may ſay this man doth chew the ſinne: and ſometimes when he feeleth it to haue an euil taſt or bitter, he ſpitteth it out of his mouth, and commeteth it not.

The ſame happened to two brethren, the one called Marcus, the other Marcellianus, who were at the very point to looſe their liues, if they adored not the Idol within the tyme which was prefixed and aſsigned vnto them. Vnto this was adioyned the temptations of ſome perſons which perſwaded them to doe it; but for all that they were not reſolued ſo ſoone, but rather they would conſider the deede more ſeriouſly. They chewed the ſinne, and found ſuch bitternes therin, that they did ſpit it out of their mouthes, and would rather looſe their liues, then to offend God by Idolatry. The liues of theſe holy Martyres, was written by Symeon Metaphraſtes, together with the life of S. Sebaſtian in this manner.

IN the reigne of the Emperour Diocletian there was taken in Rome two brethren, which were rich and of noble bloud, the one called Marcus, the other Marcellianus. Their father was called Tranquillinus, and their mother Mary. Both of them had wiues and children. Cromatius who was gouernour of the citty, cauſed them to be impriſoned, and ſentenced them to be beheaded. But being importunated by the kinſfolkes of the two brethren (which were very many, and men of great reputation) he aſſigned them the ſpace of 30. dayes, wherein they ſhould deliberate, what they would doe, and if in that tyme they would doe ſacrifice they ſhould be freed, or elſe they ſhould be put to death.

In this meane while their kinſfolkes flocked vnto the priſon where they were (which was in the houſe of Nicoſtratus a great man) and endeuored to perſwade them to adore the gods, and to deliuer them ſelues from death. Thither went alſo many of their friendes, and ſaid vnto them: from whence proceedeth this your ſtubbornes that your heart is ſo hard, as to haue no compaſſion of the old age of your father which begot you, and wil you be a cauſe of new griefes vnto your mother? In your birth you cauſed vnto her great paines, but they were yet accõpanied with conſolations, ſeeing her ſelfe mother of two ſonnes, of whom ſhe thought to receiue greater ioy in her old age; Now this content is chaunged into griefe, ſeeing you wil die, it being in your power to auoide death, and yet wil not auoid it. O deare friendes! we pray you in all affection,

affection, that you wil not cauſe your father and mother to taſt ſo bitter a potion, and depriue vs your friends of your ſweet company and friendſhip. You may at this time doe the wil of the Emperour, and for that he is not immortal but muſt die, then may you returne vnto your former intent and deſire; for we haue heard ſay, that the God whom you adore, refuſeth not any that returneth vnto him, yea he receiueth them very comfortably and louingly. Theſe and ſuch other thinges, ſaid their friendes to them.

After them came their mother, calling her ſelfe wretch, afflicted, and vnfortunate. She had her haires looſe, and rent them in their ſight. Shee tore her clothes, and ſhewed them her rugged breaſtes beaten and bruiſed, and ſaid vnto them: My ſonnes, this is the breaſt which gaue you ſucke, haue you of it and of me no compaſſion? Why would you that I ſhould looſe you, it being in your libertie to conſerue your ſelues? If I ſaw you led priſoners by your enemies, I would enter into the middeſt of them to defend you. If any rigorous Iudge would put you to death in a darke dungeon, in that place would I alſo keepe you company, and die with you. This is a new manner of dying, to deſire the executioner to ſtrike, and death to come. A new manner of complainte make I, and ſtrang is this my miſery, ſince that you my deareſt children wil die voluntarily, and may eſcape death.

After her came in their father, weake and feeble, and aggreiued with his old age, led by the handes of his ſlaues, his gray head couered with duſt and aſhes. He cried out with a loud voice, ſaying: I miſerable wretch, come to lament with you my ſonnes, the death which you voluntarily ſeeke after, woundeth me. The expences which I thought my ſonnes ſhould haue beſtowed one me at my burial, now muſt I (wretched man) perforce beſtow to bury them. Oh my ſonnes, the ſtaffe of mine old age, the light of mine eyes, fortunatlie borne, wel brought vp, inſtructed with all diligence, what is now this folly, that you be ſo enamoured of death? was there euer man, that if he could fly it, would not auoide it? The wretched begger ready to die with famine, the ſicke man that feeleth 1000. griefes, he that is repleat with troubles and miſeries, he that is ſcorned and deſpiſed of euery one, ſeeketh ſtil to liue and auoid death, but you that be rich, in health, and honoured, doe not deſire to eſchewe it, but loue it and ſeeke after it. How great is this your prepoſterous dealing? Come yee young men of Rome to bewaile with me, two young men that wil die voluntarily. Come ye old men, and helpe to bewaile me miſerable wretch, for that I am repleat with ſo many miſeries; I find my ſelfe old and ſickly, and ſhortly I ſhall remaine without children. Conſider what I ſhal looſe, and what I ſhal haue left. Come hither you that be fathers, and be in feare, that ſhortly ſuch misfortune may come vnto you, as now I am brought vnto. Lament you mine eies, for you haue reaſon. Be blinded with teares, that you may not ſee the ſword ſtrike

on the

on the neckes of my children (for it would haue put me to extreame griefe, if I saw but a smal fillipp giuen vnto them) & to the end they may not see the bloud of them shed le, whom I could not indure to see shed one teare.

The old father hauing lamented ynough, their wiues came with their children in their armes, and brought them before their fathers, saying with a compassionate and mourneful voice: Vnto whom wil you bequeth and leaue vs for slaues? who shal haue charge of these your sonnes? who shal take possession of your house and goods, since you wil abandon and leaue vs desolate? Poore, and vnfortunate, to whom shal we goe to be pittied, if you be so hard hearted towardes vs? ô how hard be your hearts, be they of diamond? you wil not heare our fathers, you wil not hearken vnto your friendes, you wil not haue regard vnto your vnfortunate wiues, and haue now no compassion of these babes, your pretie and innocent infants; but lay downe your neckes cherefully vnto your enemies to be beheaded. Marcus and Marcellianus heard all this, and although the temptation was very terrible, yet they would not drinke downe the sinne, (if they must needes commit it,) but chew it first. They resolued not to doe that so soone, which was requested of them, but considered with them selues what might happen if they did it.

There was present at that spectacle the valiant champion of Christ S. Sebastian, who seeing the two brethren to stand in a doubt, and fearing they would shrinke at this conflict, came neere vnto them, and with a feruent voice said: ô most valiant champions of Christ, vnto this instant you haue fought valiantly, and now hauing the crowne and palme of victory so neere vnto you, wil you loose it? you haue ouercome and vanquished your enemie, you haue him vnder your feete, and wil you let him re-enforce his strength, by the flattery and teares of women, that he may againe assaile you, and perhaps vanquish you? Let not the loue of your children cause you to loose the reward, which God hath prepared in heauen for you, if you be constant. If they knew that which you knowe, they would not lament, but rather reioyce seeing you at the point, to be so soone happy and blessed. These people that perswade you to change your opinion, know not that there is an other life. If they did beleeue, and knew but the life of the blessed, they would desire to keepe you companie. If at this tyme, you do cõsent to do that which they perswade you, you shal remaine with them a very short time: and though thus you may enioy their company, yet that wil end quickly, and then you shal be seuered from them, to be with them alwaies tormented in hel, where you shal see them in that burning fire, among dragons and serpents, who do deuoure the flesh of the vnbeleeuers.

In that place is heard nothing but howlinges, and gnashings of the damned, and the hissing, and hideous noise of the diuel. There euery thing is confusion, euery thing darknes, euery thing torment without end: consider if it be wisdome

for a little euil preſent, to fly ſuch an euil to come; beſides that, by the meanes of martyrdome, you ſhall become Cittizens of heauen, and ſuch a heauen, that if here on the earth, a houſe wel wrought and adorned delight one, how great ſhal the ioy and delight be, to ſee him ſelfe in the lodginges of eternal happines, which be moſt delightful, adorned with pretious ſtones and the fineſt gold. There neuer wanteth odoriferous flowers for the ſmelling, and moſt delicious fruites for the taſt. There is alwaies the ſpring tyme, the meadowes are alwaies greene and ful of flowers, and they are neuer parched. The aire is alwaies temperate, and there it is not knowen what infirmity is, for euery thing is health.

There is heard muſique of diuers inſtruments, wel tuned, and ſhril, plaied vpon by Angels. In that place be infinite riches, ſtates and ſeigniories. There they make ſmal account to be a king, for that euery thing is ful of crownes. There is moſt pleaſant conuerſation, all the people being vertuous, amiable and aduiſed with great modeſty. There all the ſenſes ſhall haue that which they can deſire, and deſire all that they can enioy. There is the habitation of life, and it is not knowen there what death is. There is not any thing which may mooue lothſomnes, or annoy, and there wanteth not any thing that may cauſe ioy and content. Conſider then you valiant ſouldiers of Chriſt Ieſus, if you haue reaſon for ſo ſhort a torment, as to lay your necke vnder the ſword, to looſe ſo much good, and to exchaung it for ſo much euil. If you die, you gaine life and heauen, and if you liue, you gaine death and hel.

Theſe wordes ſaid S. Sebaſtian, and whileſt he talked thus, there was ſeene a very beautiful yong man that ſpoke in his eare. The ſucceſſe was: the two brethren were hereby incouraged, that they continued conſtant in their good purpoſe. The terme of thirty daies being expired, a Iudge delegated in place of Cromatius (called Fabyanus a moſt cruel man) cauſed the martyres to be tied vnto a poſt, and to naile their feete to it with nailes, and told them: they ſhould remaine ſo by the feete, vntil their mindes were ſubmitted, to do reuerence vnto their Gods.

The martyrs ſeing them ſelues nayled vnto the poſt, ſong that verſe of Dauid which ſaith: *Ecce quam bonum, & quam iucundum, habitare fratres in vnum*. The Iudge ſaid vnto them: leaue this your folly (you curſed wretches,) and yee ſhal be freed from many torments. They anſwered: we are wel here, being fixed in the loue of Ieſus Chriſt; And I pray you leaue vs here ſtil. One night and one day paſſed, and the holy martyrs remained in theſe torments ſaying certain pſalmes of Dauid verſe by verſe. Fabyanus ſeing their conſtance commaunded they ſhould be killed with ſpeares, and ſo being wounded and perced in many places, they yeelded vp their ſoules vnto God; and their bodies were buried in the Via Ardeatina.

The Church celebrateth the feaſt of theſe holy Sainctes, on the day of their martyrdome,

martyrdome, which was on the 18. of Iune, in the yeare of our Lord 300. (Baronius ſaith: 284.) In the raigne of Diocletianus and Maximianus.

The liues of SS. Geruaſius and Protaſius Martyrs. Iune. 19.

SAlomon ſaith in his prouerbes: that ſome ſonnes be their fathers crowne, and ſome fathers be the glorie of the ſonnes. *The gloſſe expounding this ſentence ſaith, that in this place, by the fathers are vnderſtood the Apoſtles, and they that come from them; And that the Patriarches and Prophets were the glorie of the Apoſtles, and the Apoſtles were their crowne. Although this be the proper expoſition of this place, yet it may alſo be vnderſtood of theſe fathers, which being vertuous and good, had vertuous and good children: ſuch as SS. Geruaſius and Protaſius were; children to SS. Vitalis and Valeria. The fathers were martyrs, and ſo were the ſonnes, in ſuch ſhort, that the ſonnes were a crowne vnto their fathers, and the fathers were the glorie of their ſonnes. The martyrdome of theſe holie brethren, and the inuention of their bodies, was written by Saint Ambroſe.*

You muſt marke one thing, which is well conſidered by the Byſhoppe Lippomanus, and may breede a ſcruple in them, that be not much exerciſed in reading the liues of Sanctes, which is; that ſome Authors giue one name to them that condemned them, and other Authors giue them an other. This happeneth, becauſe the Iudges had diuers names, or els becauſe one Iudge apprehended them, and began the proceſſe, and an other finiſhed it; for the Iudges were changed after the will of the Romaine Emperours. It may alſo be, that the ſame Iudges ſeeing the wonderful workes the holy Sainctes wrought, and how they were put to death without forme of iuſtice being worthy to liue, did voluntarily giue ouer their office, and others ſucceeded them. This being marked, none will be offended, when he ſhall heare in this place S. Ambroſe ſay: that the Iudge which martyred SS. Geruaſius and Protaſius was called Athanaſius, and Symeon Metaphraſtes that writeth the ſame hiſtory ſaieth: that he was called Amolinus. The cauſe hereof was; becauſe one Iudge began to martyrize them, and the other did finiſh it; or els, becauſe he had two names. This being then preſuppoſed: the holy Byſhoppe and Doctor S. Ambroſe ſaieth.

AMbroſe ſeruant of Ieſus Chriſt, to the Chriſtians of Italy, wiſheth eternal felicity. In the ſacred Scripture, he is condemned for culpable and faultie, that hath receiued any grace or guift of God freely, and doth not communicate it to his neighbour; And therefore ſaieth Dauid; *Lord I haue not hidden thy iuſtice in mine heart, I haue ſpoken thy veritie, and ſaluation:* wherefore Dauid for doing of this, would be rewarded, and ſaid: *Thou Lord do not put away thy mercy from me;* as if he had ſaid. So as I was the meanes that others found mercy, ſo ſhall I find

it in thee (o Lord.)

This I ſpeake to the end, that God hauing graunted vnto me, that in the lent tyme, which is paſſed (I being pertaker, not only with them that praied, but alſo kept company with them that faſted) being one day in prayer, ſome what wearied with faſting, I ſlumbred, and was not faſt a ſleepe, nor yet fully awake. Me thought I opened myne eies, and ſaw two young men, with garments as white as the ſnow, who were in praier; I would faine haue ſpoken vnto them, and yet I could not: wherefore awaking and remembring me of that which I had ſeene, I requeſted of God to put it from me, if it were an illuſion of the deuil, or to manifeſt it more plainely to me, if it were a reuelation & truth from him; and to obteine this of God, I augmented my faſting. I ſaw the ſame, two other nights, and on the third night being fully awake, becauſe that watching had taken away my ſleepe, I ſaw with the two young men a third perſon, much like to S. Paul the Apoſtle, whoſe Image I haue in my ſtudie. The young men ſtood ſtil, and S. Paul ſaid thus vnto me.

Theſe be they which receiuing my holy admonitions, made ſmal account of worldly goodes and poſſeſſions, and hauing ſpent ten yeres in the ſeruice of God in this Citty of Millaine, ended their liues, and offered it vp by martyrdome for the loue of Ieſus Chriſt. Thou ſhalt find their bodies in the ſame place, where they be in praier. Twelue foote vnder the earth thou ſhalt find a cheſt, take it out, and in the ſame place ſhalt thou make a Church to be builded, to their honor. I asked the Apoſtle what was the name of the Saincts, and he anſwered me: neere vnto the heades of the Saintes thou ſhalt find a booke, in which is written their birth, and their death. This being ſaid, the holy Saincts vaniſhed away on a ſodeine.

I called the Biſhops of the citties there aboutes, and told them what had happened. Then went we vnto the place which was ſhewed and demonſtrated, and I was the firſt that tooke vp a mattock, and began to throwe vp the earth which I digged; They all helped me, vntil the cheſt promiſed vnto me by S. Paul was diſcouered, the which was of ſtone. We opened it, and within it the holy martyrs were as whole & perfectly ſound, as if they had bene laid there that very day. Their bodies were intier, their bloud was freſh, and they caſt a ſweete ſmel and odour, of which were partakers not only they that were preſent, but alſo the abſent, becauſe it was diſperſed almoſt through all the citie. At their heads ther was a booke, and hauing opened the ſame, we ſaw theſe wordes in it.

I Phillip ſeruaunt of Ieſus Chriſt, iointly with my ſonne, brought and buried in this my houſe, theſe two holy Saincts. The mother of theſe Saincts was called Valeria, and their father was called Vitalis. Theſe two were borne at one birth, and the one was called Geruaſius, and the other named Protaſius. Their father being a man that had bene conſul, & exerciſing and following the warres;

went

went with captaine Paulinus vnto Rauenna, where ſeing a Phiſitian called Orſicinus, who for feare of death was at the point, & ready almoſt to adore the Idols, incouraged and comforted him ſo, that he perſeuered conſtant in the faith, and died for the loue of Chriſt; and for this cauſe, Vitalis was taken & put to death.

Their mother Valeria becauſe ſhe would not eate of the meate offered vnto Idols, comming from Rauenna vnto Millan, being accounted a contemner of the Idols, was ſo euil vſed by the Pagans, that ſhe at her comming vnto Millan, yeelded vp her ſoule vnto God. Geruaſius and Protaſius tooke the adminiſtration of the goodes, and poſſeſſions that their father and mother had in Millan, for that they were both dead without any wil or teſtament made. They ſould al that they had, and gaue part therof vnto the people of their houſe, vnto al whom they gaue freedome, and part of their goodes they gaue vnto the poore. Them ſelues withdrew into a little houſe, where they remained ten yeares, ſpending the time in praier, reading, faſting, & exerciſing other holy and vertuous deedes.

In the eleuenth yeare it came to paſſe, that there paſſed by Millaine an earle called Aſtaſius, who went to make warre on the Marco-manni, which be people of Germanie, about Bohemia and Morauia. Some of the miniſters of the Idols went to meete him, and ſaid vnto him: If thou wilt returne vnto our Emperours with victorie, compel Geruaſius and Protaſius to adore the Idols. When Aſtaſius heard their wordes, he cauſed them to be apprehended, and brought to his preſence, and ſaid vnto them: To the end the gods may giue me victory in the enterpriſe vnto which I goe, I deſire you both iointly to adore them, and offer ſacrifice to them.

S. Geruaſius ſaid vnto him: Thou oughteſt rather to looke for the victory from God, the father almighty, Creator of heauen and earth, and not from dumbe and vaine Idolls, which haue eyes and doe not ſee, eares and doe not heare, noſe and do not ſmel, handes and doe not feele, feete and doe not walke, and haue alſo a breaſt, and doe not breath. Aſtaſius was in a horrible chafe and rage, at the hearing of theſe wordes, wherefore he cauſed S. Geruaſius to be ſtripped, and to be beaten with wandes and chaines of iron, vnto which were tyed certaine plummettes of lead. This they performed with ſuch cruelty, and he alſo indured ſo long, that he yeelded his ſpirit vnto God in this torment.

S. Geruaſius being thus ſlaine, he called for Protaſius, and ſaid vnto him: Behold thou wretch, whether wilt thou liue or die with thy brother? Protaſius anſwered: who is he that is wretched? I that dread not what thou canſt doe, or ells thou that dreadeſt my power. Why doe I feare thy power replied Aſtaſius? Protaſius ſaid againe vnto him: becauſe thou feareſt ſome damage or miſcheife will light vpon thee, if I doe not ſacrifice vnto thy Idols, and therefore thou wouldſt compel me to doe ſacrifice vnto them. I feare not thy threates nor thy power, and thy torments I make no more account of, then I doe of mire vnder my feete.

I adore one God only, who reigneth in heauen.

Aſtaſius hearing this, commanded that he ſhould be beaten with great knotted ſtaues, vntil he fel dead vnto the ground, which was forthwith done. Then he cauſed him to be ſett on his feete, and ſaid vnto him: Thou wretch, be not ſo rebellious and ſtubborne, what, wilt thou end thy life in ſuch ſort as thy brother hath done? S. Protaſius made him anſwer: I make no reckoning nor account of thy wordes nor deedes, for I ſee thou art blind. The Infidellity of thy heart is the cauſe, that thou ſeeſt not the euil that thou doeſt vnto thy ſelfe. I haue learned of my Lord Ieſus Chriſt, not to be angry with thee, ſince he was not angry with them that crucified him, but rather prayed vnto his eternal father for them, ſaying: *Father forgiue them, for they know not what they doe.* Euen ſo I haue pitty of thee, for I ſee that thou knoweſt not what thou doeſt, when thou tormenteſt the Chriſtians. Therfore finiſh vp that which thou haſt begun with me, to the end I may be rewarded of my Lord Ieſus Chriſt, in the company of my brother.

The cruel tyrant Aſtaſius hearing theſe wordes, cauſed his head to be cut off, and when it was done, I Phillippe, ſeruant of Ieſus Chriſt (with my ſonne in my company) ſecretly by night, tooke away theſe holy bodies, and carried them vnto my houſe, and God being onlie witnes thereunto, I laid them in this cheſt of marble, aſſuring my ſelfe, that by their praiers, I ſhal obteine mercie of our Lord Ieſus Chriſt, who with the father and the Holy Ghoſt, raigneth for euer and euer. Amen.

The ſame S. Ambroſe writing to his ſiſter, certifieth her of the finding and martyrdome of theſe two holy brethren, and ſaith: That he built vnto them a ſumptuous Temple. Symeon Metaphraſtes ſaieth. That two other Saincts called, Nazarius, and Celſus were martyred with them. Phillippe maketh mention only of SS. Geruaſius and Protaſius, for that he buried their bodies, and S. Ambroſe doth the ſame, for that he found them, and builded a Church vnto them. Their feaſt is celebrated on the ſame day on which they were martyred, which was on the 19. of Iune, about the yeare of our Lord. 169. (Baronius ſaith. 171.) in the tyme of Nero the Emperour. S. Ambroſe maketh mention of theſe holy martyrs, in the Epiſtle which he wrote to all the brethren of Italy, and the 85. Epiſtle, and in his 91. ſermon. S. Auguſtine wrote of them in the 108. Sermon, and in the 22. booke, and 8. chapter de Ciuitate Dei. S. Paulinus alſo ſpeaketh of them in the life of S. Ambroſe, and Gregorius Turonenſis in the fourth chapter, *De gloria Martyrum.*

The

The life of S. Siluerius Pope and Martyr. Iune. 20.

IN the Parable (which our Sauiour preached vnto the people, and did after declare in particular vnto his diſciples) I meane of the ſower and the ſeede, which partly was loſt, for that it was eaten by the foules, he ſaith: that by the foules are vnderſtood the diuells, who be not birdes domeſtical and peaceable, but wild, and rauenous. The property of theſe foules is; that if they ſee a flocke of domeſtical foules which be weake, whom they vſe to catch and pray vpon, they aſſaile the guid of all the reſt, that he being dead, the other may be in confuſion, and wander out of the way, not knowing which way to turne them, but ſtray vp and downe; to the end, that then he may haue a readier and eaſier meanes, to take more of them.

The ſame doth the diuel, who alwaies endeuoureth to make warre, againſt the principal heades. He delighteth to ſpend all his force in that (and all his munition) for he knoweth the great hurt the inferiours ſuſteine, when the ſuperiour is by him ouerthrowne. Whereof it commeth, that the Popes being the heades of the Church, he hath an eſpeciall malice towards them. Sometimes by the meanes of heretiques (which be moſt intrinſical, and moſt familier vnto him) he laboureth to make warre againſt them, and deſireth to diminish the Pontifical authority. Other times he ſeeketh out tyrants to perſecute and depriue them of life, as it happened in the Primitiue Church, ſo that al were martyred euen to the time of Melchiades the predeceſſor of Silueſter, which was the 33. Pope, and gouerned the Church of God, about the yeare of our Lord 310. They all died by the ſword, and other violent deathes, by the ordinaunce of the tyrantes, whom the diuel perſwaded to perſecute more then any other Chriſtians, for that they were the principal heads.

One among the other Popes, whom the diuel moſt perſecuted by the meanes of his miniſters was, S. Siluerius (although he was none of the former number, but long after) for that he ſhewed him ſelfe contrary, and was a great perſecutor of the heretikes. As we may ſee in his life, taken out of the Romane Pontifical, and out of other good authours in this manner.

BY the death of Pope Agapitus, the Seate of S. Peter was giuen vnto Siluerius. The election of Siluerius was procured and furthered by Theodatus king of the Goths, who were at that tyme Lordes of the greater part of Italy, and of Sicilia, and their principal ſeat was in Naples. The cuſtome of that time was (the Popes permitting it) that their election ſhould be made by the conſent of the Emperour of the Orient, which was in this ſort. The voices of the clergy being taken, the Emperour was certified thereof, and he confirmed the election. Iuſtinianus hauing vnderſtood, that Theodatus had intruded him ſelfe into

into that buſines, and vſurped that which aperteined not vnto him (he not being able to ſupport the inſolency and to much boldnes of that king) reſolued to make open warre againſt him, and ſo he ſent into Italy, a famous captaine called Beliſarius with a puiſſant army, who conquered Sicilia, and then tooke land, and arriued in Italy. The Goths ſeeing the warre ſo hot, and that Theodatus was a baſe minded man, and not apt for the warre, depoſed him, and gaue the kingdome vnto Vitiges, a man of baſe linage, but of great actiuity and proweſſe. Theodatus vnderſtanding it, fled vnto Rauenna, and there he was murdered by the friends and ſeruantes of Vitiges, betweene whom and Beliſarius was very cruel warre.

Among other thinges which happened in that warre one was: that Beliſarius beſieged Naples, and tooke it, and ſacked it very cruelly, ſparing neither wemen nor children, Churches, Prieſtes, nor Nonnes. Then went he vnto Rome, and wonne it, and expulſed the guarryſon of the Gothes which was therein. Yet Vitiges (as a valiant Maro) was not daunted herewith, but got together a hundred thouſand men of warre, and beſieged Beliſarius in Rome. The ſiege indured one whole yeare. In which appeared many worthy euents, both without and within the cittie. The hunger and calamities which the beſieged indured in the cittie was exceeding great, and that dearth and ſcarcitie of vittaile was in a manner ouer all the world; So that Darius Archbiſhop of Millaine, writeth: that there were many women that did eat their owne children. In Rome there dyed many both by famine and ſicknes, and alſo in skirmiſhes, for they were cruelly bent on both ſides.

Whileſt this ſiege endured, Viligius a Deacon of Rome was in Conſtantinople, being the Popes Nuncio vnto the Emperour. The Empreſſe Theodora talked with him one day, and (for that ſhe was infected with the hereſie of Eutiches) ſhee tooke it in euill part, that Pope Agapetus had depoſed, and put out of his dignity Antimius Patriarch of Conſtantinople, (who was alſo diſtayned with that ſame hereſie,) and had placed Menna, a Catholique and holy man of life in his place. The Empreſſe was deſirous to haue Antimius reſtored vnto his dignitie, and treated thereof with Vigilius, and accorded with him, that a letter ſhould be written vnto Pope Siluerius, commaunding him with many threates, to reſtore Antimius vnto his former dignitie, and to depriue Menna forthwith without any excuſe to be made.

The holy Pope as a man valiant and Catholique did anſwer: that he would not do ſo by any meanes, for it was againſt all reaſon, and it ſhould be an euill example, for him to vndoe that which his predeceſſor had done vpon ſo good aduiſe. This anſwere ſet the Empreſſe in a great rage, whereupon ſhe apointed Vigilius to write vnto Beliſarius, that without delay, he ſhould apprehend Siluerius, and depriue him of the Papacie, and ſett Vigilius in his place, who carried

ried theſe letters vnto Rome. Beliſarius hauing redd the letters, and hauing continual imploiments in the affaires of the warre, appointed his wife Antonina, to ſee it performed. Forthwith falſe witneſſes were ſought and hyred, which ſhould ſay (that Siluerius conſpired with the Gothes, to deliuer the citty vnto them) as ſhe willed them. This Information being giuen, they ſent from Beliſarius a meſſenger, willing Siluerius to come forthwith vnto his lodging, for he had matters of great importance to conferre with him. The Pope was bidden to take heed of the Grecians, yet for all that he went, knowing him ſelfe to be an innocent man.

At the firſt and ſecond dore, the people and the Clergy that came with him, were ſtayed without, and they would not ſuffer any to goe in, but him only and Vigilius, and then they brought them vnto the lodginges of Beliſarius. Antonina lay vpon a bed and Beliſarius ſatt at the beds feet. Aſſoone as ſhe ſaw the Pope, ſhe began to ſpeake with aloud voice; I pray you ô Pope Siluerius did I euer deſerue it at thy handes (or my Beliſarius) that thou ſhould vſe this trecherie; in conſpiring to deliuer vp the cittie to the Gothes, and put me and him alſo into the handes of our enemies? with this not ſuffering him to anſwere one word, they which were about him, ſtripped him out of his Biſhopps weede, and clothed him like a monke. This being done, a Deacon called Sixtus went out, and bad the people and Clergy not to looke for him, for he was depriued of his dignitie, and made a monke. When this was heard, euery one fled away. The holy Pope was forthwith baniſhed into the Iſland Pontia.

In the tyme he was in the Iſland, he wrote a letter vnto a Biſhop called Amaten, in which letter hauing recounted vnto him in what manner he was taken he ſaith; I am now in this Iſland, where I liue and ſuſteyne my ſelfe, with the bread of tribulation, and the water of trouble, but for all this I haue not abandoned the exerciſe of my office; but rather I haue with the biſhops which I haue aſſembled together, excommunicated them that haue in this ſort abuſed me. And together with them, and by the conſent of the whole counſel, I haue ordayned, and commanded from henceforth, that none be ſo bold to do that which they haue done to me. And if perhaps any be ſo hardie, to deceiue any Biſhop, as I haue bene deceiued, that he ſhalbe accurſed and Anathematized before God, and his Angells. And thou Vigilius, and all the others which be of your conſent and opinion, take and hold this the ſentence of your condemnation. And thou in perticuler know, that thou art depriued of the order of prieſthood, being condemned by the Iudgment of the holy Ghoſt, and by Apoſtolik Authority. All this ſaid the holy Biſhop, not by way of reuenge, but in zeale of charitie, and in diſcharge of the dutie of his office, being obliged thereby to chaſtiſe them in the manner he could.

Remayning in that ile he died, by reaſon of infirmitie, and the afflictions he

endured. And becauſe his ſufferance was ſuch, for that he would not yeeld vnto the vniuſt requeſtes of the proud Empreſſe Theodora, the Catholique Church numbreth him among the holy Martyres. S. Siluerius was Pope three yeres, and ſomewhat more, he dyed in the Iſland Ponsia, which is in the *mare* Major, about the yeare of our Lord 540. At one only tyme he gaue orders vnto 13. Prieſtes. 15. deacons, and conſecrated 19. Biſhops. The Church celebrateth his feaſt on the day of his death, which was on the 20. of Iune. in the tyme of the aforenamed Iuſtinianus.

The life of S. Paulinus Biſhop. *Iune.* 22.

IEſus Chriſt ſaith in the goſpel; That the good ſhepheard giueth his life for his ſheepe, *and by this he prooueth, that he was a true paſtor, in that he gaue his life for vs his sheepe. Agreable to this rule, we may ſay of Saint Paulinus Biſhop of Nola, that he was a good paſtour, for that before he had that charge, he gaue all his goodes vnto the poore for the loue of Ieſus Chriſt, and after that, for the ſame poore men he gaue his owne life, in that he ſuffered himſelfe to be ſold into the countrey of Infidels, and was made a ſlaue of his owne free Will, to obtaine liberty for one of his ſubiects. The life of this good Byshope, collected out of the writinges of S. Auguſtine, S. Gregory the Pope, S. Gregory of Toures, Vranius the prieſt, Proſper Aquitanicus, and other authors, was in this manner.*

SAint Paulinus was a Frenchman, and borne in the Citty of Burdeaux. He was of noble linage, and very wealthy in temporal goodes: his wife was a great ladie, equal to him in all thinges, and was called Terasia. He was much delighted with the ſtudy of humanity, and diuinity, in the which he was very cunning and learned, as his workes which he left in writing beare witnes.

One day there came into his handes the dialogue which Chriſt had with the rich yong man, the concluſion whereof was this. That Chriſt bad him: *ſel all his goodes, and geue them to the poore, and then to follow him*. S. Paulinus throughly conſidered this ſaying of our Sauiour: and though there was preſented before his face, the commoditie, authoritie, and the ſufficiencie to liue without need of others, which be the eſpecial properties of riches, neuertheles, conſidering the wordes of Chriſt (when he ſaw the yong man would not take his counſel, but depart with diſcontent) to wit. *That more eaſely a Camel ſhal enter through the eye of an needle, then a rich man into the kingdome of heauen*; he doubted of his ſaluation, ſeeing him ſelfe, to be ſo rich; wherefore he reſolued to put him ſelfe in ſecuritie aſmuch as he could.

He thought that it was neceſſary to communicate this his determination with his

his wife, and by consent of them both, they sold all the goodes they had, and gaue the price vnto the poore. And to auoide the murmuring of their kinsfolkes and friendes, they determined to depart from their owne countrey, and so they passed into Italy, and staied to dwel in Nola, a Cittie of Campania, where they liued a godly and holy life, so that euery one esteemed & regarded them highly; and because they saw them to be poore, they prouided them of thinges necessary for their sustenaunce; which was not done only by the people of the cittie, but by the inhabitants also of the places adioyning, whether the fame of them was come.

S. Paulinus being in this estate, did not forget to geue almose, for a poore man one daie asking something of him, he bad his wife giue him a loafe, she answered him and said: there was but one in the house. Geue him that (said Paulinus) for God wil prouide for vs: but yet she would not geue it him. At dinner tyme certaine mariners came, who told him: that they brought barkes loaden with wine and graine to be geuen vnto him, and that they were staied a while, for that one of the barkes was suncke in the water. The wife of the holy Saincte was by, and he said vnto her: See now wife, for one loafe which thou wouldest not geue vnto a poore man, I haue lost a barke loaden with graine. It happened afterward, that the Bishoppe of Nola dyed, and by the vniuersal desire of all the people S. Paulinus was elected Bishoppe. This Bishopricke was very rich, and had great reuenewes, so that when Paulinus had it; in him was fulfilled that which the Gospel saith: *That he which leaueth his goodes for the loue of Christ, he will geue vnto him a hundred for one in this life, and in the world to come, life euerlasting.*

Whilest that S. Paulinus was Bishoppe, though he had his wife in the house, yet had not shee the title or name of wife, but sister, both of them liuing in chastitie. He gouerned his dioceese very discretly and blessedly. He desired not to be honoured and reuerenced as a Bishoppe, but to be loued as a Priest. He was neuer seene to be so wroth, but his anger was tempered with mercy. He comforted the afflicted, animated the fearefull, mittigated the enraged, edified some with good examples, and others with good wordes. He holpe some with good counsel, others with money, and would not suffer any to depart from him disconsolate. He was pittiful, merciful, humble, peaceable, and followed many holy Saincte by imitation. He was faithful as Abraham, obedient as Isac, benigne as Iacob, liberal as Melchisedech, discreet and prudent as Ioseph; begging of richmen to geeue vnto the poore, and being to each of them a helpe, to wit: in this life vnto the poore, and in the other to the rich. He was meeke as Moyses, innocent as Samuel, merciful as Dauid, wise as Salomon, of great courage as S. Peter, feruent as S. Paul; amiable as S. Iohn, and in care and diligence of his Church, in faith and charitie, he imitated all the Apostles.

In the tyme he was Bishop of Nola, it happened that the Gothes (hauing sacked Rome, and destroyed a great part of Italy) came vnto Nola, where they were no lesse cruel, then they had bene in other places. They robbed, sacked, destroied, and tooke many people prisoners. S. Paulinus was one of them, which sustained the greatest losse, because they robbed his Church of the Ornaments, and his house also. S. Augustine saieth: that S. Paulinus seing his Church and house to be robbed, turned vnto God and said; *My Lord, my goodes and treasure I account to be alone with thee, little care take I, of all the thinges here on earth.*

S. Gregory recounteth in particuler, a renowned acte which S. Paulinus did after this destruction, which was this. Among the other prisoners, the only sonne of a poore widowe was made a slaue and was led into Africa, where he came into the handes of the sonne in law of the king of the Vandalles, who were Lordes of that countrey. The afflicted mother vnderstanding it, came vnto the holy Prelate, desiring him to vse some meanes, that she might be able to redeeme her sonne. He hauing no other thing to geue, said vnto her: woman I geue my selfe vnto thee, lead me into Africa, and exchaunge me for thy sonne. The woman thought he had mocked her, but he said this vnto her so confidentlie, and alleadged such reasons, that the woman beleeued his wordes and they passed both of them into Africa. They spoke vnto the Pagan, who was master to the young man, and he asked of Paulinus, what trade he had? He said: he had none, but he knew to goueme and keepe a garden. The Barbarian was wel pleased therewith, and gaue backe vnto the woman her sonne, and charged Paulinus to looke wel vnto a garden he had, hard by the Pallace.

In that place S. Paulinus remained a few daies, endeuouring alwaies to please his Lord. Besides the great diligence he vsed in looking vnto the garden, at dinner tyme when his Lord did eate, he alwaies brought into the house one thing or other either fruites or flowers, or herbes, and euery thing in such good sort, that the Pagan held him selfe to be very wel serued by Paulinus. And some tymes he would conuerse, being delighted to talke with him, whom he found discreet and aduised euery way. S. Paulinus said once to him my Lord: aduise your selfe wel of that you ought to do, for the king your father in law shal die very shortly.

The master of S. Paulinus told the same vnto the king, telling him moreouer, that his gardiner had told him so, and that, if he desired to see him he might, if he would come vnto dinner at his house, for euery day he brought some noueity vnto him from the garden. When the king saw S. Paulinus he was much troubled in mind. Then said he in secret to his sonne in law: thy gardener hath said the truth. For know thou, that this night in my sleep, me thought I was among certaine rigorous Iudges, which threatened to kil me, and he was one of them. Aske of him what he is, and see thou makest him to say the truth. Then

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the kinges ſonne in law, being alone with Paulinus, asked him what he was, bidding him to tel the truth vnto him.

The holy Sainct anſwered him; I am thy bond man, and thy gardener. I aske thee not that, ſaid the Lord, but what thou art in thine owne countrey? The holy Sainct ſeing him ſelfe enforced to ſay the truth, told him who he was, to the great wonder of the Pagan, when he vnderſtood that he was a Biſhop. Then he bad him to aske what he would, and that he ſhould returne vnto his owne countrey; ſo he requeſted of him, all the bondmen which came from Nola, and were in that kingdome. The Pagan was content to beſtow on him that fauour, and forthwith they were ſought out, and vnto them being geuen much graine (for the loue of the venerable Prelate) they returned all with him ioyfully vnto Nola. That which S. Paulinus ſpoke of the kinges death, was fulfilled very ſhortly after, God chaſtiſing him for the many cruelties he had done in ſundry countries, in deſtroying cities, and ruynating townes, for he died by a ſodaine death of the bodie, and eternally in his ſoule.

S. Paulinus returned vnto his Biſhopricke, hauing added this vnto his other good workes, wherein he imitated the ſonne of God, who was made a ſeruant, to make others free from ſinne. Laſtly, vnto the good Prelate (exerciſing him ſelfe in good and holy workes) came the end of his life, which was haſtened by a pluriſie. In the time of his ſickneſs he was viſited by two Biſhops, the one called Symeon, or Symachus, and the other Benedictus, whoſe company did comfort him very much. Then he enforced himſelfe, and roſe out of his bed, and cauſed an altar to be made in the ſame chamber, where he ſaid Maſſe, and theſe two Biſhops attended on him. Being againe returned to bedde, and lying a while in ſilence, he then aſked: where be my brethren? His ſeruantes thinking he had asked for the two Biſhops, which were there preſent, anſwered vnto him: Behold they be there. The holy Saint replied: I aske not for them, but for Ianuarius and Martinus, which haue talked with me, and told me; they would come againe by and by. This Ianuarius was Biſhop and matyr, patron, and honour of the Church of Naples, & Martin was the holy Biſhope of Towers, ſo much knowen in the Church of God, who came to viſite Paulinus at his death. He began forthwith to ſay ſome verſes of the Pſalmes of Dauid as theſe: *Leuaui oculos meos in montes: vnde veniet auxilium mihi. Auxilium meum a Domino, qui fecit cælum & terram.*

There was a prieſt called Poſſidonius, who was his Steward, and was much afflicted to ſee his death, becauſe he left many debtes which he incurred, that he might haue where with to giue almes. He ſeeing the Biſhope ſing, thought he had a good occaſion to aske him concerning this matter, wherwith he was troubled. Then he ſaid vnto him: father, with what ſhall we pay your debtes? for know you, that I am indebted. 40. peeces of mony, for gaments giuen vnto the

poore, and I haue not any thing to pay it: you leaue not goods worth ſo much though all ſhould be ſold. The holy Saint hearing this, ſeemed to ſmile, and ſaid: doubt not ſonne Poſthumius any want of mony to pay our debts, ariſing for charitable deedes, done for the loue of God and the poore. A few houres after in all their ſights, there came a prieſt from Lucania, ſent by the holy Biſhope Exeperantius, and Vrſatius his brother, who brought a guift of fiftie peeces of money. S. Paulinus receiued the ſame, rendring thankes to God, and ſaid: *Bleſſed be thou ô Lord, that forgetteſt not them that truſt in thee.* Out of the 50. peeces of monie, he gaue two vnto the Prieſt that brought them, and bad that with the others, they ſhould pay his debts.

He ſpent that night in great paine, and when day brake he ſaid his mattins, and cauſed many of his Prieſtes to be called, and exhorted them to continew in peace one with an other, to loue, helpe, and continew in vnity, and the ſeruice of God, and ſpoke to them many other holy and good thinges. He remained then in ſilence vntil euenſong time, and then he asked for a taper lighted, and taking it in his handes he ſaid: *Paraui lucernam Chriſto meo.* Then he remained vntil the fourth hower of the night partly in praier, partly in meditation, in the ſight of many people, who were about the bed & in the chamber expecting his paſſage.

One a lodeine was felt an earthquake, in the houſe where the holy Biſhope was. All that were there fel to the ground in a great feare, deſiring God to be merciful vnto them. This earthquake was not felt but only in that houſe, and in that noiſe the ſoule of the bleſſed man was conueied vnto heauen, like vnto an other Helias. His body was not foule nor diſfigured, but very faire, and worthy to be reuerenced. There is no cauſe of wonder, that at the death of this holy Saint an Angel made a like motion by an earthquake as at the death of our Sauiour, ſince at his death all the world felt his loſſe, and bewayled him. His Church bewailed to haue loſt ſuch a paſtour, but heauen reioyced to haue gott ſuch a Saint. The poore lamented, and the Angels made ioye.

He died on the 22. of Iune, and on the ſame day the Church celebrateth his feaſt. This was (as Trithemius ſaith) in the yeare of our Lord 420. (Baronius ſaith. 431.) In the raigne of Honorius, and Valentinianus, (of Theodoſius and Valentinian as Baronius ſaith.) It is commonly ſaid: that this holy Sainct found out the vſe of belles of mettall, for at the firſt they vſed inſtruments of wood in ſtead of them, and for this cauſe the bell is called Nola in latine, after the name of the citty where they were found. Some others call them Campana, after the name of the Prouince Campania, in the which is the cittie of Nola.

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The life of S. Iohn Baptiſt. Iune. 24.

HVmility, is one of the moral vertues which shineth moſt before God. This is euident, for that we ſee all they that be adorned with this vertue in earth, haue alſo an eminēt place in heauen. Who was more humble in the world then Ieſus Chriſt; who ſaid of himſelfe by the mouth of the Prophet: I ama Worme and noe man? Which is as if he had ſaid: I am made man in ſuch ſort, that I was reputed and accounted for the meaneſt of all men, yea the baſeſt and the moſt contemptible of all mankind, and therefore doe I cal my ſelfe a Worme, as if I were not worthy to be called a man. The Apoſtle ſaith, for that he was ſo humiliated, God did exalt him, and gaue vnto him a name aboue all names, that at the name of Ieſus, all both in heauen earth, and hel, do humble themſelues and make reuerence.

Let vs ſeeke now for an other humble perſon. After the ſonne, next ſuccedeth in place the glorious mother. Which is the immaculate Virgin Mary: For she was ſo perfectly humble, that when God ſent vnto her a meſſage (of the greateſt dignitie that earth or heauen could affoord excepting god himſelfe) I meane, to be the mother of God; although in her were all the partes and qualities that might poſsibly be in a humane creature, yet she answered the meſſenger, and ſaid to him: O bleſſed Angel, thou telleſt me, that God hath beſtowed on me the dignity to be his mother, and I tel thee, I am content to be his meaneſt ſeruant, that is inough for me. Surely this was great humility, and what befel after? God confirmed that dignity to her, and made her his mother indeed: He gaue her the title of Queene of heauen, and exalted her aboue all the quiers of Angelis.

Let vs now ſee who shal haue the third place after our Sauiour, and after his bleſſed mother in humility. Doubtles, we may ſecurely ſay: that next by due ſucceedeth S. Iohn Baptiſt, Precurſor of the Meſsias. This is apparant, for that the Synagogue ſending to him a meſſage (by certaine Phariſes, and other principall learned men of Ieruſalem, inueſting him with the title of Meſsias and of his Prophet) if he had but affirmed he had bene ſo, they would haue accepted him for the ſame, only to driue Chriſt thereof, neither would he haue it.

It is aſſuredly a moſt wonderfull thing, that the humility of S. Iohn did not erre in that, in which Luciſer the moſt noble and goodlieſt creature, that God created at the beginning of the world, did erre in. The dignity to be like to God, was not offered vnto Luciſer, but only with ſome proud humor, and aſpiring mind to aſcend on high, and to be like vnto God, he fel into hel. Vnto S. Iohn Baptiſt an offer was made, if he would be the Meſsias, which was a dignity agreeable to God, yet he ſaid, that he would not, and that he was not the Meſsias.

Being asked what he was, he answered: he was the voice of a crier; and in ſome ſort

ſort he told them he was nothing. For a voice is nothing, but a little wind and a thing of nothing. S. Iohn in him ſelfe was reputed nothing, he was ſo humble, that he ſeemed to be nothing, and of this what ariſeth? That God (if we geue credit to the words of S. Bernard) placed him in the ſame ſeat (and gaue him the ſame place) which Lucifer had bene. That which he loſt by his pride, S. Iohn gained by his humility. He alſo gained that God did cannonſe him in his life time, ſaying of him: That among all the borne of women, there was none greater then he. All the foure Euangeliſtes write many particular thinges of this Saint, which is not litle to his praiſe and commendation. S. Iohn Euangeliſt hauing finiſhed his treatiſe of the Word, Who being God was made man. It ſeemeth he could not find matter whereof to treat, and ſoyne therevnto ſo fit, as S. Iohn Baptiſt, and talking forth with of him ſaith: That he bore witnes of Chriſt which was his office. S. Matthew writeth his penaunce and his preaching. S. Marke writeth his martyrdome, and his birth remayned to S. Luke. For he being to write of the Nativity of Chriſt, it was fit he ſhould alſo write of the Nativity of his Precurſor. In briefe therefore, he writeth of him as followeth.

IN the tyme of Herod king of Iudea, there was a Prieſt called Zachary, who a wife called Elizabeth. They were both iuſt, and obſerued the commaundements of God, and lined without doing any greiuance or hurt to their neighbour, in any ſort. They were both in yeares, and had no children. It came to paſſe, that Zacharias going into the Temple, and coming vnto the Altar to offer Incenſe, he ſaw an Angel at one ſide of the Altar, at which he was much troubled. He reuolued many thinges (as one doctor ſaith) in his mind, and ſaid; How happeneth this; that one is come to take away mine office? But this can not be a man, for it is not lawful for any man but to me at this tyme, to me at this tyme, to enter with in this place. Surely it is an Angel? if he be an Angel, what cometh he to doe? if he come for that I am vnworthy of this office, and he wil doe it, I wil geue him the Incenſe, and depart out; If he come for any other purpoſe, I were beſt to ſpeake to him, and to know his intention. It may be he commeth to bring newes of ſome warre, or dearth that is to come, wherewith God wil chaſtiſe this people, but woe is me, if peraduenture this ſhalbe for my ſinnes.

Thus Zacharias diſcourſed with him ſelfe, and ſtil his feare increaſed. The Angel which knew it, ſaid to him; feare not Zacharias, thy requeſt is heard, Elizabeth thy wife ſhal bring forth a ſonne, and thou ſhalt cal his name Iohn. It ſeemeth that they be not farre from the truth, who expounding this place, ſay: that Zacharias was out of hope to haue a ſonne, hauing now ceaſed to importune God to geue him one, and that his demaund was the ſame which all the people deſired, to wit: that he ſhould ſend the Meſſias. And therefore the Angel ſaid to him that his requeſt was heard by God, for that he was ready to be made

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man. He told him alſo, that he ſhould haue a ſonne, who ſhould beare witnes of the Meſſias, and that the wil of God was ; that he ſhould name him Iohn. Whether this be ſo, or ells whether his requeſt made to God at other tymes to beſtow a ſonne on him, were then heard, and that God was pleaſed to giue him a ſonne, we wil not ſtand to declare at this preſent; onely, out of theſe thinges, we may draw matter of commendation of this ſo great a Saint.

One is: the manner of his Annunciation was done by the Angel Gabriel, who ſhould be the ſame meſſenger, that within few daies after ſhould anuntiate the Incarnation of the ſonne of God. It is alſo for his praiſe, that the newes of his birth was told in the Temple, in the Sancta Sanctorum, neere to the Arke of the Teſtament. That Zachary was at that tyme in the Pontifical veſtures, and was offering of Incenſe on a feſtiual daie; All the people being without at their praiers. The birth of Iſaac and of Sampſon were fore-told by Angels, but not with ſuch ſtately circumſtances, therefore the Anuntiation of S. Iohn, ſurpaſſeth all the other made vnto his tyme.

It is alſo his praiſe, that though God was content that Zacharias ſhould be Author of the body of S. Iohn, yet would he not haue him authour of his name, but cauſed the Angel to declare by what name he ſhould be called. This was the prouidence of God, becauſe men are often deceiued in giuing of names, for they cal the ignorant, wiſe, the wicked good; the poore, rich, the vnskilful, cunning, the malitious, craftie, and the ſhameles, liuely and bold. But God is not deceiued in giuing of names to men, for that he knoweth all his creatures, and knoweth what is in them. Therfore his wil was that his Precurſor ſhould be called Iohn: that is: In whom is grace. This name fitteth S. Iohn Baptiſt wel, ſince grace was beſtowed on him ſo ſoone, and ſince the grace came after him, and ſeing that in him began the law and tyme of grace, it was requiſit he ſhould be called Iohn. The Angel ſaith further vnto Zacharias. That his ſonne ſhould be cauſe of ioy and mirth vnto him, and that many ſhould reioyce at his natiuity.

A man that is ſicke longeth to haue the day come, eſpecially in the long nights of winter, that the ſunne with his cleare beames, may driue away the ſorrow of his heart. If the ſicke man heare that the day ſtarre appeareth, and that the day breaketh, he is glad; for he knoweth the ſunne wil riſe ſoone after. Mankind was afflicted and ſicke, in the long night, before the coming of the ſonne of God, who is the true ſunne of Iuſtice, they wiſhed for his coming, that he might reioyce them with the beames of his heauenly grace, and driue the darknes out of their hartes: who whileſt they were in this deſire, they ſaw the morning ſtarre come before, as a Page to the ſonne, which is S. Iohn Baptiſt, and of him ſpake Dauid with the wordes of the eternal father: I haue prepared a light vnto my Chriſt; to wit: my only begotten ſonne, in ſending Iohn Baptiſt before him. The Euangeliſt S. Iohn ſaieth likewiſe of him; He was the light which burned

and ſhone. Seing then this cleere ſtarre to appeare, men vnderſtanding that ſhortly after ſhould come the Meſſias, they reioyced to ſee it, and therefore the Angel ſaid: that many ſhould reioyce at his Nativitie. The Angel ſaid alſo: that Iohn ſhould be great before our Lord. Only this word may ſhew; that no humane toung is ſufficient to ſay that, which may be ſaid of the great S. Iohn Baptiſt.

If he be eſteemed ſo much, that is great with an earthly king, what ſhal the greatenes be, of one which is great before the king of heauen; in whoſe ſight all the kinges of the earth take of their Crownes, and lay them on the ground, as the old men did, whom S. Iohn ſaw, who before the lambe tooke of their Crownes, and laid them on the ground, confeſſing they were as nothinge in the ſight of God. What is his greatenes then? The Angel ſaying: that S. Iohn Baptiſt ſhalbe great before God. I know not what more greatenes, can be ſpoken of him. He goeth on with his ſpeech and ſaith; that he ſhalbe a great penitent, that he ſhal drinke no wyne, nor ſtrong drinke, and that he ſhalbe repleniſhed with the holy Ghoſt, euen from his mothers wombe.

Great was this mercy of God toward S. Iohn, in remembring him in the tyme of that great neceſſity, I meane, of original ſinne. For with others, he child in the mothers wombe, is wholy void of remedie, ſo that firſt it is neceſſary that he be borne, and after that (as our Sauiour hath inſtituted) to be Baptiſed. But S. Iohn, before he was borne, was repleniſhed with the holy Ghoſt, and ſet free from original ſinne. The Apoſtles were not filled with the holy Ghoſt, vntil 50. daies after the reſurrection, being now perfect, and ſome of them old men. But S. Iohn Baptiſt had this guift before he was borne, which was aſſuredly a great fauour.

The Angel ſaid alſo: that Iohn ſhould conuert many of the children of Iſrael vnto their God, and ſhould make many of them to become good. His doctrine and example of life ſhould be ſuch, that many ſeing and hearing him, ſhould be conuerted vnto their God. He ſaid alſo: that he ſhould goe before Chriſt Ieſus in the ſpirit, and vertue of Helias: that he ſhould be his patterne as S. Gregory declareth, in going in a garment of camels haire as he did, and lead a ſolitary life, and ſhould be perſecuted of Herodias, as Helias was by Iezabel. Laſtly, the Angel ſaid: that Iohn ſhould conuert the hearts of the fathers, to their children, which was a metaphoras to ſay: that by his preaching many of the Iewes ſhould become ſo good, that Abraham, Iſaac, Iacob, and the other Patriarches, ſhould be pleaſed, to haue them for their children.

This was the meſſage which the Angel brought to Zacharias, who wondering no leſſe at the wordes of the Angel, then at the ſight of him, answered: how ſhal I ſee this fulfilled, I now being very old, and my wife alſo barrain with age. This was as if he had ſaid: ô holie Angel, if thou wilt haue me beleeue thy wordes, giue me ſome ſigne. To make Aaron to beleeue, it was neceſſary, to make his wand to flouriſh. Moyſes ſaw his hand leprous, and on a ſodain whole.

Gedeon

Gedeon gathered the dewe from the fleece. Ezechias ſaw the ſunne goe backe tenne degrees, and therefore credited the wordes of the Prophet. Doe thou ſome like thing (ô Angel) if thou wilt haue me beleeue thy wordes. The Angel anſwered: How now Zachary, ſufficeth it not vnto thee that I am an Angel? Know then that I am Gabriel, one of them which ſtand in gods ſight, and becauſe thou wilt not beleeue my wordes, thou ſhalt be dumbe, vntill this thing be fulfilled. The Angel hauing ſaid this departed. The people looked ſtil that Zacharias ſhould come forth, and euery one wondred what ſhould be the cauſe of this his long ſtay.

Zacharias commeth forth with his owne proper fault, who went before to pray for the faultes of the people. Euery one which beheld him, imagined that he had ſeene a viſion. They demaunded of him the cauſe of it, and he could not anſwere becauſe he was dumbe. Hauing ended his office he went vnto his howſe, and within few daies, Elizabeth was conceiued with child, and fiue monethes paſſed, before ſhe would let it be knowen. It is not without a miſtery, that of the father which was dumbe, and of the mother which would not ſpeake, S. Iohn Baptiſt which is the voice was borne, for that to learne to ſpeak wel, it behoueth firſt to know to hold ones peace. In the ſixth moneth of the conception of S. Iohn, the Angel Gabriel went to the glorious Virgin Mary in Nazareth, and did annunciate the Incarnation of the ſonne of God, and becauſe he there gaue notice of S. Elizabeths being with child, and ſhe was her coſin, this miſtery being already celebrated, and God being made man in her chaſt wombe, ſhe went to viſite her.

Of this viſitation ariſeth another greatenes of S. Iohn Baptiſt. If a king comming vnto a cittie, before he be diſmounted from his horſe, ſhould goe to viſite a priuate gentleman, it would be counted a ſpecial fauour and grace. When the Pax is giuen to the people in the ſacrifice of the Maſſe, they alwaies begin at the moſt worſhipful. The ſonne of God deſcending from heauen vnto the earth, before he was borne, went to viſite S. Iohn, which was a ſigne he loued and eſteemed him very highly. The bleſſed virgin brought him the Pax firſt, before any other, which was an argument, that there was not a more honorable perſon in the whole world then he. In that place S. Iohn Baptiſt was ſanctified, cleanſed from original ſinne, and repleniſhed with the grace of God. In that place he adored God being made man, before all other men, and reioyced thereat: wherefore Anſelmus ſaith, that vnto him was accelerated the vſe of reaſon, and that his acte was meritorious. There was he an inſtructor to his owne mother, and for his cauſe ſhe propheſied, acknowledging the bleſſed Virgin, to be the mother of God.

If an organiſt would play, he needeth one to lift vp the bellowes. S. Iohn Baptiſt did this, and his mother ſounded the organ of his voice, ſaying to the

mother of God: how haue I merited to haue the mother of my Lord come vnto me? The bleſſed Virgin alſo, ſaid here more wordes at once, then we read in the Scripture that euer ſhe ſaid, and they were ſo high and ſo miſtical, that no mans vnderſtanding can fully declare or expound them. This bleſſed Virgin remained three monethes with her couſin Elizabeth, and in this tyme, alwaies they remained together. The two bleſſed children (as I thinke it lawful to contemplate) did make many wonderful dialogues together, both of them being in the wombs of their mothers. S. Luke recounteth the returne of the bleſſed virgin home, before the birth of S. Iohn, and therefore ſome authors ſay: that ſhe was not preſent there, others ſay ſhe was. Indeed the Euangeliſts obſerue not alwaies the order of tyme, which you may ſee euidently by S. Mathew, for he was accounted among the Apoſtles, before his conuerſion is related. If it be true, that the bleſſed Virgin did not returne to Nazareth, before S. Elizabeth was deliuered, then this is an other greatnes of S. Iohn, to wit; that Ieſus Chriſt with his bleſſed mother, were preſent at his birth.

The birth of the bleſſed infant being knowen vnto the neighbours, all the people came to the father and mother to reioyce with them. When they departed, others came alſo. The houſe was alwayes ful, they were all ioyful, and ful of mirth, ſeeing that the houſe and family of Zacharie ſhould not finiſh in him, in that he had a ſucceſſour. This was the cauſe, that when the day came the child ſhould be circumcized, all deſired to haue his name Zachary, to continew the houſe and the name. But the mother inſpired by God, ſaid: no, but his name ſhal be Iohn. They anſwered her: that in all her kinred there was not one that had that name, and they would haue him therefore called Zacharie. The mother ſaid it ſhould not. So they were inforced to goe to the old father; who had not yet recouered his voice, which he had before loſt by the offence, in not beleeuing the Angel. For although that others might haue doubted, and haue beene excuſed in ſuch a like caſe: Yet Zacharias being a Prieſt and a learned man, ignorance could not excuſe him, for he ought to be aſſured, that the Angel or other meſſenger of God could not faile in that which he ſaid, ſince he could ſay no other but that which God commaunded him. Therefore Zacharias ſinned, and for a penaltie of that ſinne, he remained dumbe, vntil that time. They by ſignes demanded of him, how he would haue them name his ſonne, and he wrot with his hand: Iohn is his name.

This name had ſuch vertue, that forthwith it opened his mouth, vnlooſed his tongue, and he began to ſing a Canticle, full of wonderfull miſteries. The holy old man and woman enioyed the company of their ſonne ſeauen yeares, after which he wēt vnto the deſert. Theſe be the reaſōs that the Catholique Church, and ſome Doctors yeeld, of his going vnto the deſert. Firſt, becauſe in all his life he committed no deadly ſinne, he went into the deſert, to auoid the occaſion of

of comitting veniall ſinnes. Moreouer, he ſhould be a preacher, and therefore he went vnto the deſert, to exerciſe him ſelfe in pennance, which he ought to perſwade and preach in his Sermons. Alſo, becauſe he was the voice of God; for as the voyce declareth the deſires of the heart and of the mind: Euen ſo S. Iohn declared the will and pleaſure of God, which is: to aduiſe men to do pennance. If then S. Iohn be a voice, he goeth to the deſert to ſtrengthen the ſame. Iſaias ſaith of him; that he was a ſword, diuiding in two partes. The ſword that is to cut, hath need to be whetted on the hard ſtone. So S. Iohn went into the deſert to be whetted, and to haue his edge ſharpened, that he migh the better cut aſunder vices, and throwe them to the ground. The only ſight of ſuch a penitent perſon, was an occaſion for many to doe pennance.

S. Iohn went into the deſert at ſeauen yeares old and when other young laddes exerciſed them ſelues in wantonnes and childiſh ſportes, he ſurpaſſed (in ſanctitie) men already of perfect age, yea, and old men alſo. O admirable Child! O Hermit that makeſt all the Quires of Angells which come to meete thee on the banck of the Riuer Iordan to wonder! O bleſſed child what doeſt thou in the deſert? in what bed doeſt thou ſleepe, what thing doeſt thou eate? where is thy father and mother? why doeſt thou couer thy tender and delicate body with ſuch courſe ſackcloth? Tell me gratious Infant, what ſinnes haſt thou committed, that at ſeauen yeares thou doeſt ſuch ſharp pennance? It was not for any offence. This was not a pennance for any ſinne. For what ſinne could a child of ſeauen yeares old haue, which was holy before his birth?

God had prepared him an eminent place in heauen, and it was fit that he ſhould ſo behaue himſelfe, to merit and deſerue it. He ſhould be a glaſſe and patterne for the clergy, for religious men, and for Prieſtes. It was fitting therfore that no cauſe of reprehenſion ſhould be in him. Great difference there is betweene the Eccleſiaſtical and the ſecular perſon, becauſe the ſecular man is not ſo much dedicated to God as the religious man is. If there be any fault in him, it ſeemeth as it were not ſeene, and it is not of ſo great importance. But the religious man and the Prieſt which be eſpecially dedicated to God, muſt labour that their liues be ſuch, that it be not diſtained or ſpotted with any ſinne.

This is very agreable to reaſon, for if a man haue any ſcarre of a wound in the body, it maketh no great matter, becauſe it is not ſeene, but if he haue it on the face, be it neuer ſo little, it is then vnſeemely, becauſe it cannot be hidden. So happeneth it in ſecular perſons, which be the body of the common wealth, who if they haue any default, great regard is not had thereto, and it ſeemeth not to be ſeene. But in a Prieſt or religious man, which be the face of the common wealth, euery little ſcarre is a diſfigure, and euery little default in them, ſeemeth to be a great deformity.

This then was the cauſe, that S. Iohn Baptiſt ſonne of a Prieſt, and the mir-

rour of religious men, not hauing committed any ſinne that deſerued it, yet did ſuch ſharpe pennance, and liued ſuch an auſtere life (only for to auoyd ſinne) finally, he was to beare witnes to Ieſus Chriſt, and conuenient it was that his life ſhould be ſuch, that ſhould not diminiſh the credit of his wordes, yea the man ſhould be worthy to be puniſhed, that would not beleeue him. Hereof it came that God made him ſo great, and that S. Iohn did ſo much on his part alſo.

That which he did on his part was this; He left and forſooke the houſe of his father, and all the pleaſures thereof, the honours of the world, he left apparel, he left the eating of delicate meate and drinke, and left all reputation in the world, he went into the deſert among wild beaſtes, where he remained 23. yeares, and did greater penannce then euer man did. His garment was a long veſture downe to the ground, made of camels skinnes and haires, and it was girded vpon his naked skinne. His meate was locuſtes and wild hony. Some ſay theſe locuſtes be herbes ſo called, or as S. Ierome ſaith, little thinges called locuſts, which being dried at the ſunne, are eaten in Paleſtina. His ordinary exerciſe was praier and meditation. At the end, he went out of the deſert, God commanding him that he ſhould preach, and performe the office of his Precurſor. It is a matter worth the conſideration, to ſee the habite and his ſhape, when he opened him ſelfe. Imagine a man that all that tyme was neuer clothed with linnen nor wollen, that ſlept in no bed, nor eate no vſual meate, when it rayned it rayned vpon him, it did ſnow and hayle vpon him, and the ſunne parched him with his heate in ſummer; So that his skynne was tanned and blacke, his beard and head were out of order, like vnto a wild man, he went bare foote, and was leane and disfigured. Imagine I ſay, ſuch a man to come out of the deſert, and cry aloud, and ſay; *All men do pennance, for the kingdome of God is at hand*. At the firſt ſome Shepheardes heard him, who thought he had beene a foole, that went crying in the fieldes, or ſome leper. But coming neere vnto him, they ſaw he was not leprous, and hearing his ſpeech, they perceiued he was not a foole. Then gaue they notice of him vnto the villages there aboutes. The people came from euery place to heare him, and he exerciſed the office of preaching vntil the tyme he loſt his life for it. This is it that S. Iohn Baptiſt did for the loue of God.

That which God did for him was: that there is not a dignity ſcarſe to be found in heauen or in earth, which he had not. There are Patriarches, Prophets, Apoſtles, Martyrs, Confeſſors, and Virgins, and all theſe dignities had S. Iohn. He was Patriarch, for he was father of all the religious men and Hermits, which forſooke the world, and went to doe pennance in the deſert. He was a Prophet, becauſe he ſhewed indeed with his finger, that which the other Prophets ſhewed only in wordes, and a farre of, which was the true Meſſias Ieſus Chriſt, the Sauiour of the world. Then went he vnto Limbus to doe the ſame, certifying the holy Fathers which awaited his comming in that place. He was alſo the

Apoſtle

Apoſtle of the eternal father. Ieſus Chriſt had twelue Apoſtles, the holy Ghoſt had two, to wit, S. Paul and S. Barnaby, and the eternal father one, and that was S. Iohn Baptiſt. He was alſo a Martyr, becauſe he was put to death for the truth. He was alſo a Confeſſor and Doctor, confeſſing Ieſus Chriſt for the true Meſſias and Sauiour, and giuing inſtruction vnto many, and eſpecially ſome of the Apoſtles, as namely to S. Andrew, that was his diſciple. He was a Virgin in all his life, and could not abide to conuerſe with women.

To him came diſſolute people, and lewde of behauiour, as ſouldiers, proud people, as the Phariſies, all kind of people, that ſinned, and went aſtray, and he accepted them and inſtructed them. He conuerſed and conferred with them, but it is neuer ſaid, that he talked or conuerſed, with any woman. When he reprehended the adultery of Herodias, he talked to Herod, becauſe he would not haue any dealing with her, little nor much. But ſhe dealt not ſo with him, for ſhe conſpiring with her daughter, brought him to his death. It is apparant then, that he had all the dignities which were in the earth. In heauen there be two dignities: the one of God, and the other of Angels. No man maie depriue him of the dignity of an Angel, ſince God beſtowed it vpon him, calling him an Angel, by the mouth of the Prophet Malachias. It is a thing impoſſible that he ſhould haue the dignitie of God, yet had he that which was poſſible, to wit: to be likened to Ieſus Chriſt the true God, becauſe the Angel Gabriel did annunciate his birth, as he did the birth of Chriſt. His name was brought vnto him from heauen, euen as the name of Ieſus Chriſt was. Indeed he was not borne of a Virgin, as Ieſus was, but yet of an old and barraine woman, which was a little leſſe miracle, then to be borne of a virgin, euen as the Angel gaue her to vnderſtand; when he ſaid to be bleſſed virgin: that it was not impoſſible to be both a virgin and mother, ſince hir coſin Elizabeth, being farre in yeares and barraine was a mother.

S. Iohn imitated Ieſus Chriſt alſo, in that which he did in the world; for as one repreſenteth a comedie, in which one cometh forth, that briefely telleth all that which is conteined in it: So S. Iohn Baptiſt was he that was the Prologue, imitating Ieſus Chriſt in all that he ſhould doe. Chriſt was to preach, Baptiſe, and dye, and all theſe thinges did S. Iohn firſt. Hereof it cometh, that he being ſo much likened vnto God, all thoſe that were the wiſer ſort of people, went to ſee him, and talked with him, asking if he were the Meſſias, if he were God. For though they did not wel vnderſtand that the Meſſias ſhould be God, yet it was ſo ordeined from aboue. So then, when they asked if he were the Meſſias, they came to aske him alſo if he were God. S. Ambroſe ſaieth: that S. Iohn in his life was accounted the Meſſias, and the Meſſias in his death was reputed to be S. Iohn. All theſe thinges did God for his Sainte, and hauing done ſo much for him, he willeth vs to giue him all the praiſes that we poſ-

ſibly

ſibly can. Can men giue praiſe vnto an other man? many men do praiſe the great Saint Iohn Baptiſt. Can the Angells giue praiſe to a man? The Angel Gabriel gaue great praiſes to S. Iohn Baptiſt. Can God giue praiſe to man? God alſo gaue great commendation of S. Iohn Baptiſt, ſaying among other thinges of him; *That among all the ſonnes of Women, there was not a greater then he.* He then that is in ſuch high fauour with God, pray for vs, and be our interceſſor, that God may giue vs his grace. Amen. The Church celebrateth the Natiuitie of S. Iohn Baptiſt on the 24. of Iune. And becauſe the Church maketh a particuler feaſt of his martirdome, I haue not intreated now thereof, reſeruing it to his proper place.

The liues of SS. Iohn and Paul Martyrs. Iune. 26.

THe value or eſtimation of a precious ſtone, is knowne by the price, for which it is ſold. You cannot haue a better meanes to know and vnderſtand of what value heauen is, then to conſider the great price the Martyrs paid for the ſame. Which being conſidered of S. Iohn and S. Paul, men of great Wealth; after they had giuen and beſtowed all their goodes on the poore, to obteyne heauen, they laſtly alſo gaue their proper liues for the ſame: Wherefore, the martyrdome of theſe two Saints, ought alſo to be a forcible argument with vs. For they being wiſe, and prudent men, and not prodigal, nor diſſolute, it is a good prooſe, that the thing for which they ſpent their liues, is of ineſtimable value, and that we ought to make high account of the ſame. The liues of theſe glorious Saincles, was written by Terentianus, a captaine of the Emperour Iulianus the Apoſtata, who was the man that put them to death. He ſayeth thus.

IN the tyme of the Emperour Conſtantinus Magnus, the Scythians (a valiant and fierce nation) mooued warre againſt the Romanes, in the Prouince of Thracia, and made themſelues Lords of ſome of the territories of the Empire, and intented to doe more harme alſo. The Emperour treated in his ſenate, whom he ſhould make general in this warre, and they all nominated Gallicanus, who was a valiant and couragious captaine, a man of good yeares, and wel experienced in martial affaires. He was talked withal about this matter, and he anſwered: that he would not take on him that charge, vnleſſe the Emperour would giue him his daughter Conſtantia vnto wife. The Emperour would not haue made any difficulty in beſtowing her vpon him, ſeing him to be a man of marke and quality, worthy of her, but that he knew that the virgin had made a vow of perpetual chaſtitie, and ſhe had rather looſe her life, then breake her vow. This made Conſtantinus penſiue and ſad.

When Conſtantia knew it, ſhe called her father and ſaid to him: My Lord and

and father; The confidence I haue in the mercy of God, that it shal not be wanting neither to you nor me, make thine to say: Make an accord with your captaine Gallicanus in this manner: that if he returne with victory from the warre against the Scythians, that you wil geue me for wife vnto him; and for an erneſt, he shal geue me his two yong daughters, which his former wife left behind her (all the while he remayneth in the warre) and I wil geue vnto him my two seruantes Paul and Iohn, men very vertuous and wise; who may remayne alwaies in his company; and that he wil take their aduise in matters of importance. And vpon this accord, I offer my selfe to marry him, and make him my husband. The Emperour propounded this match vnto Gallicanus, and he was wel content therewith.

Then departed he vnto the warre, and tooke with him Iohn and Paul at the handes of Constantia, which were eunuches, and principal men in the Emperours court. The two daughters of Gallicanus remayned with Constantia, the one was called Attica, and the other Artemia. Few men in Rome surpassed these two damsels in discretion and wisdome.

When Constantia had got them into her handes, she made a deuout prayer to God saying: Almighty God who by the prayer of S. Agnes the blessed Martyr, diddest heale me an of incurable fistula, and hast shewed me the way of truth, & inspiring me to remaine in chastity, hast put me in the number of thy spouses; Thou Lord which art father and sonne of the virgin Marie, thou which susteyneſt and vpholdest all the world, and was susteined of her blessed brests, thou being he which giueſt the essence of increasing and augmentation vnto all thy creatures; Thou which increasedst in wisdome, being the eternal wisedome. Thou great, thou omnipotent, thou infinite, thou which wert borne in time of a mother, being begotten from euerlasting without mother, of the euerlasting father, God of God, light of light, thou which repayredst the ruine of the world with thy death. Thou which shalt be Iudge vniuersal both of the quick and dead. I beseech thee ô Lord most humbly, that (for thy seruice) thou wilt graunt to me these two soules, which thou purchasedst with thy pretious blood, and the soule also of their father Gallicanus, and make them and him to be Christians. Open my mouth (ô Lord) and their eares, that listening to my admonitions, I, and they, may perseuer in chastity, and may be thy spouses perpetually, and not desire nor wish for any other spouse, but thee only (o Lord) and that we may enioy thee eternally, in thy celestial kingdome.

Terentianus saith: that the blessed virgin wrote this her prayer with her owne hand, and that he had the authentical coppie thereof. The effect of her prayer, was this: That Gallicanus returned with victory, and entred into Rome triumphing, with the triumph called, Ouation. He was also receiued by the Emperour Constantinus and his sonnes, & by al the Senate, with great pompe and ioy.

The firſt thing Gallicanus did, after he entred Rome, was; he went to viſite the Church of S. Peter. The Emperour ſaid to him familiarly: I would know of thee the cauſe, why thou now being returned, adoreſt Ieſus Chriſt and his Apoſtles, for when thou diddeſt depart from Rome toward the warre, thou diddeſt viſite the Capitolle, and diddeſt ſacrifice to the diuells? Gallicanus anſwere'd:

Know you my Lord, that hauing begunne the warre againſt the Scythians, I ſaw my ſelfe in a great ſtreight and danger, for in diuers thirmiſhes and aſſaultes I alwayes loſt, whereby I was inforced to retire into the citie of Philippæi, in in which I was beſieged, and I found my ſelfe in very great daunger. The number of the enemies was great, and of my company which was very ſmal, euery day many paſſed, and went vnto the enemy, and abandoned me: I had no other remedy, but to make ſacrifice to Mars, and yet ſtil matters went from bad to worſe. I was now ready to depart ſecretly from the citty by flight, and behold, Iohn and Paul ſeruants of Conſtantia (thy daughter and my Lady) ſaid to me; That if I made a vowe to be a Chriſtian, I ſhould be deliuered out of that danger, and ſhould haue victory againſt mine enemies.

I made the vowe, and I wil tel you the truth, the wordes were not ſcarſe out of my mouth when I ſaw neere to me a comelie yong man, who bore on his ſhoulder a ſtandard of the croſſe, and ſaid vnto me; take thy armes and follow me, and ſo I did, and both of vs iſſued out of the citty. When I was come out, I ſaw a great number of wel armed men beſide me, and in array of battaile: They all bad me to giue a charge in the middeſt of the enemy, and they would take my part. I did alſo, and neuer ſtayed vntil I came to the pauillion of the king my aduerſary, who ſeeing me to be paſſed with my army through the middeſt of his ſquadron, fel at my feet, and deſired me to giue him his life. I was moued with compaſſion, being loth to make ſlaughter of any perſon. And in this manner Thracia was freed, and the Scythians were made tributaries to the Empire. Then I would not ſuffer the coronels and other ſouldiers which had abandoned me by their reuolt, to returne vnto me, except they were made Chriſtians, but them that continued in their dutie and ſeruice vnto me, I honored with offices, and increaſe of pay. As for my ſelfe, I not only determined to be a Chriſtian, but alſo to liue in chaſtitie, and of this I made a ſolemne vow; In ſuch ſort, that Conſtantia thy daughter hath liberty and is free, to marry whom it ſhal pleaſe her and thee. I reſtore vnto thee the army in ſafety, victorious, and augmented. Thracia deliuered, and the Scithians ſubiected. Now I pray thee giue leaue and liberty; that I may withdraw me to liue a priuate life, and exerciſe me in the workes of piety, agreable to the religion, which now of late I haue embraced.

When the Emperour heard theſe wonder, he imbraced Gallicanus very kindly, ſhewing vnto him all curteſie he could. He commended much his holy purpoſe, and told him, that his daughters alſo were made Chriſtians, and had con-

ſecrated

ſecrated their virginity vnto Ieſus Chriſt, and vowed to be virgins during their liues, that afterwardes they might be his ſpouſes for euer. Then the Emperour tooke him by the hand, and led him vnto his pallace, where Helena his mother, and Conſtantia his daughter was, with the two damſells, (daughters to the ſaid Gallicanus,) who hauing vnderſtanding how the matter was, came to meete him, all of them ſheding teares for ioye. The bleſſed virgin Conſtantia, rendred infinite thanckes vnto God, for that he had heard her prayer.

Gallicanus remained in the Pallace certaine daies being much made of by the Emperour, in which ſpace he made free 500. ſlaues and bondmen which he had, and beſtowed on euery one of them ſome bounty. Then he deuided his goodes, and part thereof he gaue vnto his daughters, the other he ſould and giue the greater part thereof to the poore, and with the reſt he went vnto the City of Oſtia, in the company of a holy man called Hilarinus, and they made an holpital of their houſe, to cure poore ſick men, and lodge pilgrims in.

Gallicanus grew to ſuch perfection, that he did many miracles, and people came from the Eaſt, and weſt to ſee him, as a perſon of great wonder, glorifying God. They ſaw him waſh poore mens feet, and the feet of pilgrimes, and couered the table for them, giuing them water for their handes, and attending on the ſick very diligently. He did other thinges alſo with great lowlynes, although he knew he was the man, that a little before, commaunded the whole Romane Empyre, and was the moſt famous captaine of warre, that was, or had bene in his time.

Then dyed the Emperour Conſtantinus, and left the Empire vnto his three ſonnes, two of which died ſhortly after, and ſo all the Empire came vnto the third ſonne, called Conſtantius, who being ſeduced by the Arians, became one of their Sect, and perſecuted the Catholickes. This man had two coſins, ſonnes to Conſtantius the brother of Conſtantinus his father. One of them which was called Gallus was ſent by him vpon certaine ſeruice into Paleſtina, and becauſe he ſuſpected Gallus would rebel, and take his Empire from him, he put him to death. The other brother called Iulianus, doubting that Conſtantius would kil him alſo, made himſelfe a Monke, and as Theodoret ſaith; he was a lector, in one of the lower orders in the monaſtery. But vnderſtanding after by a Negromancer, that he ſhould be Emperour, he threw of his habit. The Emperour his coſin, being brought vnto extremity in a certaine warre, called him to the Court, and created him Cæſar, and ſent him into Faunce, where he did notable ſeruice, in reducing that Prouince vnto the ſubiection of the Empire. This was the cauſe that when Conſtantius was dead, Iulianus was choſen Emperour, who raigned two yeares and 8. moneths. In which time being deſirous to giue ſatisfaction vnto all, he commaunded: that euey one ſhould liue in the religion that pleaſed themſelues beſt. Afterward he fel from the faith vnto Idolatry, and commaun-

ded: that the Christians should possesse no goodes of their owne, saying: they went against their owne law, which biadeth them to sell all, and giue it to the poore.

Gallicanus was very aline, and very old in Ostia, and had there foure farmes, the rent whereof he expended in charitable workes, and maintenance of the hospital where he remained. The ministers of Iulianus would haue taken them from him, but God defended them, for it was notorious and apparant vnto all, that as many as entred, to take possession of them for the Imperial Exchequer, the diuel entred into them, and they remayned possessed. And who euer hired and rented them, became lepers. The diuels by their Oracles told the Pagans, that if Gallicanus were not put to death, they should be tormented in that, or some like manner. This came to the knowledge of Iulianus, and he sent a commaundemẽt, that either they should resolue to doe sacrifice, or els to depart out of Italy.

Gallicanus hearing this, left all that he had in Ostia, and went vnto Alexandria, and there he remained one whole yeere, iointly with some Christians, which were in that City. Then he retired himselfe into a desert, and liued a solitary life for certaine daies. From thence he was led prisoner before the Earle Rauicianus, who commaunded him to sacrifice vnto the Idolles, or if he would not, to behead him, and so he became the martyr of Iesus Christ. The same befel to Hilarianus which had ben his companion in Ostia, who for that he would not sacrifice, was killed with the battin'do. The perfidious Iulianus, continued his disordinate course, of taking away the goodes from the Christians, saying: that in keeping them, they did against the Gospel, for that therein it is read; *That he which doth not renounce all that which he possesseth, cannot be the disciple of Christ*; He would not take the meaning of the wordes of the Gospel, but in his owne sence, for they meane: that except we beare not affection more vnto the goods then vnto God, the conferring and multiplying of them is no offence at all. By this cauil, Iulianus laboured to get mony, to pay and discharge the expences of the warre, in which he was continually.

This cursed Emperour was certified, that Iohn and Paul (auncient seruantes vnto the former Emperours, and Constantia daughter of Constantinus) were very rich, and also gaue much almose. Wherefore he caused them to be called vnto him, to follow the court, and to remayne in his Palace. They answered: That they had willingly serued the Catholique Emperours, but they would not serue him that had denyed his faith, and become an Idolater. Iulianus answered them: That he had forsaken the Christian faith, and a religious life, for that it semed to him to be an idle life, without any profit. And was made a gentile, and adored their gods, for that by their fauor he had obteined the Empire. Wherefore he told them, that he had taken the best course, and counselled them to doe

to doe the same also. Yet, he commaunded expressly, that they should doe so. They answered: that God commaunded them otherwise, and therefore thy desired him not to be offended, if they did not obey him, but God.

Iulianus said vnto them: I wil giue you ten daies space, in which you may take counsel, and aduise to do that which I commaund you. The holy brothers answered: Imagine that the ten daies be passed, and that which thou thinkest to do then, do it now. Iulianus said: you think perhaps, that the Christians will giue vnto you the honor of martyres? yee be deceiued, for I will put you to death in such sort, that they shall not know thereof, and therefore resolue what you wil do. If you loose your liues for the desire of that honor, you shall loose your liues, and yet you shal not haue it. When the ten dais are passed, resolue to do that which I wish and commaund you, and I wil receiue you as my familiar and priuate friendes; but if you wil not, be assured I wil take you as enemies.

The holy Saints returned vnto their houses, and in the tenne daies they sold all their goodes, and gaue the mony arising thereof, vnto poore men. On the eleuenth day, Terentianus the Emperours captaine came vnto their house, with many armed mē. It was supper time, but he found the holy Saints at praier, and said vnto them: The Emperour Iulianus my Lord, sendeth me vnto you, and withal this Statue of Iupiter, that you may offer incense and adore it. And if you wil not, you shalbe beheaded; not publiquely but in this place in secret, for that you haue ben seruantes to the Emperour Constantinus.

S. Iohn and Paul answered: If Iulianus be thy Lord and master, see thou be a good seruaunt vnto him. We desire not to haue any other Lord, but our Lord Iesus Christ. We wil not do as he doth, who being Baptised, is not ashamed to deny the Christian faith, and because God hath taken away his grace from him, he desireth to draw others iointly with himselfe, to be damned in the deepe pit of hel. These, and the like wordes, said the faithful bretheren. Terentianus seing them constant in their religion, and being desirous to please the Emperour, who had giuen him in charge, to put them to death without any sturre, caused a pit to be digged in their owne house. Then beheaded he both the Saints, and threw their bodies into that pit. On the next day a report was giuen out, that the Emperour had bamished them, because no certainty of their death should be knowē.

Not long after, dyed the cursed Iulianus, as he returned from the warre of Persia, and Iouinianus, a good Catholique was elected Emperour. Then the Churches were opened, and the Catholique religion began to gather vigour and strength. Some men that were possessed, declared the death of SS. Iohn and Paul saying: they tormented them. A sonne of the same Terentianus which had beheaded them being possessed, and entring into that house, the diuel cried out aloud: that he was horribly tormented by Iohn and Paul. Terentianus hearing this; was sory for that which he had done against the Saints, and went vnto the

place where their bodies were buried, and fel on the ground with his face saying he had done that wicked deed vainlly, and only to please the Emperour.

He determined to be a Christian, and gaue a note of his name, to be baptized the next Easter that came. He remayned weeping continually vpon the graue of the martyrs, til at the last he obteyned of them, and they of God, that his sonne should be deliuered. The same Terentianus saith; That he himselfe wrote this historie of the life and martyrdome of these glorious Saints, and holy brothers, SS. Iohn and Paul, martyrs of Iesus Christ. Their feast is celebrated on the 26. of Iune, and their death was in the yeare of our Lord 354. Iulianus the Apostata being Emperour.

The life of S. Leo the second, Pope. Iune. 28.

EVen as a shippe is not to be called good, for that it hath a prore of siluer, or because it is adorned with flagges, banderolles, and pennons, but for that it is secure and sound, wel pitched, swift, and saileth wel, obeisant vnto the sterne, also made of good timber. So a Prelate is not called good, for that he is a good musitian, a good writer, or for that he is of a noble house. For though these be things that adorne the person, yet are they not the essential partes of a good Prelate, if he be not also learned, and vertuous of life.

Agreable vnto this rule, Pope Leo the second of that name, may be called a good prelate. Who though he was cunning in musike, and noble of blood, and indued with other natural guiftes worthy of great commendation; yet the principal of all other guiftes wherewith he was indued were his vertues. He wanted no other thing in his Popedome but long life, for he was not Pope one whole yeare, and died of sickenes, leauing behind him this opinion: That he would haue bene one of the best Popes, that the Church of God had. His life gathered out of the Romane Pontifical, and out of other good authors, was in this manner.

SAint Leo was borne in Sicilia, and was sonne vnto Paulus a noble man of that kingdome. He was placed in the chaire of S. Peter after the death of Pope Agatho. At that tyme was celebrated a generall councel in Constantinople which was the sixth. Not for that in that citty had bene celebrated fiue councels and this was the sixth (for there had bene but two, and this was the third) but because of all the generall councels celebrated in the world, this was the sixth. S. Leo the Pope being then elected, he sent forthwith Ambuladors vnto Constantinople, by whom he wrote a very elegant and Catholique letter, to the Emperour Constantinus, rendring to him thankes for his good zeale, by which he had caused a holy councel to be congregated. And he concluded, approuing all that

that which therein had bene determined, and withall approoued all the fiue other vniuersal councels, and then he translated the councel out of Greeke into Latine.

This holy Bishoppe besides his great learning in euery Science, was also a most excellent Musitian, and because that in his time, the singing which S. Gregory appointed, was corrupted and depraued, he did reforme it in all the originals he could get, aswel in the tunes of the Psalmes, as also in the Anthyms, & Responsories. He made the singing of the Hymnes also, which are song in the Church, & others he compoled. He ordeined to giue the Pax at Masse, although it was much vsed before, as is apparant by an example of Pope Innocent, written vnto Decentius, who was long before Pope Leo. This is also euident in the booke of the Ecclesiastical offices, made by S. Isidore, and the same saieth Tertullianus. These Authors speake of giuing the Pax at masse, as of a thing very ancient.

It may be, S. Leo did commaund it to be giuen, in assigning the tyme and the manner how, and when it is to be giuen. He made also a decree, in which he commaunded: that he which is elected Bishope of Rauenna, may not vse the office of a Prelate, except he haue first the Confirmation of the Pope of Rome. Which thing was very conuenient, to suppresse the insolency of the Prelates of that citty, who by the fauour of the Exarchs (which were the Gouernours, whō the Emperours of the East had set to rule in that place) were so presumptuous, as to withstand the Pope. He commaunded also: that the dispensations and priuiledges should be giuen *gratis*, in the Court of Rome.

He builded a Church in Rome, neere vnto that Church of S. Bibiana, and put in it the bodies of SS. Simplicius Faustinus, and Beatrix, and of other holy Saints, giuing to it the title of S. Paul the Apostle. He was a great friend vnto pouerty, and to giue almes vnto the poore. He admonished euery one to behaue himself vertuously, and vnto that effect he sought all the meanes possible he could.

He was rigorous against offenders as was conuenient, and was very mercifull vnto them that were to be pitied. He was father vnto euery one, and euery one he called brother, and loued all as children. In such sort, that for this, and for his many and rare vertues, he was beloued of the people exceedingly, and in especial, seeing him to be so piteous and so religious. The people had great hope of him, but God would not leaue him long in the world, for when he had held the Papacy but ten monethes, and a halfe, he called him to himselfe, from this life vnto another. His holy body was buried in the Church of S. Peter. The Church doth celebrate his feast on the 28. of Iune, and his death was in the yeare of our Lord 683. in the time of the Emperour Constantinus the fourth of that name. At one time he gaue orders vnto 9. Preistes 3. Deacons, and 24. Bishops. Venerable Bede in his martyrologe, putteth S. Leo on the 3. day of Iulie.

Vbi

The life of S. Peter the Apoſtle. Iune. 29.

IEſus Chriſt the ſonne of God (as S. Mathew ſayeth) asked this queſtion of his Apoſtles. Who do men ſay is the ſonne of man? to wit: What do men ſay of me? They answered: Some ſay that thou art Iohn Baptiſt, who was ſlayne by Herode: others ſay thou art Helias that was ſo zelous of the honour of God: and others ſay, thou art Hieremias that famous and holy Prophet: and laſtly, they ſay that thou art one of the prophets. Who though being once departed out of this world, could nowe againe appeare here amongſt vs. Our Saviour replied: but whom do you ſay that I am? S. Peter answered: Thou art Chriſt the ſonne of the liuing God.

This confeſſion liked our Saviour very wel, wherefore he called S. Peter bleſſed, and ſaid vnto him: That fleſh and bloode had not revealed it vnto him, but his father which is in heauen, and he ſaid alſo: Thou art a rock, and vpon this rock I wil build my Church: And although that S. Iohn Chriſoſtome ſaith: that this fundamental rock of the Church, wherof Chriſt ſpeaketh in this place, is the confeſſion which S. Peter made ſaying: that Ieſus Chriſt is the ſonne of God; yet S. Leo the Pope, S. Ambroſe, and S. Baſile ſay, that this rocke was Peter himſelfe. Vnto S. Peter is very fit this name of fundamental rock, for that ſuch ſtones need not to be wrought and ſmoothed, they being ſolide and whole ſtones; ſo was S. Peter, he was not wrought of noble bloud, nor polished with learning, but he was ſolide, and adorned with vertue, and good vnderſtanding.

The name of rock, agreeth alſo vnto S. Peter, for when ſuch a ſtone is to be fitted for any building, it may eaſely be turned where it ſhould be, but after it is laid in his place and ſetled, it can be ſtirred no more. So happened it to S. Peter. For before the holy Ghoſt tooke his habitation in him, and confirmed him in his diuine grace, at the word of a maid he denyed Ieſus Chriſt, but after warde, neither Kinges nor Emperours were able with all their threates, to make him ceaſe preaching Ieſus Chriſt to be true God.

S. Peter is alſo a rock, for as the propertie therof is alwaies to goe downeward, vntil it come to the center: ſo S. Peter is likened to it for that he was moſt humble, which he ſhewed alwaies in his life, but in his death he gaue a ſpecial token thereof, in that he would be crucified with his head downeward, not reputing himſelfe worthy to be crucified as Ieſus Chriſt, his maſter was. The life of this glorious Apoſtle, collected out of the writings of the Euangeliſtes and other graue Authors, was in this manner.

SAint Peter was borne in Bethſaida a City of Galilee, and was brother vnto S. Andrew the Apoſtle. He had a wife, who (as Symeon Metaphraſtes ſaith) was daughter to Anitobulus, brother to S. Barnaby, the Apoſtle. He and his brother

brother liued by the trade of fishing. They were not rich, nor so poore, but they had boate, nets, and other necessary thinges for their trade. They liued by the labour of their handes, and alwaies had a desire of their owne saluation. This was the cause that S. Andrew hauing notice of S. Iohn Baptist, left a while his fishing and went with him, and became his disciple. Then hearing the same S. Iohn say. That Iesus Christ was the Lambe of God, sent for the Messias and Sauiour of the world, yea showing him with his finger, he left and followed Christ. So that S. Andrew was the first disciple of Iesus Christ. He conuersing with him a few daies, and hearing him preach, and seing that the wordes that S. Iohn Baptist said were true, he went to his brother Peter and told him such thinges, that he made him leaue his fishing, and brought him to Christ, who receiued him louingly, and said vnto him: *That he was called Symon, but he should hereafter be called Cephas*, which is as much to say as, Peter. He receiued him as his disciple, and treated some thinges with S. Andrew. After this the two brethren returned, to their former exercise of fishing.

After which on a time many people follõwing our Sauiour, he being neere to the Sea of Genazareth, where S. Peter fished with his boate, (iointly with another boat which did belong to S. Iohn, and S. Iames,) he entred into the boat of S. Peter, and there he preached to the people which followed him, and stood on the banke. Our Lord hauing ended his speech, S. Peter said: that he had laboured in fishing all the night and taken no fish. Christ bad him launch out into the deepe, and then cast out his net. S. Peter did as Iesus bad him, and pulling in the net, he found it so ful of fish, that he was forced to call their fellowes in the other boate, to helpe them to take the fishes out of the net, and so they filled both the boates. S. Peter wondred much at this miracle, and to shew his lowlines, he fel at Christs feet, and said to him: *Lord depart from me, for I am a sinneful man*. Christ answered to him: That he would haue him goe with him shortly, and that he would make him a fisher of men. In this sort S. Peter went with our Sauiour, and remained with him vntil he died on the Crosse.

Whilest that S. Peter remained with Iesus, he neuer did any worthy or notable thing, but he would haue him in his company, that he might be a witnes thereof, and to shew, that he bore to him an especial fauour aboue the rest. Truly S. Peter was of worthy and singuler qualities, so that it seemed he deserued that fauour aboue all the other Apostles, for he was feruent, courageous, he loued tenderly, he bore great respect and reuerence to our Sauiour, he confessed him for the Messias & sonne of God when he asked the question before rehersed. When Iesus preached the mistery of the Blessed Sacrament of the Altar, saying: *that his body was truly meate, and his blood was truly drink*, many which vnderstood him carnally, departed from him, thinking he would giue his body to be eaten in morsels and pieces, and cause them to drinke his blood in its proper kind.

And then when he asked the Apoſtles if they would alſo leaue him; S. Peter anſwered and ſaid; whither, or to whom (Lord) ſhall we goe? thou haſt the wordes of eternal life, and he that heareth thee once, ſhall heare thee for euer. Alſo when S. Peter heard him ſay, that he went to dy, he hindred him, bidding him not to do ſo, although he was ſharpely reprooued for the ſame. Alſo in the laſt ſupper he would not ſuffer Chriſt to waſh his feet. All this was humilitie, and proceeded of the great loue which he bore to his Lord and maiſter; which was the cauſe; that the keies of heauen, were promiſed and giuen to him. When the tribute was to be paid, vnto which payment the heades of families only were bound; our Sauiour bad S. Peter to pay for him and himſelfe. By which he gaue him to vnderſtand, that he ſhould be head of the Church.

Our Lord went ſometimes to the houſe of S. Peter, and one time he healed his mother in law, which was ſick of a feuer. Another time S. Peter being a fiſhing, and our Sauiour on the banck, he called him. S. Peter deſired that he might come to him vpon the water, and Ieſus bad him. But for that he wauered ſomewhat in beleefe, he began to ſinke, and our Lord himſelf tooke him by the hand, reprooning him, for his little faith. When our Sauiour was transfigured, S. Peter was one of them that were preſent. He was alſo with him, when he raiſed the daughter of Iairus.

The night of the paſſion when he would go to pray in the garden, S. Peter was the cheif of the three Apoſtles, and our Lord reprehended him only, for that he could not watch one hower with him although he had warned them all, to be vigilant in prayer. This ſignified, that S. Peter ſhould be head, whoſe fault diſpleaſed him more, then the faultes of the other Apoſtles. When Chriſt was taken, S. Peter only ſet his hand on his ſword, and at one blow, cut of the eare of one, who as it is like was moſt inſolent. And if our Lord had not reprooued him, and commaunded him to put his ſword in the ſheath, he would yet haue proceeded further, although the officers & the aduerſaries were very many. When he ſaw our Lord would not be defended, he fled as the other Apoſtles did, although he ceaſed not to follow his maiſter a farre off (iointly with S. Iohn,) vntil that laſtly, he went with him into the houſe of the Biſhop, where he denyed him, and by oth affirmed that he knew him not. S. Peter in this ſinned greeuouſly, but he had great occaſion, for that he deſired much to ſee what would become of his maiſter, and he would haue bene there preſent, to haue helped him in what he could.

Moreouer he knew, that if he were knowen to be his diſciple, he ſhould be depriued of that he ſo much deſired, and laſtly ſhould be thruſt out of dores. Hereunto was adioyned the vexation of his mind, (that happened to him) to ſee things fal out in that ſort. So that S. Peter was, as if he had bene beſide himſelfe, and marked not what was ſaid to him, vntil the cock crew, and that Ieſus looked back

back on him, and made him come to himſelfe againe, his error and fault comming ſo to his mind. Although his fault was heynous, yet afterwards, the greatnes of his penance did leſſen, or rather quite raſe out, the greeuouſnes of his former ſinne: ſince throughout all the reſt of his life, his ordinarie exerciſe was, to waile, and lament; and therefore his eyes were ſo enflamed, and red, in ſo much, that his cheekes were furrowed were frequent weeping, and ſheding teares. Which ſorrow of his, was eſpecially manifeſted in the night, when he heard the cock crowe, for at that tyme of his denial was his greateſt contrition. Yea it was ſo great, that as Clemens Alexandrinus his diſciple affirmeth of him: he was as it were melted, and wholly reſolued into teares. But why did S. Peter fal? God permitted the head of his Church to deny him, to the end he ſhould be merciful to his Subiects when they offended.

After that Chriſt roſe from death to life, in the forty dayes he conuerſed with his Apoſtles, and diſciples, he alwayes more accounted of S. Peter then of any other, as is apparant in this: that in that time, he gaue and comitted to him, the charge of his flock, and the care of his Church, hauing asked him firſt three times if he loued him. S. Auguſtin ſaith: that Chriſt asked S. Peter three times, for that he had denyed him thrice. When our Lord aſcended into heauen, S. Peter was the man that congregated the Church together, before the comming of the holy Ghoſt, to chooſe another Apoſtle inſteed of Iudas, and Mathias was elected. When the holy Ghoſt was come S. Peter preached, and conuerted more people then any other, and ſhewed ſuch feruour that at one time be conuerted 5000. men. The other Apoſtles and diſciples acknowledged him for Superior, and when they were aſſembled to treat of any important matter, S. Peter was the firſt that ſpoke. The diſtribution of Almes and offeringes which they gaue that were newly conuerted, paſſed all through S. Peters hands.

We read in the Actes of the Apoſtles, that two called Ananias and Saphyra, who were man and wife fel dead at his feet ſodainly, for that they would defraud God of part of the price of certaine goodes which they had ſold, being deſirous to reſerue part thereof to themſelues. And for that this fact had put the Chriſtians in great feare, and it was neceſſary to deale more mildely and not with ſuch rigour, S. Peter began to doe ſome miracles, to the good and proffit of many, as was the healing of the lame man, (who was borne ſo, and was now 40. yeeres old) at his going to the Temple, at the gate called, the beautiful gate. In the Citty of Lidda he cured one ſick of the palſey, which had not riſen out of his bed in eight yeeres. In Ioppa a Citty of Phenicia, he raiſed to life Tabitha an honorable Matron, and very rich, who was a great almes-giuer to the ſame diſciples, that made requeſt for hir.

Nor long after the coming of the holy Ghoſt, the Apoſtles were congregated, and deuided amongſt themſelues, the prouinces of the world, that euery one

might goe to preach in that Country, that fel to his lot. In this assembly, the Apostles made the Creed, called Apostolical, which beginneth: (*Credo in Deum &c.*) that by it the beleeuers might be knowen, and that they might hold it as a briefe and compendious summary of that they ought to preach, and that the good teachers might be knowen from the falfe, and from heretickes, by this which they called *Symbolum*. It was also called *Symbolum*, for that it was made and compofed by the Apostles; euery one contributing a little, which *Symbolum* fignifieth in the Greek tongue. In the deuision of the Prouinces, S. Ierome and Eufebius fay: that Pontus, Galatia, Cappadocia, and Bithinia, Prouinces of Afia, fel to the lot of S. Peter; in which he ftaied fiue yeares, preaching the Gofpel doing many miracles, and converting innumerable people to the faith.

Then went he to Ierufalem, as did alfo the other Apoftles, to conferre together of that they had done, and to declare and explaine fome doubtful matters that occurred, and alfo for to vifite the holy mother of God (who as we may piously beleeue, was yet aliue, and remained in Ierufalem, taking celeftial recreation at his fight, and angelical conuerfation) that they might returne with more force and courage, to preach the Gofpel, as S. Peter alfo did, who returning to his office of preaching, and converting of foules to God, in the Prouinces which fel to his lot, arriued at Antioch, and remained there feauen yeares together, to which place fometimes repaired the Apoftles and difciples of Chrift, as S. Paul and S. Barnaby. In this citty, they which were conuerted to the faith were called Chriftians; for before they were called difciples. It is not to be thought that S. Peter remayned feuen yeares together in Antioch, but only that for fo long, he was called Bifhop therof, and ordinarily made his refidence there, except that fometime by occafion, he went to Ierufalem.

From Antioch, by efpecial infpiration and commaundement of the holy Ghoft (as S. Marcellus, Eufebius, and other graue authours affirme) he went to Rome, in that citty placing his chaire, and Byfhops Sea, there to continew til the end of the world. S. Peter entred into Rome in the yeere of our Lord. 43. which was the third yeare of Claudius the Emperour, on the 13. day of Ianuary, and on that day is celebrated, the feaft of the chaire of S. Peter in Rome, as that of Antioch is, on the 22. of February; for on that day S. Peter entred into that citty. S. Peter ftaied then in Rome, little more then three yeares, for that he returned to Ierufalem, when Claudius banifhed the Iewes out of Rome.

After the increafe of the faith of Chrift, there did arife a great variance among the Chriftians that were at Antioch, which was: whether the Gentills newly conuerted, were bound befide Baptifme, to circumcifion, and to the other ceremonial precepts of the old law? For this caufe S. Paul and S. Barnaby went to Ierufalem, and there found S. Peter, and others of the Apoftles and difciples, who were congregated (with the affiftance of the holy Ghoft) after the manner

of a

of a Councel; in which S. Peter was ſuperiour, and Preſident, as higheſt Biſhop. This was the firſt councel that was celebrated by the Chriſtians. In it was determined: that the Gentills conuerted a new, ſhould not be bound to obſerue the ceremonies of the old law, and much leſſe to be circumciſed, but a commaundement was giuen to them to auoid the eating of meat offered to Idols; for in eating thereof, aroſe a great ſcandall, as though they were Idolaters. It was alſo declared: that ſimple fornication was a mortall ſinne, and commaundement giuen to auoid it.

S. Peter and S. Iohn had bene taken once before, by appointment of the Saduces, who were diſpleaſed at them, for preaching the reſurrection of Chriſt. But an Angel tooke them out of priſon, and commaunded them to goe and preach in the Temple, and ſo they did. In this meane ſpace while the Iewes were gotten together in cõſultation what they ſhould do with them, they were certified; that the priſoners were in the Temple preaching, and that they had infinite people about them, liſtening to their wordes, and did ſo highly regard them, that hauing ſeene them reſtore to health ſome ſicke men, they brought them others from the places adiacent, and laid them in the ſtreet, that S. Peter paſſing by, his ſhadowe at the leſt might touch them, for with that they recouered their health.

The Iewes ſeing how thinges went, cauſed them to be called, and the officers durſt not lay handes on them, and offer them violence, fearing the people, but by intreaty they brought them to the Councel. Then the high Biſhoppe reprooued them, that being commaunded not to preach Ieſus Chriſt as Meſſias, they had not obeyed, and were therefore worthy to be greeuouſly chaſtiſed. S. Peter anſwered; *that they ought rather to obey God then men.* They were men, and commaunded one thing, but God commaunded the contrary, they would rather therefore be obedient to God, then to them. The high Biſhoppe and the other which were at this Conſultation, ſeing their reſolution, durſt not proceed with rigor againſt them, for feare of the people; wherefore they let them goe. Beſides that, Gamaliel which was a great Doctor, and one of them, ſaid; If that which theſe men preach be of God, we labour in vaine to hinder it, or to forbid it, but if it be an inuention of man, it wil vaniſh of it ſelfe like ſmoke. By this meanes at that time, ceaſed the perſecution.

It fel out after, that king Herod cauſed S. Iames the greate, brother to S. Iohn Euangeliſt, (who was returned to Ieruſalem out of Spaine) to be apprehended and behedded. And ſeing that therein he pleaſed the Iewes, he cauſed S. Peter to be apprehended alſo, and put him in priſon, loaden with irons, and guarded with many ſoldiers, purpoſing, aſſoone as Eaſter was paſſed (which was now at hand) to deliuer him to the people, to put him to death. But the night before it ſhould be done, God ſent an Angel, who miraculouſly deliuered him out of

priſon, to the great ioy and content of all the Church, who continually made interceſſion for him vnto God.

S. Peter being deliuered out of priſon, was enforced to depart out of Ieruſalem, and went againe to preach in diuers countries. And if we wil geue credit vnto Symeon Metaphraſtes a moſt graue Authour, he ſaieth: That at this tyme S. Peter went into Spaine, and that he remained in a citty therof called Sirmium, and there he conuerted ſome people, and apointed Epenetus Biſhop of that cittie. Then paſſed he into Africa to Carthage, where he left Creſcens Biſhoppe. Then he went to Alexandria of Egipt, and then returned to Antioch. Although this authorbe of great authority, and is reputed for a faithful Hiſtoriographer, yet I am not aſſured, of S. Peters coming iuto Spaine. For I doe as much doubt this; as I am moſt aſſured, that S. Paul came thither (as it is ſeene in his life) but how ſoeuer it was, S. Peter at this time went, and trauelled into many countries. At the end, he went to Alexandria, where he vnderſtood of the great hurt Symon Magus did in that place. I haue no wil to ſpeake of this curſed wretch, but only in a word to ſhew, what he was, and what end he had.

S. Luke recounteth in the actes of the Apoſtles: that after the death of S. Stephen, the diſciples which were in Ieruſalem, fled into ſundry partes, from the fury of Saul which perſecuted them. One of them called Phillip came to Samaria, where he preached the faith of Chriſt, and did ſome miracles, for which cauſe, many were conuerted and Baptized. And among the reſt one Symon, who was a Magitian and Inchaunter. The Apoſtles who remained at Ieruſalem, hearing how thinges paſſed in Samaria, ſent S. Peter and S. Iohn, who confirmed the baptiſed, and the holy Ghoſt diſcended on them in a viſible forme.

Symon Magus ſeing this wonder, came to S. Peter and ſaid vnto him: that he would giue him a good ſome of money, if he would beſtowe on him that grace: that the holy Ghoſt ſhould deſcend on thoſe, on whom he laid his handes, as S. Peter did, when he confirmed them. The Apoſtle hearing this peruerſe demaund, was angry with Symon, and ſaid: Thy money be with thee to thy perdition, ſince thou thinkeſt that the grace and fauour of God, is obteyned & bought with money. Here hence it commeth, that they which buy or ſel any ſpiritual thinges, be called Symoniackes. This Symon (although S. Luke writeth not any other thing he did with S. Peter) tooke ſuch indignation againſt the Apoſtles, as S. Ambroſe, S. Hierome, S. Clement the Pope, Iuſtinus, Euſebius, Egeſippus and others relate; yea and againſt all other Chriſtians, that although he was baptiſed, yet he perſecuted them cruelly. And of him ſelfe he boſted and vaunted much, and by his inchauntments and apparences, deceiued and deluded many, which gaue him credit.

The Apoſtle S. Peter oppoſed him ſelfe againſt him, and following him whereſoeuer he went, diſcouering his deceipts and impoſtures, he droue him out of Samaria;

Samaria; and out of all the country of Paleſtina. Then went he to Antioch, and S. Peter followed him, and droue him from thence alſo. Laſtly, the Apoſtle was certified, that Symon was retired to Rome, and that Nero the Emperour highly eſteemed him, and that the Romaines had ſet him vp a ſtatue, betweene the two bridges of Tyber, and letters thereon to this effect: *To Symon the holy God.* Wherefore he determined to returne to Rome, and driue him from thence alſo, and to be reſident there in that ſeate, and to confirme in the faith the Chriſtians that were in that citty. By the way he was accompanied of one diſciple called Marke, that afterward wrote the Goſpel, and had bene baptiſed by him, and had gone in the company of S. Barnaby the Apoſtle.

So S. Peter came to Rome this ſecond time, and his principal intent was, to reſiſt and confound the curſed inchaunter Symon, by diſcouering to the people his fraud, deceipt, and diueliſh fictions, with whicfi he abuſed them. Oftentimes the two Symons diſputed together, and ſome tymes before the Emperour. At laſt treating if the miracles which both of them did were true of fantaſticke, S. Peter propounded to bring a dead man into the place, and which of them two raiſed him to life, ſhould be holden to preach the truth. The magitian was content with this match. The dead man was brought in, and the inchaunter did vſe his coniurations, and it ſeemed that the dead man ſtirred his head ſomewhat, but at the end he remained dead as he was at the firſt. Then Saint Peter made his prayer, and the dead man was raiſed to life, wherewith the curſed Symon was ſo confounded and aſhamed, that knowing not what match more to make, began to menace all Rome, and to ſay: that he would fly into heauen to chaſtiſe them by his abſence. To make a ſhew thereof, he went to the Capitol, and called the diuells his familiars, who taking him vp, bore him in the ayre, and euery one which beheld him, were aſtonied and amaſed.

The Apoſtle S. Peter to the end all the fleightes of that fellow might be diſcouered, and that he might receiue iuſt chaſticement, commaunded the diuels to leaue him, and ſo they did. Whereupon the wretch had ſuch a fal, that although he died not preſently, yet he died on the next day in Ariria now called Riria. The Apoſtle ridde of the annoyance of this his aduerſarie, attented wholy on the gouernment of the Church. S. Damaſus ſaieth: that he gaue orders once in the moneth of December, and therein he ordered 10. Preiſts 7. Deacons, and 3. Biſhops. He tooke two coadiutors not both at one time, but firſt one, then an other, although that they had the ſame charge at one tyme for a while. Theſe were Cletus and Linus. Vnto Cletus he aſſigned the affaires out of the cittie, and vnto Linus he committed the care of thinges within the cittie, and he was the firſt that had this charge. Some authors ſay: that Linus and Cletus were not Popes, which conſidered, during the life of S. Peter was moſt true, for there cannot be but one Pope, at once. But after S. Peters death, they were both Popes, the one

the one after the other. And if any author of account say: that they were not Popes, you must vnderstand it, whileſt S. Peter liued: who exerciſed him ſelfe continually in preaching and praier.

This holy Apoſtle was very abſtinent. S. Clement his diſciple writeth of him: that his ordinary diet was bread and olives, and ſometimes he adioyned thereto pulſe and herbes. His apparell was one coate, and a gaberdine ouer it. He was requeſted in Rome, to put in writing that which he preached. He gaue the charge thereof to Marcus his diſciple, and he wrote the Goſpel as S. Peter preached the ſame. After which, the Apoſtle hauing viewed and approoued it, commanded that it ſhould be receiued in the Church. Moreouer S. Peter had a care to ſend ſome Biſhops into ſundry countries, as he ſent the holy Saint Apollinaris to Rauenna, and it is certaine he ſent into Spaine S. Torquatus, and other with him, which had bene diſciples to S. Iames. S. Peter hauing conſecrated them Biſhops, they preached the faith in that country, and did much good.

There was at this time in Rome many Chriſtians, ſo that the adoration of the Idols was much diminiſhed. The Emperour Nero, tooke occaſion hereby, to perſecute the Apoſtle, and to take away his life, as the principal Author thereof. He was alſo wroth with him, euer ſince (that by his meanes) Symon Magus was put to ſhame, reproched, and killed. To this was adioyned (as S. Linus wrote in a little booke he made of the paſſion of S. Peter) that many Ladies of Rome, who were conuerted and Baptiſed, ſought to obſerue chaſtity, by the perſwaſion of the Apoſtle, and would not by any meanes be tyed in marriage with ſuch people, from whom they were forbidden by the Goſpel. Symeon Metaphraſtes ſaith. That two women whom Nero kept as his concubines, forſook him, being turned to the Chriſtian faith, and deſired to liue chaſt, and abandon the ſinne wherewith they were attainted.

Theſe things ſo diſpleaſed Nero (who though at the firſt diſſembling with the Apoſtle for feare of the people, which bore him great affection) yet at length he could not conteyne himſelfe, but vttered his malice. Where vpon he cauſed him to be apprehended, being deſirous to put him to death, iointly with S. Paul, who was already in priſon. The Chriſtians vnderſtood hereof, and went to the Apoſtle, requeſting him to auoid the peril, by going out of the citty for ſome few dayes. He refuſed ſo to do, for it ſeemed to him a bad part, to fly from the crowne of martyrdome, yet at the end, ſo many were the prayers and the teares of the Chriſtians, that S. Peter departed from Rome; and being come vnto a place called now *S. Marcus ad paſſus*, our Sauiour appeared to him. When he ſaw him and knew him, he asked him with great lowlines: *Lord, whither goeſt thou?* Our Sauiour anſwered: *I goe to Rome, to be crucified againe.* The Apoſtle vnderſtood the wordes of Chriſt, that his wil was: he ſhould fly no further, but returne to Rome to be crucified there, in imitation of him, for which cauſe he returned

turned backe.

Then he congregated all his diſciples, and friendes, and told them what had happened to him, and prouiding for the affaires of the Church in the beſt manner he could, he ordeined that after his death Clement ſhould ſucceed in his place, and turning about he ſaid to him: Clement, ſee thy life be irreprehenſible, and abandon all worldly buſines, intromit not thy ſelfe into ſecular affaires. Theſe and ſuch like thinges let alone to them that be ſecular. Thou as a good paſtor, only buſie thy ſelfe in the affaires of God, that is, in preaching and inſtructing thy flocke. Then was the Apoſtle taken and put in priſon, where remayning certaine dayes, and hauing Baptiſed ſome, at the laſt he was ſentenced to dy together, with S. Paul, on the 29. of Iune, in the yeare of our Lord 70. (Baronius ſaith: 69.) being the laſt yeare of the Emperour Nero.

S. Dioniſius wrote a letter to Timothy of the paſſion of theſe holy Apoſtles, and ſaith thus among other thinges; O brother Timotheus! if thou hadeſt bene preſent at the martyrdome of the holy Apoſtles, what ſorow and grief wouldeſt thou haue ſuſteined? who could but haue lamented and wayled, to heare the ſentence of death pronounced againſt the Apoſtles, although he had a heart of ſtone. Thou ſhouldeſt haue ſeene the Gentiles and Iewes very merry and ioyous; ſome ſpit in their faces, and ſome kicked them. When they were ſeperated one from another (for they were put to death in ſundry places) they embraced each other very tenderly, and with teares, S. Paul ſaid to S. Peter; *Farewel thou foundation of the Church, and Paſtor of the flock of Chriſt. S. Peter* anſwered: *Goe thou alſo in peace, Doctor of the gentiles, right ſoone ſhal we ſee one another.* Iſaith Dioniſius accompanied S. Paul, vntil his head was cut off. S. Peter was condemned to dy vpon the Croſſe, for which he ſhewed great content, and receiued the ſentence with great humility, and reputing himſelfe vnworthy to die in ſuch ſort as his maſter did, requeſted the officers to crucify him with his head downeward. On this manner he died vpon *Mons aureus*.

His body was buried in the Vatican, where at this day is ſeene the ſumptuous Church of S. Peter, and the Popes pallace alſo. There his holy Reliques were viſited alwayes as they be at this day of all Chriſtian beleeuers, with wonderful veneration, and that with great reaſon, for as the truth is, it were to great indiſcretion to compare the Apoſtles with any other Sainct that liued after their time, ſince theſe were elected by God, who made them the pillers of his Church. S. Peter who was elected from out the other twelue, Prince, & head of the other, is therefore worthy of a ſinguler veneration and worſhip.

God had choſen out ſome famous and ſelected men, before his coming into the world, to make them particuler officers in his houſe, as Adam was, whom he made his Gardyner, Noe his maryner, Abraham his ſteward, Melchiſedeck his prieſt, Ioſeph his diſpenſator, Sampſon his champion, Moyſes his chro-

nycler, Salomon his Doctor, Dauid his captaine, Iudas Machabeus his ſtandard-bearer. All theſe were famous for the offices they enioyed, but goe on a little further, and ſee how famous S. Peter was for the office that he had, ſince he was the Vicar of Chriſt, and his lieftenaunt in earth; By which dignity he ſurpaſſed all them of the old Teſtament. The priuiledge which God graunted him, by the dignity he had, was; that vnto him and his ſucceſſors, he gaue plenary authority in the earth, ouer all reaſonable creatures, as to one that was his immediate curate. S. Peter was ordeined by God, vniuerſal ſteward and diſpenſer of the ſpiritual goodes, and alſo of the temporal, in as much as they depend vpon ſpiritual.

God gaue authority to S. Peter, to graunt plenary Indulgences and Iubilies, to wit: to diſtribute the treaſures of the Church. S. Peter was ſecured by God, that he could fal into no hereſie, nor loſe his faith, as he loſt not his faith when he denied Chriſt, although he ſinned greeuouſly. To S. Peter was graunted authority, that he might make interpretation of the ſcripture, and had authority to make lawes and ſtatues, which ſhould bind euery man. To S. Peter God gaue authority, to diſpenſe in the poſitiue lawes, and that he might canoniſe ſaintes, ſuch as did deſerue it. S. Peter was exempt by God, from all iuriſdiction, and made ſubiect immediately to him only. To S. Peter God gaue authority to aſſemble an vniuerſal councel, and the definitions and decrees of the councel be of no validity or force, except they be approoued by him. Alſo God graunted to S. Peter, that he ſhould liue 25. yeeres in the Sea of Rome, and alſo that the aforenamed priuiledges graunted to S. Peter, be alſo graunted to all other Popes his lawfull ſucceſſors. Notwiſtanding the liuing of 25. yeares in that Sea, and to be called Peter, is not graunted to any other to this preſent day, for that none of his ſucceſſors is ſo bold to take that name.

It is a thing moſt iuſt, that ſuch a Sainct that hath obteyned ſuch and ſo many fauors, ſhould be honoured and reuerenced of all men. And that euery one ſhould take him for a ſpecial patron, to the end they may obteine that which he poſeſſeth, which is, the beatitude. Of which God make vs pertakers for his mercy ſake. Amen. Nicephorus Calliſtus ſaith: that S. Peter the Apoſtle, was of a tale ſtature, and leane. He had a white countenance which ſeemed to be pale, his beard and haire of his head curled, he had black eyes and bloud-ſhotten, he had little eye browes, and a long noſe, and ſome what turned vpward, his preſence graue and modeſt, and ſurely it gaue ſigne, that he was the Temple of the holy Ghoſt.

The life of S. Paul Apoſtle. Iune. 30.

OVr Lord God ſeing the great affliction and troubles, wherewith the children of Iſrael were oppreſsed in the Land of Egipt, and hearing their lamentations and prayers, hauing pitty on them, was inclined to deliuer them. To performe this, it was fit to giue them a head, to gouerne and direct them, and Moyſes he appointed to be that man, for he thought him apt, and fit for that office. S. Auguſtine ſaith: the cauſe why God elected him more then any other was; for that he ſaw he vndertook the defence of an Hebrew, which was euil entreated by an Egiptian (and ſo he might defend him, he reckned not to looſe the fauour which he had in the court of the King of Egipt, called Pharao, whoſe daughter did hold and account him as her ſonne,) and ſtuck not to put his life in daunger for killing of his enemy, and alſo to goe as a banished man into ſtrange countries, where he was compelled to become a paſtor or shepheard, and follow beaſts and cattel through the plaines, and woodes, and to ſuffer many trauells, and greeuances. He that did thus, for one of his countrimens ſake, would in likely-hood, do much more for all the people. S. Auguſtine ſaith: this was the cauſe, why Moyſes was elected more then any other, to be captaine and guide of his people.

One may ſay that God did the ſame, hauing pitty and compaſsion on the gentiles, who were ſlaues vnto the diuel and ſupported and indured greater afflictions, then the Hebrewes did indure in Egipt. To remedy this damage, he was to find a guid and captaine, and for this charge he found out S. Paul, whom he thought fit for it.

The cauſe why God elected S. Paul more then any other perſon, was the ſame which moued him to elect Moyſes, becauſe Paul was zelous of the honor of the old law, who conſideringe and ſeing, that euery day it loſt the reputation it was in before time, and that many forſook it, and cleaued to the new law of Ieſus Chriſt, who (as he knew) was dead on the Croſſe, he made no reckoning of the trauel of his perſon, nor of the daunger of his life, nor yet of the ſpending of his goodes, ſo that he might bring to paſſe that his owne law might be maintained in credit, and the law of Ieſus Chriſt, might be kept from increaſing. God ſeing in him this great zeale, elected him for guide and for a help for the gentils, making him maſter and doctor vnto them. And he behaued himſelfe very wel in this office, as is ſeene in the diſcourſe of his life: which collected out of the ſacred Scripture, and many approoued authors was in this manner.

S. Paul was an Hebrew, of the tribe of Beniamin, and was borne in Giſcalis a territory in the land of Iewry. Which being taken of the Romaines, his father and mother went to dwel in Tharſus, a citty of Cecilia, which was ſubiect to the Romaines and they which inhabited the ſame, enioyed the priuiledges of cittizens of Rome. S. Paul was ſent to Ieruſalem being yet very yong (as S.

Ierome ſaith) to ſtudy the law, Gamaliel who was a great learned man being his maſter. There he had S. Barnaby to be his ſchool-fellow, and they were great friendes one to an other. It is alſo thought, that the father of S. Paul was an noble man and rich, having ſet him to ſtudy in Ieruſalem.

In that place he not only applied himſelfe to learne humanity and diuinity, but alſo to labour, to the end; that if euer he came to pouerty or need, he ſhould haue ſome meanes to ſuſteine his life, which after came to paſſe, as he writeth of himſelfe, ſaying: that he laboured with his handes, and that he and all his company, liued by his labour. He cared not whether his trade which he learned, were honorable or no, but ſuch a one, as with it he might get his liuing in any place, whereſoeuer he was. The moſt common opinion is, that he was a Ropemaker, but Theodoretus in his booke, *De curandis Grecorum affectionibus*, calleth him a ſhomaker, or tanner of hides. Origene againſt Celſus ſaith: that he was a taylor, and that he made Prieſts garments, and other ornamentes for the temple. It may be that he had skil in diuers trades, and that in one place he laboured on one trade, and in an other place an other. All the time S. Paul remayned in Ieruſalem, before his conuerſion, he obſerued the lawe of Moyſes ſo zelouſly (for that he beleeued the obſeruation thereof was very acceptable to God) that none of his ſect and nation, ſurpaſſed him therein.

In the time of S. Stephens martyrdome, S. Paul ſhewed himſelfe very diligent, and that he might be put to death the ſooner, and with more grief, he offered the Executioners to keep their clothes, for in this he thought he had done more, then if he had throwen the ſtones. Then began he to be cruel harted, and eager to ſhed the bloud of Chriſtians. And ſeing that by the death of S. Stephen, the diſciples (or the greater part of them) were departed from Ieruſalem, and wandred, diſperſed into diuers places, he got letters of the Prince of the Sinagogue to go vnto Damaſcus, and to put in priſon them (alwel men as women) that he found were Chriſtians, and bring them to Ieruſalem.

Being on his Iourney, it pleaſed our Lord God to cal him, and conuert him vnto his ſeruice, making him a veſſel of election, in which ſhould be carried his name through all the world, and the Gentills (he being their preacher and guide) be deliuered from the bondage in which the diuel did hold them, and that they might receaue a remedy by beleeuing the faith of Chriſt. Saul was Baptiſed before he tooke the name of Paul, for S. Ierome ſaith: he tooke that name in reſpect of Sergius Paulus the Proconſul, whom he conuerted to the faith of Chriſt. This man was the firſt Senator of Rome, and of the dignity of conſul that was made a Chriſtian, and in memory of that, S. Paul tooke his name. Others ſay: that the change of the name of Saul into Paul came of the propriety of the tongues; for that the ſame that Saulus is in Hebrew, the ſame Paulus is in Latine. I ſpeak but breifely here of his conuerſion, for that I haue entreated thereof more

largely

largely in his proper place.

After his conuerſion, his firſt voyage was into Arabia, where he preached Ieſus Chriſt a good while, and thence departing, he returned to Damaſcus. Being now exerciſed and practiſed in the goſpel, he entred with great boldnes into the Synagogues, and diſputed with ſome, inſtructed others, and left others amaſed and aſtonied at his profound doctrine. Some were conuerted, others were more hardened, and others alſo ſo perſecuted him, that to eſcape out of their handes, the diſciples were forced to let him downe ouer the wal in a basket, that veſſel of election, being then in ſuch a cheſt.

This peril eſcaped, after a while he went to Ieruſalem, and as S. Luke ſaith: the diſciples durſt not come where he was. But S. Barnaby meeting him, and they embracing ech other for old acquaintance, you may imagine that he ſaid to him; how long ô Saul wilt thou be thus pertinacious and obſtinate in the perſecution of Chriſtians? I giue thee to vnderſtand, that thou ſhalt find them if thou wouldeſt conuerſe with them, a bleſſed people, and worthy to be imitated, and not perſecuted. Ah brother Barnaby (ſaid Saul) know that I am an other man then I haue bene before time. I follow him, whom thou doeſt follow, I beleeue that which thou beleeueſt, and confeſſe that which thou confeſſeſt, that is, that Ieſus Chriſt is my God, and my redeemer. I beleeue and confeſſe, that he was borne man for my good, dyed for my remedy, and is riſen and aſcended into heauen for my glory. To this time none that confeſſe his faith, and beleeue his Goſpel, paſſeth me in ſuffering trauells and paines, for his names ſake, I hauing preached him three yeares in ſundry partes of the world; and now I come to do the ſame in this citty, to the end, that euery one which knoweth me may ſee, how much I am chaunged and altered, and may vnderſtand, that if before time I deteſted the name of Ieſus Chriſt, that now I loue the ſame ſo much, that I am ready and prepared to ſpend my life a thowſand times for his loue.

Whileſt S. Paul ſpoke, S. Barnaby beheld him earneſtly, and marking how zealouſly he vttered thoſe wordes, and ſeing the teares which he ſhed in ſigne he repented his former life, he imbraced him againe, and led him to the Apoſtles, which then were preſent in Ieruſalem. There S. Paul declared the manner of his conuerſion, to the great content of them that were preſent, who all contended to runne to imbrace and receaue him, one after an other. He preached certaine daies in Ieruſalem, but ſeing the ſmal proffit he reaped, aſwel for that the people of that citty in which he preached, being Doctors, Scribes, and Phariſes, were ſtubborne and hard hearted, as alſo, becauſe they knew him to be contrary to himſelfe, they reputed him a vaine and ſenſeles perſon; wherefore they deuiſed to kil him. S. Paul hauing bene there 15. daies, departed, and went to Cæſarea, and from thence to Tharſus into his owne country. In this place he preached

many dayes, and then in the company of S. Barnaby, he went to Antioch.

In that citty were now many Christians, who had reuelation of the holy Ghost, that Saul and Barnaby should depart, and go to preach the Gospel in diuers partes of the world, and those two were called the Apostles of the holy Ghost. Before they went, they fasted and prayed; that God would direct their wayes, and be their guide. At last they departed, and trauelled through many countries. They went to Seleucia, and there they took ship, and passed into the isle of Cypres, where S. Barnaby was borne. In which place they preached, and especially in Paphos, where Sergius Paulus the Proconsul was conuerted, by the preaching of S. Paul.

There was in that citty one Elymas a Negromancer who resisted S. Paul, but he was punished, for he was made blind for a season, to the great marueile of Sergius the Proconsul, yea this made him to be conuerted, and made him firme in the faith. Then went they preaching in other Prouinces and Citties, and being in Lycoania, the Iewes iointly with the Gentiles, would haue stoned him to death; so from thence they departed. They were another time in a Citty called Listra, where because S. Paul healed one that was borne lame, the people would haue honored them for gods, and they said; Barnabas was Iupiter, and Paul was Mercury. The Preists of the Idolls would haue offered sacrifice to them, but they forbad them, telling them, that they were men as they were.

Then he returned to Antioch, and from thence to Ierusalem, to treat with the Apostles, about a doubt or question, which was risen among the faithful of that citty, to witt: whether they which were conuerted from Gentilisme, were bound to be circumcised, and obserue the ceremonies of the old law; or not? This difficulty was treated of in the councel in which S. Peter was head and President, and it was declared: that they were not bound vnto it. Then ordayning certaine, thinges that they ought to obserue, they sent two disciples, the one called Sylas, and the other Barsabas vnto Antioch, with the determination of the councel. This being finished, SS. Paul and Barnaby were ready to depart to to their office of preaching, but a little variance arose betwene them, because S. Barnaby would haue taken S. Marke the Euangelist in their company, and S. Paul would not, because the said Marke, departed from Pamphilia, for feare of martyrdome, and was returned vnto Ierusalem. The end was, the Apostles did goe seuerally one from an other.

S. Barnaby took S. Marke in his company, and went to Cypres, where he was martyred, and then S. Marke went and accompanied S. Peter. S. Paul taking an other disciple called Sylas in his company, went into Syria, Cilicia, and then to Listra, where he took Timothy into his company, and circumcised him, not for that he was bound to circumcision, but partly for that he would not giue scandal to them which saw him in his company, for that his father was a Gentil,

and

and partly becauſe as yet the old leaue was not quite extinguiſhed.

Then went S. Paul into Miſia and Macedonia, where is a Citty called Philippi, in which he healed a damſel poſſeſſed with a diuel, who foretold many thinges to come, and was a great gaine vnto her maſter. He ſeing he had loſt his gaine, by S. Paules helping of the damſel, was wroth with the Apoſtle, and cauſed him and Silas to be put in priſon, and to be whipped cruelly, but the next day they ſuffered them to depart. The Apoſtle endured, and abode many like perſecutions, and not only he, but they alſo which kept him company.

Then came he to Athens, where he ſaw an Altar, cõſecrated to the vnknowen God. There S. Paul preached, and Dioniſius Areopagita, and a woman called Damaris, with many others were conuerted. The Apoſtle departed from Athens, and came to Corinthe, and preached there certaine dayes, and reaped much fruit in that place. Then paſſed he to Epheſus, and to Galatia, and through many other countries, preaching to them that were preſent, and writing epiſtles to the abſent. All this did much good, and augmented the faith of Chriſt. In Troade he raiſed to life a yong man called Eutichus, who ſleeping in the window of a houſe, in which S. Paul preached, fel downe to the ground and died; but as I haue ſaid, the Apoſtle did raiſe him againe to life.

Finally, he came to Cæſarea in Paleſtina, where one called Agabus prophecied to him, that if he went vnto Ieruſalem he ſhould be taken and euil entreated. The diſciples would haue ſtayed him and not ſuffered him to goe, but to ſmal purpoſe; ſo great was the deſire S. Paul had, to indure afflictions and ſuffer for the loue of Chriſt. Then went he to Ieruſalem, and there found S. Iames the leſſe, who was Biſhop of that citty, and remained with him certaine daies, conferring of diuers matters, and euery day S. Paul went to the Temple, to make his prayer.

It happened one day, that ſome Iewes of Aſia being preſent knew S. Paul, who aſſone as they ſaw him, began to ſhout and call the people, to the end they might take him, as the enemy of them all. He was forthwith taken, and very euil entreated. Some conſulted together to murder him, but the Coronel who was in Ieruſalem (with many ſouldiers) being aduiſed of this conſpiracy, ſent him vnder a ſtrong guard to Cæſarea, where he deliuered him vnto Fælix, who was ſent by the Romaine Emperour, to gouerne that Prouince. He gaue audience to the accuſations and obiections, which the Iewes made againſt S. Paul, yet did he not determine the cauſe, but left him in bondes, to the end Feſtus his ſucceſſor ſhould giue Iudgment. At the end, becauſe S. Paul appealed to the Iudgement ſeate of Cæſar, Feſtus ſent him bound vnto Rome. In this voyage the Apoſtle endured many troubles, aſwel by land as by ſea, but that which happened to him in the Iſle of Malta is remarkeable. The Ship in which S. Paul went,

was

was driuen out of her course by a mighty storme, and at the end arriued at Malta, where they all took land. The Barbarians that were in the Island, were mooued with pitty, seing them beaten with tempests, and kindled a great fire to dry and warme them.

S. Paul made the fier, and laid wood thereon, whereupon a Viper, which was amongst the wood feeling the heate, took hold of the hand of the Apostle. The Barbarians of the Isle seing that, said among themselues: surely, this is a very wicked man, since that escaping the danger of the Sea, he cometh to die on the land, and they awayted to see him fal downe dead. But he shaking the Viper into the fire, she was burned, and he remayned without any hurt at all; for which cause the Barbarians who before accounted him a naughty man, said he was a holy Saint, and brought many sick men vnto him, and he cured diuers of them. Then was he imbarked againe, and at the end came vnto Rome, where a house was appointed to him to be his prison, which seemeth to be the house of some Christian (of which at that time were many in Rome) who promised (it may be) that he should be safely kept, and ready to appeare when he was called. There S. Paul remayned two yeares, and at this S. Luke maketh an end of the Actes of the Apostles.

S. Paul was wel and kindly vsed in that house or prison (if it was so) and like a gentleman, and was visited by many Iewes, who hearkened to his preaching about the matters of our faith; and he spoke in such sort to them, that many were conuerted, and others said: they had a desire to vnderstand thinges better. At the end of two yeares, by the intercession of Anneus Seneca, who was schoolemaster to Nero (as we may wel thinke) and was become a great friend to the Apostle, he departed out of prison, and from that time to the fourteenth yeare, which was the last yeare of Nero, there is no certeinty of that which the Apostle did, in these eight yeares. This is no smal argument to proue that in that time he went into Spaine, as he had promised before he went to Rome, writing to the Christians of that Citty. It is not a thing likely, that he which had spent all his former time so wel would, spend idely and without profit these eight yeeres.

S. Ierome writing vpon Amos, saith: that S. Paul the Apostle like a cloud ful of water, would wash all the Church of God. He preached the Gospel from Ierusalem vnto Hungarie, and the countries adiacent, and went as farre as Spaine trauailling from one Ocean to an other. S. Gregory giueth a testimony of the comming of S. Paul into Spayne, & S. Anselmus, in his cõmentary vpon the Epistle to the Romaines. S. Iohn Chrisostome auoucheth it diuers times in sundry places. S. Epiphanius Bishop of Cypres accounteth it a matter assuredly true, that the Apostle went into Spaine. S. Isidore, Sophronius, venerable Bede, Dorotheus Bishop of Tyre, and S. Thomas of Aquine, be of the same opinion.

Symeon Metaphrastes, not only saith the same, but also recounteth some thinges

thinges that S. Paul did in Spaine. The diuine Hierotheus, is of the same opinion, and his wordes be of great waight, because he was a Spaniard, and that the Apostle tooke him in his company into Spaine. Moreouer, it is a good proof, that in Tortosa is celebrated the feast of S. Rufus, which was sonne of Symon Cyreneus, who holpe our Sauiour to beare his crosse, and this citty accounteth him for their Bishop, and they say S. Paul left him there when he was in Spayne.

In Narbona, they reckon for their first Bishop Paulus the Proconsul, who was conuerted by S. Paul, and whom he took thither with him, when he went into Spayne. The same recounteth the Bishop Equilinus, and Vsuardus is of the same opinion, yea he saith more, that the two Paules went preaching through Spaine. In the history of S. Facundus, and Primitiuus martyrs and Spaniardes borne, it is read: that the iudge which would martyr them, demaunding of them who taught them that doctrine? they answered: S. Paul the Apostle. But you must not vnderstād that they learned it of the Apostle himselfe, because their martyrdome was in the yeare of our Lord 168. and they could neuer heare S. Paul, but that they learned it of them whom S. Paul had instructed in Spayne, and had seene and conuersed with him. By these thinges is very euident, that S. Paul was preached, and conuerted many in Spayne. The Apostle went also into the countries adiacent, and it may be that he passed into Africa: which may the rather be beleeued, by reason of his great charity.

Lastly, he returned to Rome, in the 14. yeare of the Raigne of Nero (Baronius saith 13.) to wit: *Anno Domini. 69.* hauing spent 8. yeares in preaching in diuers places. Now was he come to Rome, S. Peter being there a good space before. By the conuersion of people vnto God, by little & little appeared, the decay of the worship of the Idolls. The Priests and ministers of the temples of the Gentils, complayned to the Emperour, saying: all the Empire would come to ruyne, if the heades of the Christians which were causes thereof, were not chastised. Little perswasion was sufficient to moue Nero, who was naturally inclined to sheding of blood.

Thereunto was adioyned the complaintes of particular cittizens, who lamented, that their concubines being made Christians, would not vse their company any more, and of these, two were concubines to Nero himselfe. The Emperour caused SS. Peter and Paul, as the heades and principal causes of the complaintes of the Priestes and cittizens to be taken. S. Paul was soone found, but S. Peter was warned, importunated, and beseought, to depart from Rome, and he doing so (by manner of compulsion) met our Sauiour, as it is written in his life. And so returned back into the citty againe, and was taken, and within fewe dayes they were sentenced and iudged both to death, but not to dye in one manner. S. Peter was crucified, which was the ordinary death for them that were put to execution. S. Paul was beheaded as being a man of account, and a gentleman,

and in this he enioyed the priuiledge, of a Romane cittizen. At the time the hangman was ready to cut off his head, he called vpon (with great and tender deuotion) the name of Iesus, vnto which in his life he was so deuout, that he nameth it 500. times in his Epistles. He was beheaded in the Via Ostiensis, in the place which at this present is called Trefontane, and in the same place was built a sumptuous Church to his honor, and was called after his name.

After the death of S. Paul, Dionisius his disciple who was there present, wrote an Epistle vnto Timothy, who was disciple also vnto the Apostle, and recounting his death, maketh a heatie lamentation. Among other wordes, he saith there: where is now (deere brother) thy blessed father Paul, doctor of the Gentiles, preacher of the truth, father of the poore, a celestial man, and glory of the Apostles. He wil write to thee no more with his blessed hand, and say: come my deare sonne. Thou shalt receiue no more letters with this superscription: *Paul vnworthy seruant of Iesus Christ*. He wil write no more of thee to the cities saying; *Receiue you my most deare sonne Timothy, and entertaine him as myne owne person.* Shut vp and seale the bookes of the Prophets, since he that should declare them is now gone.

S. Iohn Chrisostome, made a treatise in praise of this holy Saint, in which he saith; what tongue can worthely recount the merits of this Saint, within whom God with his liberal, and bountiful hand, collected and laid vp all that which he deuided among others? Abel was commended becaule he offered sacrifice to God, let vs then praise this Saint that offered vp himselfe daily, and not only himselfe, but endeuored also to offer al the world vnto him. Which to performe, he went from one countrey to an other, to preach the name of Iesus Christ vnto them. He was not content that men should become Angels, but those that were very diuels he made to become Angels.

Abel was murdered by his brother, and Paul was murdered by them, whom he sought to deliuer from the true death. Noah did once deliuer himselfe and his sonnes from the deluge, by the Arke which he built, and S. Paul deliuered innumerable people from a greater deluge, not with an Arke made of wood, but by his Epistles, replenished with the spirite of God. In the Arke of Noah, the Crow that entred in, came out againe a crow, and the Lion which came in, went out againe a Lion, with his fiercenes. But he which listened to the doctrine of S. Paul, came a wolfe to heare him, and departed a lambe, he came a rauening hawke, and became a milde done.

Abraham was praised, for that he forsooke and left his country at the commandement of God, and S. Paul deserueth to be commended, that for the loue of Iesus Christ he left and forsooke the whole world. Abraham put himself in danger to set Lot (sonne to his brother) free from his enemies, which had taken him; And S. Paul not once, but many times, exposed himselfe to the danger

ger of death, to deliuer and set them free, which behaued themselues towardes him as enemies. Abraham would sacrifice his sonne once, S. Paul sacrificed himselfe 1000. times. Isaac is commended for his patience, and S. Paul had no lesse then he. Iacob serued 7. yeares to obteyne the beautiful Rachel, S. Paul serued a great while longer for the Church the spouse of Christ, and was afflicted not with the heate of the sunne, but with imprisonment, and corporal punishments.

Iacob fled to auoid the fury of his brother, S. Paul to escape the rage of them whom he held for brethren, was let downe by a cord in a basket, from the walles of the citty of Damascus. Iob was praised, because his house was alwaies open to the poore and needy, S. Paul conuersed and dealt with the poore and rich, the iust and the vniust. Moyses requested of God, either to deliuer the people, or els to cancel and blot him out of the booke of life, S. Paul desired to be accursed for his brethren. There was neuer man that so bewailed his owne sinnes, as S. Paul bewailed the sinnes of other men. S. Paul not only surpasseth the men that liue in the flesh, but the Angels also that be spiritual.

S. Iohn Chrisostome saith: and it seemeth that S. Paul saieth the same of him himselfe (writing vnto the Ephesians) that the Angels learned some thing of him. Euery Prouince and countrey is recommended and committed to one Angel, and vnto S. Paul was recommended all the world. The martyrdome of S. Paul was on the 29. of Iune, in the yeare of our Lord 70. which was the last yeere of the raigne of Nero. S. Gregory the Pope, ordeyned his feast to be kept and celebrated on the 30. day of the same moneth, for that the day before is kept for S. Peter, to the end, that each of them might haue a particuler festiual daie.

Nicephorus Callistus saith. That S. Paul was little of bodie, and somewhat great shoulders, a pale face, but graue, he had a little head, gratious, and pleasing eies, his eyebrowes long, and a hawkes nose, he had also a long beard, and bushy, and in his head were seene some gray haires. He had a venerable aspect, and therewith prouoked men vnto deuotion; And he seemed to be a vessel, to containe the grace of God in it.

IVLIE.

The visitation of our B. Ladie Iulie 2.

AMong many reuelations the Prophet Ezechiel receiued from Almighty God, he recounteth one in this manner. There came (*saith he*) the hand of our Lord vpon me, and caried me into the land of Israel, and set me vpon a very high mountaine, where was as it were the building of a citty. *This vision of the Prophet, is very agreable to this feast of our B. Lady, Wherin she went to visit S. Elizabeth her cosin, Who was already sixe monethes gone with child of S. Iohn Baptist. For first, the hand of our Lord came vpon her. This came to passe, When she conceyued the eternal word in her wombe. The eternal word is called in the sacred Scripture the arme of God, as the same virgin saith, in the speech she made to S. Elizabeth at this visitation. The wordes are these:* God hath done a worke of potency, and power with his arme, *which was: When his only begotten sonne was made man; not by humane power, but by the power of the Holy Ghost. The Holy Ghost is also called the finger of God, as our Saviour doth testifie, When he prooued, that he cast out diuels by the power of the finger of God, Which is the Holy Ghost, against those that malitiously slandered him, to haue cast out diuells, by the power of Belzebub, prince of diuells. So we see, it agreeth very wel, to call the Sonne of God the arme, and the Holy Ghost the finger, for as the arme proceedeth from the man, so the Sonne is of the Father, and as the hand in which the finger is, proceedeth from the man and from the arme: so the Holy Ghost proceedeth from the Father and the Sonne. The blessed virgin conceiued by the work of the Holy Ghost, Which ouershadowed her, as the Angel told her, Which was the very same that the Prophet foretelleth saying:* that the hand of God came vpon him, *he addeth further:* that he caried him into the land of Israel, and set him vpon a very high hil. *The same may be said in this solemnity of the blessed virgin, for after she had conceyued the sonne of God, she arose, departed out of her house, and went into the mountaines of Iudea. The Prophet saith also:* there was in that mountaine, as it were the building of a citty. *This building, as of a citty, was the precursor of Christ, S. Iohn Baptist, of whom it was said: that he was as the building of the citty, for that he was not wholy a citty as yet. The sonne of God speaking to his Apostles (as S. Mathew writeth) told them: that they were the light of the world, and that they were a citty set vpon a hil. So that the Apostles are tearmed light, and a citty. This agreeth also very fitly vnto S. Iohn Baptist, Who was the Apostle of the eternall father, of whom also S. Iohn the Euangelist speaking saith; that he was*

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the light, in these words, he was the light, that did illuminate, and shine.

To be a citty is also very fit for S. Iohn, for of him S. Mathew saith: that vnto him resorted people of all sortes, and from all coastes, and him they found a refuge and defence, against their euil inclinations and vices, continually assaulting them. He was also vpon the hil, for his preaching was vpon the hil of the desert: likewise the Prophet saith: that it was as the edifice of a citty; *it was not a perfect citty, but it was a beginning for one. Thus much saith the letter.*

S. Iohn was to be a citty after his birth, for whilest he was in his mothers wombe, before he was sanctified, he was but as the edifice of a citty, for as yet, though the foundations were laid, being begotten, and hauing a reasonable soule, yet he was not a perfect citty: for that was to be fulfilled, when he should be borne into this World, a man indued with sanctity, and when he should do the workes of a holy man, by preaching of pennance, and teaching them the way vnto saluation. This is the declaration of this prophecie, let vs now see how it is fulfilled indeed, as S. Luke reconnteth it in his Gospel.

THe most blessed virgin hauing receyued the Ambassadge from God by the Angel Gabriel, and accepted of it, the high and soueraigne mistery of the Incarnation of the Sonne of God, being now celebrated, and being made man in her blessed womb, shee took her iourney in hast, to the mountaines, came to the house of Zacharias, and saluted S. Elizabeth. The glorious virgin (as S. Ambrose saith) made not this voyage, doubting of that which the Angel said to her, nor of any desire she had to be certified, whether S. Elizabeth her cosin was sixe monethes gone with child or not, and by that to know whether it were true that had bene spoken vnto her. This I say, was not the cause, for the glorious virgin had not any doubt in this holy mistery, as S. Elizabeth did sufficiently testify in this visitation, saying. *Blessed art thou which hast beleeued.* But she went this iourney mooued by the holy Ghost, to the end S. Iohn might be sanctified, and that she might exercise her selfe in charitable workes, in visiting and seruing S. Elizabeth, and impart vnto her the diuine misteries, which God had bestowed on her; and that both of them together, might praise the heauenly maiesty.

In this you may vnderstand, the exceeding humility of the glorious virgin, who being placed by God in an eminent estate and dignity, was not proud therof, but had a lesse estimation of her selfe in exercising the workes of humility, as her visiting of S. Elizabeth doth sufficiently declare. Vntil that time, the blessed virgin had liued a retyred life, and had exercised her selfe in contemplation, and meditation, but now it was gods wil, that shee should goe out of the house vnto the mountaines, and enter into the house of Zacharias, where of force she was to see, and to be seene of many persons.

In this the virgin geueth vs an example, to be obedient vnto God in euery

thing, and at all tymes, in what we are commaunded by him. The doing of the wil of God, consisteth not in sacrificing vnto him great Sacrifices, as king Saul did, hauing reserued for that end, all the fattest and fairest Oxen of the Amalekites, and all the most rich Iewels, with intent, to bestow all vpon God, yea rather God was there with offended, and determined therefore to depriue him of his kingdome, in regard of the commaundement he gaue, that he should not reserue anything of the Amalekites. If we therfore will find the right way, let vs subiect our wil vnto the wil of God, and let his wil, and not ours be done in all thinges. For the litle that is done according to his wil, pleaseth him very much, but of a great deale done against his mind, he maketh no account.

We may also consider here, that the blessed virgin went vnto the mountaines, and entred into the house of Zacharias the priest, assoone as the sonne of God was made man, and had him with hir, and not before. The mountaine and the house of Zacharias the priest, being a figure of a religious life. It behoooueth that he which wil goe thither, do endeauour to haue God in his company, if he meane to doe a good work, in taking that course of life. I wil then inferre, that alwel the man as the woman, ought not to goe into Religion vpon an humor, or any other conceipt, or worldly respect, but only by the calling of God. For as sometime we may see one runne as fast as he can through the street vnto the Church, in so much, that some perhaps attribute it vnto feruent deuotion, when as indeed, he runneth not so fast for anie deuotion to that place, but because he hath killed some man, and runneth to the Church for sanctuarie, so that necessitie, and not deuotion forceth him thither. Euen thus it fareth with yong, and immature resolutions, for sometimes you shall see a young man or a yong woman, be so earnest to enter into religion, that their desire seemeth to be deuotion, and desire of Saluation, when as sometimes it is desperation, and a desire to remedy some affliction or misfortune which happened to them; but what followeth? Such as these, be scant entred into the conuent, but they wish to haue libertie to go out againe, and when they cannot obtaine it, their life is greiuous to themselues, and scandalous vnto others.

When Lot departed out of Sodom, by the good wil and licence of the Angel, he entred into a cittie, where he might haue bene secure and safe, but he had a desire to goe vpon a hil with his daughters, and there he committed incest with them, and beside, he was dronken, which gaue occasion to that vnlawful acte, and was a sinne if the other had not bene. This is also a figure of them that enter into Religion vpon an humor, where they do such thinges, that in steed of the seruice of God, they offend him, and liue alwaies discomforted, and like desperate people. He therefore that wil mount to the state of a Religious man or woman, let him endeauour to haue God in his companie, as the B. Virgin had. Let him take God for his guide, and haue a firme purpose to serue him, and so his

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worke shal haue a good end.

The Euangelist saith also: that the Virgin went this iourney in hast. Of that we may take a document, that in the voiage of our life, we ought to walke in hast, not wholly staying our steppes in any thing of this world, but doe as the doue which Noah sent out of the Arke, who fetched about, and returned vnto the Arke againe, for that shee found not a place whereon to set her foote. So, vnto the iust man, there is not a place in this life where he may set his foote, euery thing is so ful of snares. It behoueth him, not to be staied determinately on any thing: a very smal thing suffiseth for the necessitie of the bodie, let vs therfore take that which is necessary, and leaue that which is superfluous. This is a discreet admile for euery one of vs, for we all run swiftly towardes our death.

Might not he iustly be accounted an vndiscreet person, which hauing taken in hand some long voyage, yet when he cometh to his Inne at euening should begin to trim, and deck vp the house, when as he is to stay but only one night? who would not reprehend him? who would not say, why doest thou so thou simple creature? why doest thou bestowe so much paines, for one night only, that thou art to stay therin. Let vs take counsel from hence, pondering with due consideration the great perill men finde, by staying determinatly vpon worldly matters, which are replenished with nothing els but poison, and venime. Honors, Riches, Beauty, Dignity, and delights, yea euery thing is repleat with poison, which infecteth them, that stay themselues too long vpon them.

Elianus in his booke of liuing creatures, writeth: that when the dogges of Egipt come to drinke at Nilus, the Crocodiles and fierce beastes, vse to come out of the water, to take and deuoure them. Wherfore the fearefull dogges, compelled by thirst and desire to drinke, (to auoid that daunger) doe take their course from the land, and come to the water. And snatching thereat, forthwith run away, and returne againe oftentimes to the water, and back againe, vntil they haue quenched their thirst. These dogges do instruct vs, to take the goodes of the world in the like manner, lest they do vs harme, to wit: to snatch speedily, only so much as is sufficient and no more, for that if we make stay in taking them, it wil be perilous and hurtful to vs.

Ionathas on a time being in a skirmish, wherein he ouercame his enemies, stayed to take a little hony, which he saw vpon a tree. This stay put his life in daunger and peril: for his father Saul had commaunded, that none should be so hardy as to eate any thing, vntil his enemies were fully vanquished, and discomforted. So neither ought we to linger to eate the hony of this world, but rather let vs seeke to get the victory against the world, the flesh, and the diuel, which being attained, and we being freed from the waight of this mortal body, and hauinge taken possession of the eternal habitation of heauen; then may we boldly dare, to enioy honors, pleasures, and riches, which neuer wil decay. In this world

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we neede not to take any more, but that which is necessary for the maintenaunce of our life running alwayes (as the glorious virgin teacheth vs, trauelling to visite her cosin) a great pace.

When the B. Virgin went to visit S. Elizabeth, she was already brought to the house of S. Ioseph her spouse: and though the Scripture make no mention thereof, yet we are necessarily to beleeue it, for that, if she had only bene brought to the house of S. Ioseph, after the three monethes she stayed with her cosin Elizabeth, then she being deliuered of child sixe monethes after that, it seemeth it had not bene for her credit. She was therfore at that time in Iosephes house, and vnto him declared, the desire she had to goe and visite S. Elizabeth. And there be some likelyhoodes, that S. Ioseph went with her in that voyage, for who can iustly doubt, but that he bore to her more loue, then that he would be absent from her so long, and also for that from Nazareth, vnto the mountaines where the house of Zacharias was (which was not farre from Ierusalem) it was fifty miles somewhat more or lesse.

O mother of God, ô Lady of our life! that a man might haue seene thee a tender damsel, go so long and troublesome a iourney. O mother of God and Queene of the Angels! tel me I pray thee, wentest thou in coach, or horslitter, as the Queenes of the world vse to doe? Certes, thy great humilitie would not yeeld to do so. It may be thou didest ride on some little beast, or els perhaps thou wentest a foote with greater paine, for that the way was long, mountenous & craggy.

The blessed virgin arriued, and came to the house of Zacharias, and comming in, saluted S. Elizabeth. This B. Virgin so great was her humility and lowlines that she would geue the first salutation. S. Elizabeth seing the B. Virgin, and vnderstanding by the spirit of prophecy, the mistery of the Incarnation, answered vnto her with all the ioy that may be imagined, for that she saw such a person in her house. *Blessed art thou among Women, and blessed is the fruite of thy Wombe,* for thy great faith, all shalbe fulfilled in thee, which hath bene told thee on Gods behalfe. These wordes which S. Elizabeth said vnto the blessed virgin, do accord with those that the Angel had said before vnto her, for thee, and he, called her happie, and blessed aboue all women, but S. Elizabeth said more; *And blessed is the fruite of thy Wombe.* The Angel said not these wordes, for God was not then made man.

S. Ambrose saith that if S. Elizabeth was pleased, and ioyed at the salutation of this B. Virgin; likewise S. Iohn which was yet in his mothers wombe, reioyced by the saluation of the sonne of God, who was also come to visite him. In this visitation, S. Iohn Baptist was not only sanctified, and set free from original sin in which he had bene coceyued, neither only was that fulfilled which the Angel had said to his father Zacharias, to wit: he shalbe replenished with the holy Ghost from his mothers womb, but also there was graunted vnto him the vse of reason

reason sooner, which made him to know by the spirit of prophecie, the sonne of God, which was come to visite him, wherefore turning toward him in reuerent sort, he adored him, making signes of ioye as his mother did. S. Iohn Chrisostome talketh thus with S. Iohn, and saieth: Tel me little infant, tel me the greatest of all the prophets, how happeneth this sodeine ioye and delight? howis it that thou art not borne, and yet thou prophecyest, and knowest the comming of thy Lord? Thou maiest wel be called more then a Prophet, for the other Prophets prophecied after they were borne, and thou dost prophecie in thy mothers wōb.

The Euangelist relateth, how S. Elizabeth did speake aloude. Where we are to note, that her voice was not without special deuotion, this being the sound which God doth most respect. Wherfore her voice was loude, but proceeding from a singuler deuotion, as the effects do declare, when she burst forth into these wordes. How haue I deserued, that the mother of my Lord cometh to visite me? I ought rather to haue gone to visite thee, but the lowlines of thee and of thy sonne hath caused thee to come vnto me. Thy comming hath not only reioyced me, but the sonne in my womb also maketh ioy, and being not able to manifest in speech, the misteries which he knoweth by thy presence, manifesteth them with the ioy that he can. When the virgin saw that the secrets of gods workes were already published, with spiritual ioy, she began to sing that admirable canticle Magnificat.

The people of Israel vsed, when they receiued any rare benefit of God, to compose songes to render thanckes vnto him. And because the grace shewed to the virgin Mary, was the greatest that euer was done vnto any person, she had great reason to praise, and render thanckes vnto him more then any other. As if she would haue said, thou commendest me for the goodes thou seest in me; *but my soule and my hart, do praise and magnifie my Lord God,* from whom all good is come vnto me. Another verse of that canticle is. *For our Lord hath regarded the humility of his handmaide, Wherefore, all generations from henceforth, shall call me blessed.* In this place (as the Greeke text declareth) humility meaneth basenes, for though the B. Virgin might truly say of her selfe: that he was humble, yet for humility she would not say it, because she would not add so great a vertue to her selfe. So that he would say, he had regard vnto my basenes, for to aduance me, shewing therein more his power, as sometimes Kinges doe, who the more to shew their power, exalt and set vp persons of meane estate. So that the blessed virgin ment in her saying, *All nations shall call me blessed.* For that our Lord hath aduaunced me from so base an estate, to a high and supereminent dignity. Another verse saith. *He that is mighty hath done great thinges for me, and holy is his name.* What great thinges be they ô holy virgin, that this great God hath done for thee? they be these. That thou being a creature, diddest bring forth thy creator, that thou being an handmaide, hast borne thy Lord, that being a woman

made of earth, art Lady of all the heauen, that by thee God repayred the world, thou clothedst him with flesh, wherewith he might suffer death to redeeme the world.

When the virgin had rendred thanckes vnto God, for the fauours done vnto her, she also rendred thanckes for the fauours bestowed on all the world, saying. *His infinite mercy is extended ouer all generations:* in truth it is so, for though the Iustice of God be the same with his mercy, though he neuer do Iustice without doing of mercy; yet on our partes and in effect, his mercy shineth more clearely toward all, then his Iustice doth. The doing of Iustice is as a violent motion in God, for that he doth not chastise, if there be not a fault, but the doing of mercy in pardoning, is a natural motion, that doeth vs good only of his bounty. This his great mercy is manifested in Exodus, where it is read; *I am the Zelous God, and chastise the iniquitie of fathers vpon their sonnes, vnto the fourth generation, and shew mercy with them that serue me, vnto a thousand yeares:* In these wordes there is a limit set vnto his Iustice, and his doing of mercy is infinite. An other verse of this canticle, speaketh of the rigor of the Iustice of God against the proud and saith. *He hath shewed his power by his arme, and he hath dispersed proud men in the imaginations of their harts:* not permitting them to fulfil their wicked desires. It is apparant, that God by the power of Iesus Christ, freed the world, driuing out of their seate, the proud and wicked, and setting vp the humble and lowly of hart. The blessed virgin concludeth her canticle, rendring thanckes vnto the eternal Father, for the great benefit of the Incarnation of his sonne, and saith: *God receiued Israel his child, in remembrance of his mercy, because he hath promised so to Abraham, and to the other holy fathers.*

In this place the virgin vttered more wordes, then (we read in the Gospel) she did at any other time, giuing vs a document hereby, that in praises or giuing thanckes to God, we should not be sparing of speech, as we ought to be vpon other occasions. Amongst these we may consider, howe happy was the house of Zacharias, where the King of heauen inclosed in the holy and blessed womb of the virgin, the great S. Iohn Baptist in the womb of S. Elizabeth, Mary the virgin and Elizabeth, Ioseph and Zacharie, dwelt all vnder one roofe, and eate at one table. After the blessed virgin had remayned in that house about three monethes, she returned home vnto Nazareth, from whence she came.

Pope Viban the 6. in the yeare of our Lord 1388. appointed the feast of the visitation to be kept, and although the visitation was after the Incarnation of the sonne of God, about the end of March, yet because the Church is busied, in celebrating the paines and dolours of her spoule Iesus Christ, treatinge of his passion and death, therfore this Pope thought good to translate it, vnto the second day of Iuly, which is one day after the octaue of S. Iohn Baptist, and it is obserued so vntil this present. The same Pope graunted to all the faithful Christians, that

that are at Maſſe, and other ſeruice on this ſolemnitie, all the pardons and Indulgences that Pope Vrban the 4. and Clemens. 6. graunted to the feaſt of *Corpus Chriſti*, which be very many, as it is ſaid in that ſolemnitie. And we ought to make great account, and endeuour to attayne and get theſe Indulgences, to the end, we may the ſooner obtayne the reward of our good workes that we haue done, by enioying the bleſſed and happy viſion of God in his glorie. Amen.

The life of SS. Proceſſus and Martinianus Martyrs. Iulie 2.

WE read in the third booke of kinges, that Achab raigning in Iſrael, al the people were deuided into two partes, ſome ſaid that they ought to adore Baal for God, others ſaid they ought not, but that they ought to adore the God which their fathers adored, who brought them out of Egipt, and deliuered them out of the handes of Pharao, and vpon this they were at difference. The Prophet Elias ſtepped in amongeſt them, and ſaid. Let vs take ſome courſe to know who is the true God, and which is to be adored of all. This ſhalbe the way of triall. There be. 400. Prophets of Baal, and I alone am for the part and behalfe of my God, which our fathers adored. Let there be brought two Oxen, and let them take one, and lay him on a altar, and lay wood about it, and I will do the ſame with the other Oxe. Let them call vnto their God, and I will call vpon mine, and the God which ſendeth fier from heauen to burne and conſume the Sacrifice, let him be held for the true God, and let all the people adore him. The people were well content, to haue this tryall and proof made.

The Prophets of Baal tooke their Oxe, and made vp an altar, and vpon it they laid much wood, and the Oxe on the toppe thereof. Then began they to cry out aloud, and to calle vpon their God, and beſought him to conſume and burne their ſacrifice, and the more to moue him vnto compaſſion, they wounded their armes with launcets, and ſprinkled their blood about, yet for all that the fier came not. Elias tooke his Oxe, and made vp his altar; vpon it he laid the wood and the ſacrifice, then he cauſed abundance of water to be caſt thereon, three times. This being done, he prayed vnto God, and the fier deſcended from heauen, and conſumed the ſacrifice. What haue we in this figure, that is for our purpoſe? Only this: that Elias ſacrificed an Oxe, and the Prieſtes of Baal ſacrificed an other; as well the one as the other of theſe beaſtes died, but therin was the greateſt difference, that the one died in the ſeruice of God, and the other in the ſeruice of the diuel, for ſuch an one was Baal.

This agreeth fitly to the life of theſe two Martyrs, Proceſſus and Martinianus, in the which we ſhall ſee that theſe holy Sainctes were put to a cruel and rigorous death; we ſhall ſee likewiſe, that the Iudg which did torment them, dyed alſo a terrible death But the difference was in this, that the holy Sainctes dyed for the ſeruice of God, and the

Iudge dyed, in the ſeruice of the diuel. The life of theſe holy men, hath bene taken out of an auncient manuſcript, With the Which accord and agree, ſundry martyrologes, Which is this manner.

NEro the Emperour hauing cauſed the holy Apoſtles SS. Peter and Paul to be impriſoned. In the time they remained there, diuers and many ſicke men went vnto them for remedy, and returned home to their houſes with perfect health. Some of them were poſſeſſed with euil ſpirits, and were made free by the helpe of their prayers: in that place they preached, and conuerted many ſoules vnto God. The chief Gouuernour of the priſon wherein they were, was called Mamertinus, who appointed ſouldiers for the gard of the priſoners. Among theſe were Proceſſus and Martinianus, as chief leaders of the others. Theſe ſeing the miracles which the Apoſtles did, and hearing their heauenly doctrine, determined to be made Chriſtians.

They went vnto the Apoſtles, and caſt themſelues downe at their feete, & declared vnto them their purpoſe, beſeeching them, to baptize them. And moreouer they ſaid vnto them, that ſince they found in them nothing worthy of death, therfore they ſhould depart out of priſon, and goe whither it pleaſed them, for they themſelues were ready to ſuffer, and indure the puniſhment, that ſhould be inflicted vpon them for the ſame. The Apoſtles yeelded thanckes vnto our Lord, and commended highly the good purpoſe of the two new ſouldiers of Chriſt, and ſpoke many thinges vnto thē to confirme them in it. There wanted nothing for their Baptiſme but water only. That houſe and priſon was built vpon the mount Tarpey, and was founded on a hard rocke. S. Peter the Apoſtle made the ſigne of the Croſſe on that rocke, and forthwith the water ſprung out aboundantly, with the which was baptized Proceſſus and Martinianus, with 40. other perſons.

The author that wrote this hiſtory ſaith: that the Apoſtle S. Peter moued with the importunity of their prayers, departed out of priſon, and met our Sauiour Chriſt at the gate of the citty, and when S. Peter asked him whither he went? our Sauiour anſwered: that he went to die in Rome once-more. The Apoſtle vnderſtood that the will of God was he ſhould dye, therfore he returned into priſon againe. Though the author doe thus relate the hiſtory, yet it ſeemeth a thing more conformable to reaſon, that this befel vnto S. Peter before he was taken, and that he was mooued to depart out of Rome by the prayers of the Chriſtians, becauſe there was ſuch ſearch to apprehend him, as it hath beene already ſaid in his life. For to ſay he would depart out of priſon and ſhewe ſuch deiection of mind by his flight, ſeeing that he did leaue S. Paul in that place, expecting the crowne of martyrdome, ſeemeth to repugne with that valourous courage of S. Peter. So that I hold it for more certaine, that he departed not out of priſon

of priſon, but that this befel before he was apprehended, though both of them were much intreated and requeſted to depart.

Paulinus the Gouernour vnderſtood how all thinges paſſed, and cauſed Proceſſus and Martinianus to be called before him, ſeeking by all meanes to bring them to chaunge their good purpoſe. And becauſe (notwithſtanding) they alwaies ſhewed themſelues to be more conſtant, he commaunded they ſhould be beaten with ſtones vpon the mouth, and cauſed all their teeth to be broken. The holy Saintes lifted vp their eyes vnto God, and ſaid: *Gloria in excelſis Deo.* Then Paulinus commanded, that an Idol of Iupiter ſhould be brought thither, and ſet vpon an altar, perſuading and commaunding the martyres to adore the ſame. They ſpitting vpon the Idol ſaid: that they would not adore any, but the God of heauen. At this Paulinus tooke great indignation, and minding to chaſtiſe the holy martyrs, cauſed them to be ſtripped, and laid vpon the tormet called Equuleus, in the which he ſtretched out of their places, all the iointes of their members, with certaine ſmall (yet ſtrong) cordes: moreouer, he gaue them great ſtrokes with ſtaues. Neither did his furious cruelty ceaſe herewith, for they ſet vnto their ſides certaine plates of hot Iron, though ſtill the holy Saintes in theſe torments praiſed God, ſaying: ô Lord, alwaies bleſſed be thy name. The Angels praiſe thee, and all thy creatures bleſſe thee.

There was preſent a holy woman called Lucina, who (when the executioners by reaſon of their wearines reſted a litle) came cloſe to the bleſſed Martyrs and ſaid: Be conſtant yee faithful ſouldiers of Chriſt Ieſus. Conſidered that your torments ſhal ſoone end, but the reward which God wil beſtow in heauen (for that you haue ſuffered for his loue) ſhal neuer ceaſe. Paulinus ceaſed not, ſtil to deuiſe new torments for theſe holy martyrs, and when he ſaw their conſtancy, he commaunded their fleſh ſhould be torne with ſcorpions of Iron, ſo that their bones might be ſeene, mooued out of their places. This was a cruel torment, for their bodies were rent in pieces vpon a toddeine. The bloude ran downe to the ground, and the hangmen increaſed in crueltie when they ſaw it.

Yet ſtil the iudge was more fierce and cruel, though ſoone after he had reward of his cruelty, for vpon a ſodeine, one of his eyes fel out of his place, and put him vnto more paine, then he had giuen vnto the martyrs, who had the confort of heauen, which vnto him was denied. He roaring (and braying like a Lyon) ſaid: the holy martyrs were inchaunters and negromancers. Then he commaunded they ſhould be put in priſon, and ſo it was done. Forthwith the Fiend (by the permiſſion of God) entred the Iudge who beginning to feele the paines of hel; died in the beginning of the third day. The wretch had a ſonne called Pomponius, who being impatient for the ſodeine, and raging death of his father, went to Nero to complaine of Proceſſus and Martinianus, ſaying: They had bene the occaſion of his fathers death. The Emperour commaunded the

Gouernour Cæſarius, to pronounce ſentence of death vpon them, and ſo it was done.

The holy martyrs were led out of Rome, into the Via Aurelia, and there they were beheaded. Their bodies were buried by that holy woman Lucinia (which had encouraged them in their torments) in one of her poſſeſſions, and from thence in proceſſe of time they were tranſlated into Rome, to a Church of S. Peter. Their martyrdome was on the ſecond day of the moneth of Iuly, in the yeare of our Lord. 70. (Baronius ſaith: 69.) in the time of the Emperour Nero. S. Gregory in the 32. Homilie vpon the Gospels, maketh mention of theſe Saincts, and ſo doth S. Gregory of Toures in his booke of the glorie of Confeſſors, in the 24. chapter.

The life of the ſeuen Brethren, Martyrs. *Iulie* 10.

AT ſuch tyme as Dauid held the ſcepter of Iſrael, there befel a great dearth in all his dominions for want of water. The Prieſtes commaunded by Dauid, asked counſel of God vpon it, and he anſwered: that Saul had aggreeued the Gibeonites, who were confederates and allies vnto the Iſraelites, and that it was neceſſary they ſhould haue ſatisfaction. When they were demaunded what ſatisfaction they deſired, they anſwered, they ſhould not thincke themſelues ſatisfied, except they had the liues of the linage of Saul taken away. Dauid hearing this, cauſed ſeuen of the ſonnes and Nepheues of Saul to be hanged on ſeuen gallowes: Reſpa concubine vnto Saul, was mother to ſome of them, who lamented all the tyme that they hung on the gallowes, vntill that God had ſent raine vpon the land, for then they were buried, and Reſpa was ſomewhat comforted.

Theſe dead men, were figures of the martyres, who for the loue of Ieſus Chriſt whome they confeſſed for true God, were put to death. Reſpa ſignifieth the Church, who lamenteth and bewayleth their death. More in perticuler, they repreſent the ſeuen martyrs, ſonnes vnto S. Felicitas, who for confeſſing Ieſus Chriſt, were put vnto moſt cruell deathes. Reſpa ſignifieth Felicitas their mother, who though ſhe animated them to ſuffer death, yet did ſhee abide very great ſorrowe at their death. Theſe life of theſe Saintes, was written by the regiſters of the Church of Rome in this manner.

IN the time of the Emperour Marcus Antoninus, was raiſed a perſecution againſt the Church. There liued at that time in Rome, a noble matron called Felicitas, who had ſeuen ſonnes, and being a widowe, ſhe made a vowe to liue in chaſtitie. It was her ordinary exercise, to geue almes, to pray, to faſt, and to geue good example to euery one. The miniſters of the Idols hauing noted her life, and ſeing that many became Chriſtians by her meanes, ſpoke vnto the Emperour

perour and told him: that this woman (with her ſonnes) offended the gods, in not regarding them, but ſcoffing at them, which they ſaid was vnto him, and to the whole Empire a great diſhonour. They alſo auouched, that if this woman were not compelled to ſacrifice vnto them, they would be angry and offended, in in ſuch ſort, that ſome great hurt would fal vpon the Empire, and that nothing would be ſufficient to appeale them.

The Emperour geuing credit vnto the wordes they had ſpoken, commaunded Publius the Gouernour to labour by all meanes, to bring Fælicitas to ſacrifice vnto the gods. The Gouernour cauſed her to be called priuately, and entreated her with milde wordes, to doe them ſacrifice. When ſhee would not, he gaue her to vnderſtand, that if ſhe would not ſacrifice, his mildnes ſhould be turned into rigour, both to her ouerthrow, and all her houſe. Fælicitas anſwered: Thy mild wordes cannot moue me, nor ſhal thy menacinges put me in any feare, for I haue the Holy Ghoſt to mine aide, who wil not permit me to be ouercome by the diuel, yea rather I am aſſured, that during my life, I ſhall ouercome thee who art his miniſter, and when I am dead, I ſhall alſo vanquiſh thee. O thou wretch ſaid Publius, if thou hate thy life, yet if at all thou makeſt no account thereof, fore-ſee at the leaſt, that thy ſonnes do not looſe their liues alſo. My ſonnes (ſaid Fælicitas) as long as they do not ſacrifice vnto the Idols, ſhal haue life, but if they do ſacrifice, then they ſhal die an eternal death. Herewith they ended their talke that day.

On the next day, Publius cauſed her to be led publiquely vnto his Iudgement ſeate, and with her, all her ſonnes. The Iudge ſitting in the high ſtreete of Mars, with the officers of Iuſtice beſide him, turned vnto the woman, & ſaid vnto her: Fælicitas, haue compaſſion on theſe thy ſonnes, and conſider that they be in the flower of their youth, and their countenances doe ſhew, that they be worthy to be wel regarded and eſteemed. Fælicitas anſwered: Thy falſe piety, is true impiety, and thy counſel is extreame crueltie. Then ſhe turned vnto her ſonnes, and ſaid vnto them: My ſonnes, behold the heauen aloft, where Ieſus Chriſt expecteth you, with all his Sainctes, fight valiantly for the good of your ſoules, and ſhew your ſelues faithful in the loue of your Sauiour.

The Iudge hearing theſe wordes, commaunded they ſhould haue many buffets geuen them on the face, and ſaid vnto her: Oh thou bold impudent woman, how dareſt thou geue counſel vnto thy ſonnes in my preſence, againſt the ordinaunce, and commaundement of the Emperours? Then he cauſed the eldeſt of her ſonnes (called Ianuarius) to be brought before him, and made vnto him many proffers and promiſes, if he would ſacrifice, and threatened him death, if he would not obey. Ianuarius anſwered: Thou perſwadeſt me to do a fooliſh and an vnreaſonable thing, but I hope in my Lord Ieſus Chriſt, that he wil geue me vnderſtanding, that I ſhall not commit ſuch a follie. The Iudge cauſed him to

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be ſtripped, and to be cruelly beaten, and then he remitted him to priſon.

He called the ſecond (whoſe name was Felix) and when he had admoniſhed and requeſted him to ſacrifice, he anſwered vnto him: I adore one God only, & vnto him do I offer ſacrifice: looſe not thy time (ô Publius) in thinking that I, or any of my brothers, wil at any time depart from the faith of Chriſt, thou maiſt wel torment vs, but our faith cannot fayle. The Iudge cauſed this yong man to be beaten, and then to be put in priſon alſo.

Then he called the third (whoſe name was Phillip) and ſaid vnto him: the Emperour Antonimus our Lord commaundeth thee, to adore the gods who be omnipotent. The holy Saint anſwered: Thele thy Idolles be not gods, and much leſſe be they omnipotent, but they be Idolles vaine, miſerable, and without ſence. They that adore them, do bind themſelues to indure the paines of hel eternally. This man was likewiſe beaten, and then ſent to priſon. The fourth (whoſe name was Siluanus) came, and the Iudge ſaid vnto him: as farre as I perceiue, all you be of one opinion with your mother, in deſpiſing the commaundements of the Emperour, but you ſhall all die ignominious deathes. Siluanus anſwered: if we ſhould feare the torments which ſoone ſhal haue an end, we ſhould incurre other more horrible torments, which ſhal neuer haue end, but becauſe we know the reward, that God hath prepared for the iuſt, and what paine he hath appointed for ſinners, this is the only cauſe that we make ſo ſmal account of Cæſars commaundement, and ſo highly eſteeme the precepts of God.

This is the cauſe why we deny the adoration of the Idolls, to giue it to him to whom it is due, that is to ſay: the God of heauen. If we adore him we be aſſured, that we ſhal attaine to eternal life; and we know, he that adoreth thy gods, deſerueth to haue eternal torments. The ſame that was done to the other brethren, was alſo done vnto Siluanus. The fift (called Alexander) was brought thither before the Iudge, who ſaid vnto him: Haue compaſſion thou young man of thy tender age, for thou ſhalt looſe thy life, if thou doeſt not obey Antoninus our Emperour. The young man anſwered: I am the ſeruant of Ieſus Chriſt whom I confeſſe with my mouth and beare in my hart, and whom I wil neuer ceaſe to adore. I giue thee to vnderſtand (ô Publius) that my tender age hath the wiſdome of an old man in adoring the Lord that created heauen and earth, and not to adore ſtockes and ſtones. The Iudge cauſed Alexander to be caried out from his preſence, but not without his chaſtiſement.

Then thither he cauſed the ſixth (called Vitalis) to be brought, and ſaid vnto him: I would know if thou deſire to liue or to be ſentenced vnto death with thy brethren? Vitalis anſwered (ô Iudge) tel me who deſireth moſt to liue, he that adoreth the true God, or he that ſeeketh to be in the fauour of the diuel? Publius replied: And who is the diuel? Al the gods of the Gentiles ſaid Vitalis be diuels, and they which adore them be poſſeſſed with diuels. Vitalis was alſo ſent away

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after he had beene tormented.

Then the laſt (called Martialis) came, and the Iudge ſaid vnto him: the others haue giuen me occaſion to be cruel, wilt thou alſo be of the ſame opinion of thy other brethren? Martialis anſwered, if thou kneweſt the paines God hath prepared for them that adore the Idolles, and offer ſacrifices vnto them, thou ſhouldeſt vnderſtand that thou art more cruel to thy ſelfe in doing ſacrifice vnto them, then thou art vnto vs, in putting vs to death, for that we wil not ſacrifice and adore them. But be aſſured, that though at this preſent God diſſembleth, and forbeareth thee, the time ſhal come, that thou and thy Emperours, and alſo all them that obey them, in being Idolaters, ſhal your ſelues be tormented in eternal fier, without hope of remedy.

Publius cauſed all that had paſſed with the ſeuen brethren, to be put in writing, and ſent it to the Emperour Marcus Antoninus. He ſeeing it, nominated Iudges, who by ſundry tormentes ſhould put them al to death. The firſt, which was Ianuarius, was killed with moſt cruel beating, giuen him with certaine whippes, which one the end had pelletts of lead. Fœlix and Philip, were ſlaine with baſtinadoes. Siluanus was caſt downe head long from a high place, into a craggy rocke. Alexander, Vitalis, and Martialis were beheaded. Their mother was martyred foure monethes after, and the Church ſolemnizeth her feaſt, on the 23. day of November.

S. Gregory ſaith of her: that no leſſe feare ſhe had to leaue any of her ſonnes aliue (leſt that for feare of the torments they ſhould ſacrifice vnto Idolles) then other mothers would haue, to bury one of her ſonnes aliue. I do not know (ſaith he) if I ought to cal this holy woman a martyr, for me thinketh I ſay little, rather as S. Iohn Baptiſt being demaunded if he were a Prophet, ſaid he was not, and ſaid truly, for he was more then a Prophet: euen ſo this bleſſed woman may not only be called a martir, for that ſhe gaue her life for Ieſus Chriſt, but alſo more then a martyr, for that ſhe animated her ſonnes vnto martyrdome. Let not any thinke that ſhe as a mother, had not ſorrow to ſee her ſonnes tormented, but the courage of her interior mind which ſhe bore vnto Ieſus Chriſt, vanquiſhed the outward griefe, which ſhe as a mother ſuſteyned and felt, in ſeing her ſonnes put to death. She reioyced that all of them went before her, that ſhe might haue them afterwardes preſent in heauen. The Church celebrateth the feaſt of theſe Saints one the day of their martyrdome, in the yeare of our Lord 173. Baronius ſaith, in the raigne of the aforenamed Emperour Antoninus.

The life of SS. Ruffina and Secunda, virgins, & Martyrs. Iulie 10.

OVr Sauiour Ieſus Chriſt, treating with his Apoſtles of the perſecutions, which as wel they, as alſo other faithfull beleeuers were, and ought to ſuffer for the loue of his name, ſaith: The time ſhall come, that the brother ſhall procure the death of the brother, the father of the children, and the ſonnes the death of their owne fathers. Of this we haue an example in the two holy ſiſters Ruffina, and Secunda, who were perſecuted for the name of Ieſus-Chriſt, and brought to their death; not by their father, or by their brethren, but by their owne husbands, who vſe commonly moſt of all to cherish, and to shew themſelues moſt louing to their ſpouſes. The liues of theſe holie Saintes, taken out of an old manuſcript, with the which accord and agree diuers martyrologes, was as followeth.

RVffina and Secunda were ſiſters and noble Damſells, borne in Rome. The name of their father was Aſterius, and Aurelia was their mother. It happened that in the perſecution of Valerian and Galyenus Emperours, many Chriſtians were martyred in Rome, whereupon Armentarius, and Verinus that ſhould haue maried the two ſiſters, denied the faith of Chriſt and reuolted vnto the Gentiles. And not being content with the perdition of their owne ſoules, they laboured to perſwade the handmaides of Ieſus Chriſt to doe the ſame.

The holy damſels to auoide the damage and hurt which was threatned them, collected all their goodes, and laying it on a cart, tooke their iourney towardes Toſcana, where their father had ſome poſſeſſions and landes. When their husbands vnderſtood thereof, they talked with the Earle Ageſilaus and ſaid vnto him: do Iuſtice, and defend the honour of the immortal Gods, for we giue thee to vnderſtand that our ſpouſes, Ruffina and Secunda, in the deſpight of our gods and to our reproch haue refuſed vs, and are gone towardes the partes of Toſcana, that they may the more freely ſerue and adore Ieſus Chriſt whom they confeſſe to be the true God

When Ageſilaus vnderſtood it, he tooke with him armed ſouldiers and went in purſuite after them, and ouertooke them in the Via Flamina about fourteene miles from Rome. He cauſed them to returne vnto the citty, and deliuered them into the handes of Iunius Donatus the gouernour, and ſaid vnto him: Theſe ſacrilegious damſels deſpiſing the commaundement of our Emperours, haue left to adore the immortal Gods to adore a man crucified, and for this end were departed from Rome againſt the wil of their husbands. It was my part by vertue of mine office to cauſe them to returne vnto the citty, now the reſt belongeth to thee to examine their cauſes. Iunius cauſed them to be put in priſon and to be ſeuered

uered the one from the other.

On the third day he talked ſecretly with Ruffina, and ſaid to her: Seing thou art borne a noble woman, why art thou ſo baſe minded as to thinke it to be better to lie in priſon, then to be at liberty, and liue merily with thy husband? Ruffina anſwered: This impriſonment and ſhackles haue an end, and ſhalbe meanes to deliuer me from the priſon that neuer ſhall end. Oh (ſaid the Gouernour) leaue theſe vaine imaginations, and ſacrifice vnto the gods, that thou maieſt enioy thy husband, and liue with him many yeares. The holy woman anſwered: Thou laboureſt to perſwade me vnto vaine and idle thinges, and doeſt promiſe vnto me an other thing, which is doubtful and certaine, firſt thou wouldeſt haue me do ſacrifice vnto the gods, and if I do it, I am ſure I ſhal looſe my ſoule. Then thou wouldeſt haue me to take an husband, and liue with him in carnal delightes, and of this wil ariſe, that I ſhal looſe my virginity, and the glory and the particuler crowne that is geuen vnto virgins. Then thou doeſt promiſe me that I ſhal be with him vntil I be an old woman, and that is a doubtful and an vncertaine thing, for that thou knoweſt not no more do I, if we ſhal liue vnto the next morrow.

The gouernour ſaid: leaue your talking. Then he commaunded, that Secunda ſhould be brought thither, that when ſhe ſaw her ſiſter tormented, ſhe ſhould ſacrifice vnto the Gods, for feare the like torments ſhould happen vnto her. Aſſoone as Secunda was there, Ruffina was ſtripped of her clothes, and beaten cruelly with ſtaues. When Secunda ſaw that, with an angry voice ſhe ſaid to the gouernour: What is the matter, thou (peeuiſh man) enemy vnto the kingdome of heauen; why doeſt thou thinke my ſiſter worthy of this glorie? and why doeſt thou depriue me thereof? if thou doeſt torment her for that ſhee is a Chriſtian, and becauſe ſhe wil not ſacrifice vnto thy Gods, I am alſo a Chriſtian, and am reſolued not to doe ſacrifice vnto thy falſe Gods. If thou thinkeſt I am more weake, and cannot ſupport theſe beatinges and blowes aſwel as ſhee, thou art deceyued, becauſe when my ſtrength ſhal faile me, my Lord Ieſus Chriſt ſhal geue it me, agreable vnto the deſire I haue to ſuffer for him, which indeed is very great. If then I be in the ſame caſe as my ſiſter is, why doeſt thou ſuch manifeſt wrong vnto me, granting that to her, whereof thou doeſt depriue me?

The gouernour ſaid: all that thou ſaieſt is true; that in euery thing thou art equal to thy ſiſter, in that thou deſerueſt to be tormented and chaſtiſed aſwel as ſhee, though you be both fooles. Secunda ſaid: my ſiſter and I be not fooles, but we be both Chriſtians. If then thou doeſt torment her for that, I would not haue thee depriue me of her torments; For it is a thing moſt ſure, that the greater torments that Chriſtians indure for the loue of Chriſt, ſo much the greater and the more precious, ſhalbe their Crowne in heauen. The gouernour ſaid: if you wil haue me account you wiſe and diſcreete, entreate you ſiſter to leaue her obſtinacy

and damned intent, and condiſcend both of you to ſacrifice vnto our Gods, and to marry with your ſpouſe. Ageſilaus who had taken them, was preſent in that place, and ſaid: it is no more lawful or poſſible for theſe wemen to mary, for the ſacrilege they haue committed, in deſpiſing our Gods, hath diſabled them that they may not marry. The holy virgin Secunda anſwered: Thou laieſt an impediment of marriage vnto vs, for that we be Chriſtians, and as though we deſired to marry. Beleeue it Ageſilaus we be of the ſame mind we were, that is: to continewe and be virgins and Chriſtians, for if we be virgins, we ſhalbe more loued of Ieſus Chriſt, and he wil ſhew vs particuler fauours in his heauely court. Then ſaid the Gouernour: what ſhal befal you if you looſe your virginity againſt your willes; how wil your Chriſt deale with you in ſuch a caſe? Secunda anſwered: when we ſhalbe forced and violated, Ieſus Chriſt wil giue vs a particuler reward, for hauing endured this wrong, wherfore do thy wil whatſoeuer it be, by force, violence, buffets, ſtrokes, ſtones, ſwordes, fier, or whatſoeuer deuiſes that thou canſt inuent to torment vs, they ſhalbe meanes to increaſe & augment our glory.

The iudge cauſed them both to be put in a darke dungeon, and a great ſmoke to be made, by burning of dunge, and ſuch filthines. Which hauing filled the priſon where the holy Sainctes were, did not ſtinke, or giue any euil ſmell, but rather recreated them, & ſeemed to be a ſmell of amber and muſk: moreouer the great darkenes of that place vaniſhed, and in place thereof, ſucceded a celeſtial brightnes, comming from heauen. The gouernour cauſed them to be taken out from thence, and to be put in a cauldron filled with oyle, which boyled two whole houres vntil the oyle was all conſumed, and the holy Saintes remained ſtil within the ſame without any hurt.

The gouernour was certified therof, at which he marueiled not a little, yet becomming more cruel, he made the holy Saintes to be taken out of the cauldron, and led vnto Tiber, where he cauſed a great ſtone to be tied vnto their neckes, and to be throwen there into: The holy damſells walked on the water halfe an hower without ſinking, and at the end the waues bore them vnto the ſhore, and their clothes were as drye as if they had not touched the water.

This was alſo told vnto the gouernour, who wondring more at this miracle then he did at the former, ſaid to the Earle Ageſilaus: The two damſells which thou broughteſt vnto me be inchauntreſſes or witches, or elſs they be very holy wome; Thou diddeſt deliuer them into my handes, & I render them againe vnto thee, condemne them or deliuer them at thy pleaſure. Whereupon Ageſilaus cauſed them to be led forth of Rome, into a certaine wood which was in the poſſeſſion of one called Buxus, and there cauſed both their heades to be cut off, and commaunded that then bodies ſhould be left in the wood, that the wild beaſtes might deuour them.

A Ro-

A Romaine Matron called Plantilla, was Lady and owner of the poſſeſſion where the wood was. Shee ſaw in her ſleep the two holy Saintes, apparelled in moſt rich veſtures, and crowned with pearles and Iewells, of exceeding great valewe. Moreouer ſhe ſaw them placed vpon two ſeats in a chamber, as if they had beene brides, and they ſaid to the Matron Plantilla: Caſt out of thy mind thy falſe Gods, and doe not adore them, but beleeue in Ieſus Chriſt, that thou mayeſt of him receiue the reward which we haue. And if thou wilt know where we are, go vnto thy poſſeſſion, and there thou ſhalt find our bodies, and we deſire thee to interre and bury them. Forthwith Plantilla went vnto her poſſeſſion, where ſhe found the bodies of the holy virgins, without any hurt, but only that the executioner made, when he cut off their heades.

Plantilla adored God, and was conuerted to the faith, and cauſed a Sepulcher for the holy virgins to be built in the ſame very place, where they remained certaine yeares, but in proceſſe of time, their bodies were caried into the Church Conſtantiniana, and were buried neere vnto the font-ſtone. The Church celebrateth the feaſtes of theſe two Saintes, the day of their Martyrdome, which was in the yeare of our Lord. 252. (Baronius ſaith 260.) Gallienus and Valerianus being Emperours.

The life of S Pius, Pope, and Martyr. *Iulie* 11.

CVrſed be the man (*ſaith the Prophet Ieremias*) that doth the worke of God fraudulently. *His meaning (ſaith the gloſe) is: ſlouthfully, and for temporal gaine. The holy ſacrifice of the maſſe, you may properly cal the Worke of God, for there is the liuing and true God, vnder the ſacramental ſignes. Therein the Prieſt repreſenteth Ieſus Chriſt, which is the true God, and all that are there preſent, ought to be replenished with God. This being then the Worke of God, with good reaſon he ſaith: that* he that doth it fraudulently, *that is: principally for temporal commodity, or ſlouthfully, and carelesly, in ſuch ſort, that he commit any notable errour, is accurſed. Thus the holy Pope Pius conſidered, When he made a decree, in which he appointed: that the Prieſtes that commit a notorious fault in the maſſe, ſhould be ſeuerely chaſtiſed. His life collected by Damaſus and others, Was in this manner.*

POpe Pius the firſt, was borne in the auncient citty of Aquileia, in the Prouince of Venetia, and was the ſonne of Ruffinus. Antoninus Pius was Emperour in Rome, when by the death of S. Iginius the Pope, and martyr, Pius was elected Pope. And though the Church of God endured in that time, very greiuous afflictions and perſecutions aſwel cauſed by the Pagans that perſecuted it, as by many heretikes (which vexed it, with vaine & blaſphemous opinios) yet

Pius the Pope ceaſed not, to doe all that which was conuenient, for a good and godly Paſtour. He made ſome decrees, as that which we haue rehearſed already, wherein he ſet a penaltie vpon the Prieſtes, which committed any negligence, or default in the maſſe. He made an other, in which he ordeined: that the poſſeſſions and goods of the Church, dedicated to the ſeruice of Eccleſiaſtical perſons, ſhould remaine ſo perpetually, and that none vnder paine of ſacrilege, ſhould be ſo bold, as to occupie the ſaid goodes, or vniuſtly to alienate them. He commaunded, that the virgins which made profeſſion of perpetual chaſtity, ſhould be profeſſed vpon the day of Epiphany (but this was abrogated afterwardes, for iuſt cauſe) and that they ſhould not be profeſt, if they were not 25. years old. Here you may ſee, how auncient the being of holy Nonnes is, in the Church of God.

There was at that time, great difficultie about the keeping of Eaſter, to wit: whether they ought to celebrate it on the Sunday, or to follow the account of the Iewes, in the celebrating of theirs. Vpon this Pope Pius the 1. publiſhed a decree, which indureth vnto this preſent, in which he commaunded: that the holy Paſche of the reſurrection, ſhould be celebrated alwaies on the Sunday, for that one that day, our Lord Ieſus Chriſt roſe from death vnto life. Damaſus ſaith: Pius made this decree, perſuaded by one of his brothers called Hermes, who preſented vnto him a very worthy booke, made in manner of a dialogue, which was brought by an Angell, in the habite of a Sheapheard, who commaunded him, to admoniſh and inſtruct all Chriſtians, to celebrate the holy reſurrection vpon the Sonday.

This Pope conſecrated in Rome the *Terra Nouatiana*, in the honour of S. Potentiana, at the interceſſion of Praxede her ſiſter. He endowed her Church with many and rich guiftes, and ſaid maſſe there oftentimes, he ordeined there the font ſtone, and Baptiſed many with his owne handes. He appointed a great penalty to them that were periured, and againſt them that did not reprooue them. Finally, after he had gouerned the Church of God vertuouſly 9. yeares. 5. monethes, and 27. daies, in the yeare of our Lord 167. In the raigne of the Emperour Antonius Pius, he had the crowne of martirdome. He gaue holy orders fiue times in the moneth of December, and in them made 13. Prieſtes. 21. deacons, and 12. Biſhops. He was buried in the Vatican. His feaſt is by the Church celebrated, one the eleuenth of Iuly.

The life of SS. Nabor and Fælix, Martyrs. *Iulie* 12.

S*Alomon ſpeaking of iuſt men, ſaith in Eccleſiaſticus.* That they flouriſh and bring forth fruite, as the roſes which be planted neere to the riuers of waters, *Which is aſmuch to ſay: that they be very beautiful, and yeeld a good odour, like*

like the roſes which grow in places where is abundance of waters. But if this ſimilitude do fitly agree with all iuſt men, much more in perticular doth it agree with the holy Martires SS. Nabor and Fælix, who were both beheaded on the banke of a riuer, their bodies remaining like roſes, colloured in their owne bloud, and yeelding a moſt ſweete ſmel. The life of theſe holy martyrs, collected out of ſundry martyrologes, was in this manner.

THe Emperour Maximianus being im Millan, there was accuſed SS. Nabor and Fælix, not for committing manſlaughter, theft, or adultery, or ſuch like offences, but for that they were Chriſtians, a thing (by the tyrant) chaſtiſed with more rigour, then any other offence, were it neuer ſo heynous. Being apprehended, and brought forthwith before the Emperour, he asked them, if it were true that they were Chriſtians. The holy men anſwered: they were, and reſolued to be Chriſtians whileſt their liues laſted. Maximianus ſaid: that ſhalbe very ſhort, if you continew in this opinion. So he cauſed them to be put in priſon, and commaũded vnder great paines, that none ſhould geue thẽ any thing to eate.

The holy Sainctes continewed in this paine certaine dayes, after which, the Emperour bad they ſhould be brought before him. And becauſe that faſting was not ſufficient to depriue them of their liues, or to make them chaung and alter their religion, he cauſed the baſtinado to be geuen them. Then he cauſed S. Nabor to be put on the racke, and with burning torches, to ſcorch and ſindge his ſides; and with hookes of yron to teare his fleſh, S. Fælix ſtanding by to ſee how thinges paſſed with S. Nabor, iudged him to be happy indeed, as he was in name, ſince that he ſuffered ſuch tormentes for the loue of Ieſus Chriſt. After this, the Emperour commaunded, that both of them ſhould be throwen into a great fire, which vſed them more mildly and gently, then the tyrant did, for it did not any harme vnto them, in ſo much that not one haire of their head was burnt. When Maximinianus ſaw that, he cauſed them to remayne in priſon, and after a few dayes, he made them to be led to be beheaded (at the gate of Lody) where was a current of water, called Celere. Their bodies were buryed by Sabina a noble ladie. The Church celebrateth the feaſt of theſe two Sainctes, on the day of their martyrdome, which was on the 12. of Iuly, about the yeare of our Lord 267. (Baronius tom. 3. pag. 303.) Diocletianus and Maximinus being Emperours. Paulinus in the life of S. Ambroſe, maketh mention of theſe holy Sainctes, and ſaith: that the Church where they are buried, was much frequented by the Chriſtians. Afterwardes in the tyme of the Emperour Frederick, they were tranſlated vnto Collen, by Rinaldus Biſhoppe of that cittie.

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The life of S. Anacletus, Pope, and Martyr. Iulie 13.

THe holy Scripture reciteth in the firſt booke of Eſdras, that Zorobabel with ſome Hebrewes, Which were returned with him from the captiuity of Babylon, builded againe the Temple, by the commaundement of king Cyrus. On the firſt day they offered ſacrifice therein, there happened a thing worthy of conſideration, the Which was this. That all the young men were iocund, and merrie, and all the old men were ſadde and ſorrowfull. The young men reioyced, becauſe they ſaw they had a Temple, but the old men were ſadde, becauſe they remembred the ſumptuous magnificence of the old temple, builded by Salomon, which had bene ruynated, Wheras now they ſaw the meanenes and powertie of this, Which was newly builded.

This thing is very agreable for our tymes, concerning the frequenting of the ſacramentes, for ſome ſeeing by the bounty of God, and carefull diligence of his miniſters, in exhorting them thereto, that often and in due manner they frequent the Sacramẽts, and that there be few that remaine a Whole yeere without them, and many there be that goe vnto them oftentymes in the yeere, it ſeemeth they reioyce and make triumph. But they Which by reading the holy ſcriptures, and the true hiſtories, come to haue notice of the tymes of the primitiue Church, When the Chriſtians communicated euery day, can do no leſſe but be ſorrowfull, conſidering the ſpiritual riches of that time, and the powerty of this preſent age. I haue ſaid this to make an entrance into the relation of the life of Pope Anacletus, Who commaunded: that all the faithfull, ſhould communicate euery day, although that the Doctors gaue diuers ſences of this decree. The life of this Pope, gathered out of Damaſus, and other good authors, Was in this manner.

SAint Anacletus was by Nation a Grecian, borne in Athens, and was ſonne vnto Antiochus. He was elected Pope after the death of S. Clement. He made many holy decrees for the good and profit of the vniuerſal Church, as was that already named, to wit: That at the end of Maſſe, all they which were there preſent ſhould communicate, and that they ſhould do it euery daie. This holy Pope had great occaſion to make that decree, for the Chriſtians of that tyme, were in great daunger to be made martyrs, by the Emperours of Rome, which happened alſo vnto him, after he had gouerned the Church of God. 9. yeares, 3. monethes, and. 10. dayes.

He builded and adorned the Chappel of S. Peter and other places, where might be buried the Popes his ſucceſſors. He wrote very godly, and very lerned examples, out of the which be taken ſome decrees, as about the authority of the Pope, that only God can or may Iudge him, as from whom only and from noe other, he hath the ſuperiorite aboue all other Churches. He decreed alſo: that

iecular men ſhould not ordinarily haue leaue, to accuſe Prieſtes, becauſe of the ordinary hate they vſe to beare towardes them. He commaunded alſo, that Eccleſiaſtical perſons ſhould not weare long beardes, or long haire. That in the conſecration of a Biſhoppe, there ſhould be preſent at the leaſt three other Biſhops, and that orders ſhould be geuen vnto Prieſtes in publique. Finally, that none ſhould be admitted to ſo worthy an office, except he were knowne to be vertuous, and worthy of that calling and degree. S. Anacletus gaue holy orders twiſe, in the moneth of December, in the which he made 6. Biſhoppes. 5. Prieſtes, and. 3. Deacons. His body was buried in the Vatican. The Church celebrateth his feaſt, one the day of his martyrdome, which was on the 13. of Iuly, about the yeere of our Lord 112. Traianus being Emperour of Rome

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The life of S. Bonauenture Cardinal, Biſhop, and Confeſſor. Iulie 14.

WE reade in the fourth booke of kinges that Ochozias king of Iſrael, being ſicke, he ſent to aske of Belzebub God of Acaron, if he ſhould recouer of that infirmitie. For this God was wroth with him, and commaunded the Prophet Helias to goe and ſay vnto his meſſengers. Was there not a God in Iſrael to aske counſel of, that you goe to aske counſel of Belzebub, the God of Acaron? Wherefore ſay vnto him: that for this cauſe our Lord ſaith; thou ſhalt not riſe from thy bed on which thou art, and ſo it came to paſſe; for the king dyed of that infirmitie. The mother of the glorious doctor S. Bonauenture did not ſo, for when he (being yet a little child) was at the point of death, the mother ſought help from God, and promiſed, and offered her ſonne by vow, vnto the religious order, of the Seraphical father S. Francis, if he eſcaped, who forthwith (the vow being made) recouered to the great wonder of the phiſitians, who had no hope at all of his health and recouery. Whereby we may ſeeit to be the worke of God and a manifeſt myracle, for that it pleaſed him to geue life vnto the child, the mother ſeeking vnto him for remedy, whereas of the contrary, death was decreed to king Ochozias, becauſe he refuſed to ſeeke vnto him: but ſought for ſuccour from Belzebub the God of Acaron. The life of this holy Sainte, hath bene collected out of an Oration, that was recited by Octauianus de Martinus, a Citizen of Neſſa, doctor of both lawes, before Pope Sixtus. 4. at the tyme of his canonization, the which was in this manner.

SAint Bonauenture was borne in Tuſcana a Prouince of Italy, in a countrey called *Balneum Regium*, and commonly Regnarea. His father was called Iohn Fidanſa, a man very rich, and of good ſtate in that countrey, and his mother was called Riſella. S. Bonauenture being yet a child, that happened vnto him which we haue already declared, concerning his infirmitie. Comming then to the age

of 22. yeres, and calling to mind that verſe of Dauid which ſaith; *If you make any vow to our Lord God, ſee that you fulfil it:* he to performe the vow which his mother had made, entred into the religious order of S. Francis. When the tyme came he ſhould be profeſſed, he did publiquely recite the manner of his infirmitie, and the vow that his mother made, and that he came to performe it.

Being profeſſed, he ſpent his time in prayer and meditation, and likewiſe he ſtudied the holy Scriptures, and hauing Alexander de Hales for his maiſter, he profitted ſo much in that ſtudy (with the good beginninges he brought vnto religion) that in the ſeuenth yeere after, with the licence and good liking of the Prelates of his order, he read in Paris publiquely, and expounded the maiſter of ſentences, to the great admiration of euery one. Hauing ſpent three yeeres herein, and being 22. yeeres old, he was accounted one of the principal religious men of his order, but for all this, he was not puffed vp with pride, but he rather exerciſed himſelfe foe much the more, in baſe offices, and motiues of humilitie.

He would behold oftentimes, the countenances of the religious men of his conuent, and if he ſaw any of them afflicted or melancholique, he would ſo ſpeake vnto him, that he would geue him cauſe of comforte, and content. And if by chaunce any one were ſorrowful that he was entred into religion, he would comforte him in ſuch ſort, that he increaſed in him a new deſire, to remayne there ioifully, for the tyme to come. He was wonderful pitiful, and charitable to ſicke people, and the more filthy and lothſome the infirmitie was, the more willingly he attended on ſuch ſicke perſons.

His buſy imployment in theſe holy exerciſes, cauſed not any want or default in his publik lectures which he read, yea rather the more tyme he ſpent in the workes of charitie, ſo much more he latisfied, and performed his dutie, to the profit and benefit of his hearers. He read with ſuch facility and perſpicuity, that he ſeemed to be rather the author, then an expoſitor. In the chapters of his order, alwel prouincial as general, he ſhewed ſuch prudence and wiſdome, in his ſpeech, and in his anſweres, that the miniſter general, leauing the opinion of many rare and ſinguler fathers of the order, alwaies held the opinion of S. Bonauenture. And in matters of difficulty and importance, he alwaies demaunded his counſel.

After this befel the death of the miniſter general, and though that S. Bonauenture had not beene but thirtene yeares in that religious order, & but 35. yeers old, yet this dignity was beſtowed vpon him, without any contradiction. Afterwardes, he ſeing in time the religious men by little and little, to waxe remiſſe, and weake in the obſeruance of their rules, which the bleſſed father S. Francis had left to them; he aſſembled a general chapter in Narbona, in the which with the zeale of a new Elias, he reprehended ſome, beſought others, chaſtiſed many, and reformed them all, and brought thereby to paſſe, that all afterwardes

obſerued

obſerued the rules, which he did in that place expound and declare.

At that time was diſcouered a great enemy or aduerſary vnto all the order of the Franciſcanes, called maſter Giraldus, or Gerardus, who made a pernitious booke againſt the Friers, taking occaſion for the defects, and imperfections of ſome, to reprehend them all; then adding euil to euil, he began to ſet his tongue againſt the holy religion, and the ſacred inſtitution. S. Bonauenture oppoſed himſelfe againſt this fellow, and confuted his booke by ſcripture, no leſſe learnedly, then eloquentlie. Then forthwith the Iudgement of God was ſhewed againſt this wretch, for he fel into a greeuous infirmity, which made him ſicke of the palſey, and ful of leproſy, and laſtly, he died miſerably.

S. Bonauenture was very deuout vnto the mother of God, and in an other chapter he held in Piſa, he ordeined: that from Chriſtmas day vntil the Epiphany; they ſhould ſay at the end of the hymnes, *Gloria tibi Domine, qui natus es de Virgine.* He commanded his brethren, that in all their ſermons and preachinges, they ſhould exhort the people often, to ſalute the B. Virgin with the Angelical ſalutation, when they heard the bel goe after Compline, becauſe he held it for certaine, that the Angel ſaluted her at that hower, when he brought the meſſage, of the Incarnation of the ſonne of God.

At that time was tranſlated in Padua, the body of the glorious S. Anthony, a Spanyard, and frier of the order of S. Francis, and was laid in a moſt ſumptuous Church, builded in that citty vnto his honour. S. Bonauenture was there preſent, and ſaw, that although it had beene 32. yeares ſince his death, yet his tonge was red, and freſh, as if he had bene aliue. The deuout father tooke it in his hand (with deuotion) and ſhedding many teares, ſaid; *O bleſſed tongue which alwaies bleſſed God, and haſt taught others how to bleſſe him, now it may be ſeene, how acceptable thou haſt bene vnto God.* Then he kiſſed it many times, and cauſed it to be laid apart, in a place conuenient. Pope Clement the fourth, offered vnto S. Bonauenture, the rich Biſhoprike of Yorke, but he would neuer accept the ſame, ſaying: that he would remaine in his eſtate, in which God had placed him.

The time which was ſpared from the buſines of the order, and from other extraordinary affaires (which almoſt neuer wanted) he was buſied in writing, not only graue thinges, in the which he ſhewed his great learning, but alſo he wrote many deuout treatiſes, in which he ſhewed his exceeding great deuotion and ardent loue vnto God: in ſuch ſort, that let a man be neuer ſo cold, and congealed in Gods loue, yet ordinarily, he ſhal gather ſome deuotion, and celeſtial fire, by reading his bookes of deuotion, and eſpecially thoſe two treatiſes he compiled in the mountaine of Aluerne, in the which place I thinke, that he was as often elevated in ſpirite, as his father S. Francis was. Theſe two treatiſes are called voiages, or Iourneyes of the ſoule, for to goe vnto God by it ſelfe.

He ſpent his life in theſe holy exercites, vntil that Gregory the 10. called a

councel at Lyons in Fraunce, where he him ſelfe was preſent, to determine important buſines concerning the whole Church, and eſpecially the vnion of the Greeke Church with the Latine. It ſeemed vnto him very conuenient, that S. Bonauenture ſhould be there preſent, and to the end his voice ſhould haue the more authority, he on Whitſunday, creating 5. Cardinales (as Onuphrius ſaieth) created him Cardinal, of the holy Romane Church, and withal, Biſhop of Alba. And though he withſtood it as much as was poſſible, yet at laſt he was forced to accept the dignitie. He together with the Biſhop of Roan and Tripolis (which were alſo of his order, and by their deſerts had come to theſe dignities) were ſent all three vnto the councell by the Pope, but yet Saint Bonauenture had the firſt place aſſigned him. Euery thing ſucceeded well, and proſperouſly in the councel, for the agreement and conformity of the Greeke Church vnto the Latine, for it acknowleeged her for ſuperiour, and alſo receiued her decrees and commaundementes.

S. Bonauenture made a ſermon in the preſence of the whole councel, taking for his text this ſentence of the Prophet Baruch, which ſaith: *Exurge Hieruſalem, & circumſpice ad orientem, & vide collectos filios tuos ab oriente, vſque occidentem*; In his ſpeech, he ſhewed his deepe and profound learning, his great councel, diſcretion, and his exceeding ſanctity. Before the councel was diſſolued, and before that the fathers which were aſſembled therein, did returne vnto their Churches, it was the pleaſure of God, that the holy Biſhop and doctor S. Bonauenture, ſhould paſſe out of this mortal life, vnto eternal felicity. He might very wel ſay with the Apoſtle *2. Timothy. 4. I haue fought wel, I haue ended my courſe, and conſerued the faith.* His death was on the Sunday, at the howre of Mattyns, on the 13. day of Iuly. The Church celebrateth his feaſt, on the day after his death, to wit: on the 14. day of the ſame moneth of Iuly, to the intent, to leaue the day before, for, and vnto S. Anacletus, Pope and martyr. His body was buried in the Church of S. Francis, in the ſame citty of Lyons, all they that were preſent ſhedding many teares. And euery one affirming, that in the Church of God, there was not his like or equal to be found. Pope Gregory him ſelfe confirmed this alſo, for being certified of his death, he ſaid: great loſſe hath the Catholike Church had, by the death of this man. His obiequies or funerals were ſolemnized in a ſtately manner.

Petrus de Tarentaſia Cardinal of Oſtia, ſong the Maſſe, and the ſame man made the funeral Sermon, taking for his text theſe wordes: *Doleo ſuper te frater mi Ionathan*. Among the other praiſes he gaue to S. Bonauenture, he ſaid and affirmed; that euery one that beheld him, caſt an affection vnto him, and loued him ſo much, that all that he ſaid they put in practiſe. This may be ſeene in the priuate conuerſation he had, with the greekes of that counſel, for that, vnto the moſt ſtubberne and obſtinate of them, there needed no other but to make them

ſpeake

ſpeake with S. Bonauenture, and forthwith they were mollified and did relent, as the wax doth at the fire, and became of an other opinion. He was benigne, affable, & acceptable to euery one: he was pitiful humble, prudent, chaſt, ſober, quiet, and ſcandalized none, and alwaies he put theſe vertues in vſe. Theſe thinges may be perceiued apparantly in his writtinges, and by that which Alexander of Hales his maiſter teſtified of him; who hauing conſidered his life and behauiour, vſed to ſay: *Behold a true Iſraelite, in whom as it ſeemeth, Adam did not ſinne.*

There befel a notable caſe vnto this bleſſed Saint afore he rose to the dignity of *Generall miniſter, Byſhop* and *Cardinal*. The caſe was this: that he ſaid not maſſe euery day, ſuch was his great humility, for he thought he was not worthy to receiue the moſt bleſſed Sacrament euery day. Vpon one day among the other he heard maſſe with great deuotion, and when the Prieſt ſhould communicate, one particle of the hoſt was ſeene to ſeuer from it ſelfe, and wēt vnto his mouth, and he receiued it with very great tendernes and deuotion, being thereby aſſerteined, that it was better to receiue the moſt bleſſed Sacrament with loue, then to refraine from it for feare.

This holy man was a great friend vnto S. Thomas of Aquine, who one time went for to viſite him, and he was anſwered; that he was buſied (for he was writting the life of S. Francis) for all that he went vnto his Cel, and looked through a chinke of the doore, and he ſaw S. Bonauenture ſait at his prayer and eleuated in the aire ſome what from the ground. S. Thomas aſtonied thereat, ſaid to the fathers of the conuent that ſtood by; Let we the holy Saint alone, that laboureth for an other Saint. And he would not permit any to diſturbe him, whereby to deprriue him of his ſpiritual delight.

In Lyons there was a noble woman who had much deuotion vnto S. Bonauenture, and went alwaies vnto his ſermons, and preachinges. This woman was called Symona, and was wife of a great gentleman of the citty. It befel that the woman was great with child, and when the time of her deliuery came, after moſt cruel paines, ſhe brought forth the child dead. Then ſhe cauſed them to cal S. Bonauenture, who being come vnto her, the woman began to lament, and beſought him to haue compaſſion on her. The holy Saint ſeeing her lamentation was moued to pitty, and fel vnto praier, and making the ſigne of the Croſſe vpon the dead child, forthwith it role vnto life.

An other matron of that ſame citty, had bene three daies in labour, and was in great danger of her life. They that were about her, badd her to recommend her ſelfe vnto S. Bonauenture (this was after his death) and promiſe to viſite his ſepulcher. The woman made the vow, and recomended her ſelfe vnto the holy Saint, and forthwith ſhe was deliuered of a ſonne, and alſo was free from all hurt & danger. This thing was notoriouſly and publiquely knowne, throughout the Prouince of Lyonneis, ſo that all the women that were in danger

of childbirth, did recommend themselues to this blessed Saincte, & were forthwith by his merits deliuered from all daunger. Moreouer, many other persons, vexed with sundry dangers and troubles, alwel by bodily infirmities, as spirituall temptations, calling vnto S. Bonauenture, were freed and holpen, at it is prooued by the informations, which were made vnto Pope Sixtus the 4. to canonise him, in the yeere of our Lord 1482. (as Trithemius saith.) Our Lord God make vs worthy of his eternall glorie.

The life of S. Alexius Confessor. Iulie 17.

AMong other moral documentes that Iesus-Christ, the Sonne of God gaue vnto his holy Apostles, in that famous sermon of the mountayne, this was one; If thy hand offend thee, cut it off, and cast it from thee, for it is better to enter into heauen with one hand, then hauing two, to goe into hel: and if thy foote or thy eye scandalise thee, do the same to them. He that is very and true pitty it selfe, commaundeth vs not in this to be the executioners of our seluss, and that we should be thus cruel, to cut off our owne feete and handes, and pul out our owne eyes, for the great harme they do make against vs (yea rather the doing therof is a great sinne) but he speaketh in this, as in many other of the gospel, metaphorically; so that by the handes, and by the feete, you must vnderstand the person, that vnto me is hand or foote, and by the eyes you must vnderstand, that which I esteeme as the light of myne eyes, if these be vnto me occasion to offend God, I ought to cast them from me, or ells to depart from them, though it be greife or discontent of mind vnto me.

S. Alexius was not only contented to abandon the conuersation of strangers, which might be vnto him an occasion of offending God, but proceeding further, because his father, and mother, and his owne wife, were vnto him an impediment from the intyer seruice of God, he left and forsoke them all, and went in pilgrimage ouer the world, as we may see in his life, which was written by Symeon Metaphrastes in this manner.

AFter the Emperour Theodosius a Spaniard, the empire was diuided betwene his two sonnes, Arcadius, and Honorius, vnto Honorius the Occident or West obeied, & the Orient or Est vnto Arcadius: Arcadius died, and his sonne Theodosius the yonger remayned in the Oriental empire, who made his residence in Constantinople, and his vncle Honorius resided in Rome. Innocent the first of that name was Pope at that tyme, when the sanctity of Alexius which had layen hid a long tyme was discouered, the same Alexius at one and the same tyme loosing his life, & gayning the name of Saincte.

The father of this holy man was called Eufemianus a great noble man of Rome, and of the order of Senators, and rich, both in spirituall and temporall goodes

goodes, for he was very charitable, and his houſe was an ordinary refuge and receipt for widowes, orphanes, pilgrimes, and other poore men. They had all recourſe to his houſe, and therein they found conſolation and remedye in their wantes and diſtreſſes. Eufemianus had to wife a woman called *Agla*, who being barren was vnto them a great diſcomfort, becauſe they had no children, and heires to whom to leaue their goodes. They had recourſe vnto God, and with their prayers importuned him, him to geue them a ſonne, and becauſe they perſeuered in theſe demaundes, God graunted their requeſt, & gaue them a ſonne, whom they named Alexius.

The good old man much content, deſired to ſee him come to the age of marriage, that they might marry him, whereby they might ſee their poſteritie increaſed. But the intention of Alexius was otherwiſe, for he being exerciſed in the ſtudy of humanity and diuinity, and hauing much profitted in them in ſmale ſpace, began to haue a deſire to make proffit of that which he had ſtudied, geuing himſelfe wholly vnto the ſeruice of God. His outward apparel was of ſilke and gold, and vnderneath he wore a ſharpe haircloth. He came not ofte abroad but ſpent many houres in prayer, with drawing himſelfe within his houſe. He ſeemed in publike to be iocund, and ſolaced himſelfe with euery one, but when he was ſegregated in his chamber, his eyes became fountaines of teares, lamenting his owne ſinnes, and the offences of the people. Now and then he gaue guiftes vnto his ſeruantes, but ſecretly, he gaue very much almes vnto the poore and needie. In all his good workes which he did, he merited very much, aſwel in doing them, as alſo in keeping them ſecret, to the end men ſhould not repine at him.

He was now come vnto that age, that his father iudged it a fit tyme to marry him. He ſought out for him a beautifull damſel, noble, rich, and of a many other good qualities, & worthy of ſuch a ſpouſe. Alexius concealed his mind, & would not gainſay his father in any thing. The day appointed for marriage came, and the wedding feaſt was made, vnto which came the principall, and beſt of the people of Rome. When night came, that the eſpouſed ſhould haue lyen together, Eufemius ſaid vnto his ſonne theſe wordes: my ſonne Alexius, goe with thy bride, and conſummate the matrimony to the ſeruice of God, and then he gaue him his bleſſing.

At the ſame inſtant, God ſpake vnto Alexius inwardly, and told him what he ought to doe, to do him acceptable ſeruice. The young man determined to obey God, and entring into his chamber where the bride was, came neere, and gaue vnto her a ring of gold, and a girdle of great value, wrapped in a kercheif of ſilke, and bad her to haue a care, and take heed thereto, vntill it was Gods pleaſure, otherwiſe to diſpoſe of them. Then went he out of that chamber into an other, where he kept his richeſt treaſure, and taking money and iewels of great price,

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he chaunged his garmentes, and departed from his fathers house. He went vnto vnto Tiber, where (by the ordinaunce of God) he found a barke which was readie to saile. Alexius went into it. The barke brought him vnto the hauen, where he found a ship ready, in which he was embarked, and passed so vnto Laodicea. There he tooke lande, and went on foote vnto the citty of Edessa in Mesopotamia.

Being come into the cittie, he went to a Church, where he saw a picture of our Lady, of great deuotion, wherefore he determined to stay there. He distributed the money and the Iewels he had brought from Rome, vnto poore men, and holy places, and he himselfe remayned a poore man. His continual exercise was, to remayne (for the most part) before that picture of our Lady in prayer; and if any one gaue him almes, he tooke only that which was sufficient to keepe him from death by famine, the rest he gaue vnto poore men. And this was his life certaine yeeres, in which tyme his beauty, countenaunce, collour, and sound of his voice was altered; Moreouer, he was very meanely apparelled, so that he could not be knowen of them, which had very often conuersed with him before.

The sodaine departure of Alexius from the house of his father (he hauing at all no notice whither he was gone) put them in great greif, as may wel be imagined. His mother rising from her bed betimes, went to visite him, and found none but the bride. Who told her all that Alexius had done and said. Then began she to search in euery place, and getting notice that he was imbarked to go into the east countries, it cannot be expressed what greif and sorrow his father and mother (which loued him dearely) felt. The mother went into a darke chamber, and laid a sacklo.h abroade on the ground, and couered it with ashes, and there set her downe, saying: that she would in that place continually lament, vntil she had newes of her sonne.

The bride also no lesse afflicted then the mother, after much lamenting, put off all her Iewels, and ornamentes of a bride, and in place thereof, clothed her selfe in mourning garments: and said, she would stay there also, and imitate the turtle doue, who loosing her companion, continewed alwaies solitarie, afflicted, and discontolate. Eufemianus also, who had his part of the greife for the departure of his sonne, sent many of his seruaunts into sundry partes, that should seeke him out: some of these arriued at the citty of Edessa and gaue almes vnto Alexius, but knew him not, though he knew them, and yeelded thankes vnto God, that had brought him to that estate, to haue neede of his owne seruantes.

The admirable life Alexius led in that place, occasioned many to hold and esteeme him as a Saincte. This opinion was confirmed, for that the said Image of our Lady to the which Alexius was so deuoute spoke, and reuealed vnto the cheife of the Church, how acceptable the soule of Alexius was vnto God, and how pleasing his praiers were vnto the heauenly maiestie; Alexius being for this,

much

much esteemed, and being by all men called the holy and blessed man; to auoide that honor which was done vnto him, he purposed to goe vnto Tharcis a citty of Cilicia, to visite a Church of the Apostle Saint Paul, which in that place was very famous; but yet to doe this, he must first passe the sea, wherfore hauing sayled a while, there arose a great storme, which stil increasing, it fel out by the wil of God that he passed into Italy, and came into the hauen of Ostia.

The mariners knowing the place, and Alexius also vnderstanding it, he altered his mind, & determined to goe to the house of his father, & there to remayne vnknowne, if they would allow him a place; for he was assured that none there would know him. I wil not be chargeable or noysome vnto straungers, said he, if my father wil receiue me in his house. At last he entred into Rome, & hauing visited some Churches and holy places, he went toward his fathers house, and met him him on the way, accompanied with much people, and many seruauntes, conformable to his estate.

When Alexius saw and met him, he said; my Lord, I know that it is no new thing to thee, to vse poore men kindly in thy house, therefore I beseech thee for the loue of God, to haue pitty, and mercy, and graunt vnto me, that I may stay in some corner of thy house, and liue of the crummes that fal from thy table. I shal not be troublesome vnto thee, nor any aggreeuance vnto thy familie. In doing hereof thou shalt doe good vnto me, and also seruice vnto God, for whose sake I make request vnto thee, so shal thou and thine prosper, and find comfort wheresoeuer they be, and God shal blesse them. His father stayed to behold Alexius, and though he knew him not, yet in beholding him, he felt himselfe wholy to be moued with tender affection.

He considered all his wordes, and the last touched him at the hart, to wit: that all his should find help, wheresoeuer they were, for then he remembred his sonne Alexius who might peraduenture be trauelling, as a pilgrime in the world. The request of Alexius was to him in all parts graunted, and Eufemianus appointed vnto him a little and darke roome, the which was in the sight of them that entred in, and went out of the house, and was therfore troublesome to him, that was there within it.

This was the cause, that S. Alexius endured many greifes and annoyances, but especially the young seruauntes of the house, trying his patience, seing that he greiued at nothing, nor shewed any signe of discontent; when they were idle (as they were many times) they iested and scoffed at him, accounting him a senceles foole: yea they gaue him buffets with their handes, & spurnes with their feete, they pulled the haire of his head & beard, & threw filth vpon him. But the seruant of God suffered all with great patience, neither was this onely the thing that molested him, but other thinges greiued him more, to wit: that his wife

like an other Ruth, would neuer returne vnto the houſe of her father, but would remayne with her mother in law. She alwaies remayned with her, and both of them made continual lamentation, the one for her ſonne, and the other for her husband: vnto one it was the panges of death, not to ſee him, and vnto the other it was death, not to heare newes of him.

The time already paſſed, was not ſufficient to geue them conſolation, yea it rather increaſed their dolour, for where true loue is, the abſence though it be long, doth not diminiſh, but increaſe the deſire. S. Alexius then ſeeing, what his bride had ſuffered for his loue, expecting him with ſuch fidelitie, her conſtancy in that ſhe would not mary, cauſed him to ſhed teares in as great aboundance, as on the day he firſt left her. He heard her ſometymes being alone to lament, calling her ſelfe forſaken, afflicted, wretched, and deſtitute of all comfort, complayning of her fortunes, that had geuen her ſuch a husband, whom ſhe could not enioy one day, calling him with a compaſſionate and amiable ſpeech, ſaying: where art thou now mine Alexius. Why art thou ſo cruel towardes me? why haſt thou done this wrong vnto me? there was neuer any that complained of thee, al theſe lamentations are reſerued for me. What offence or hurt did I euer to thee?

Thou diddeſt mary me, and wherefore diddeſt thou then abandon and forſake me? if thou thoughteſt to leaue me, wherefore diddeſt thou eſpouſe me? why haſt thou kept me in ſuſpence all this time? perhaps there is no paper, nor inke where thou art; yet at leaſt thou mighteſt haue ſent a meſſage, to ſignify what thou wouldeſt haue me to doe. Should I bewaile more then I haue done? If I lament more, I muſt finiſh my lamētations with my life? if thou makeſt no account of me, becauſe thou art not bound to me, yet behold at leaſt thy afflicted parentes, whoſe exercile is nothing but ſighing, for thy loue. Why haſt thou not compaſſion of thy afflicted mother? vnto whom thou haſt bene a greater cauſe of ſorrow by thy departure, then in her trauel at thy birth.

Theſe and ſuch like wordes, vſed the bride of Alexius, in his hearing, aſwel as in the hearing of the ſeruauntes of the houſe, though they wrought not in them that impreſſion, which they did in him; and indeed, this was vnto him a great temptation, which would haue ouerthrowen a ſtronger hart, then his was. Yet Alexius had recourſe vnto God, and beſought him to giue him ſtrength and ability, to reſiſt this temptation; He alſo deſired God to comfort his afflicted ſpouſe, and to geue his mother patience. He perſeuered in his determination, praier, meditation, and continual faſting, being his ordinary exerciſe.

He chaſtiſed his body with faſting, and hard vſage, his apparel was very poore and meane, and his bed, was the bare ground. He receaued the bleſſed Sacrament euery 8. daies, and this was his life for ſeuentene yeares, vntil the hower of his glorious death, when our Lord would geue him the reward of his good workes.

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The day of his death was reuealed vnto him, wherefore he requeſted the ſeruants that had charge of him, to lend him paper and inke, wherewith to write, and hauing had them, he wrote all his life with his owne hand. Then lapping vp the paper, he held it in his hand, and expected the houre of his death.

At that tyme Innocent the firſt of that name was Pope (as hath bene ſaid before) and it happened that he ſaying Maſſe, in the preſence of the Emperour Honorius, and much other people, there was a voice heard from heauen, which ſaid; *Come you that be afflicted and loden, and I wil refreſh you*; At that voice euery one remayned aſtonied, and afraid, and fel vnto the ground, crying out aloud? *Lord haue mercy vpon vs.* Then was there a voice heard towardes the Altar which ſaid: ſeeke the ſeruant of God and he ſhal pray for Rome, and her affaires ſhal ſucceede proſperouſly; and behold he ſhal depart out of this world on Friday next. This ſaid the voice, ſpeaking vnto all the people.

This thing was diuulged through Rome, and on the Friday, the Church of S. Peter (where the voice was heard firſt) was filled with people, euery one expecting, to know who ſhould be that ſeruant of God. The Pope and the Emperour were preſent, and ſo was Eufemianus, father of S. Alexius, and many others. The voice which had already bene heard, ſpoke againe, and bad them ſeeke the holy man in the houſe of Eufemianus, who ſtood hard by the Emperour. Vnto him the Emperour turned his face, and ſaid: Haſt thou ſo great a treaſure lying hid in thy houſe and keepeſt it ſecret? Let vs go then to ſee him.

Eufemianus ſent all his ſeruantes before, to dreſſe his houſe, and to ſet thinges in order knowing that the Pope and the Emperour would goe thither. The ſeruant which had attended on Alexius came vnto Eufemianus and ſaid; without doubt, it is the poore man whom thou diddeſt recommend vnto me, that I ſhould haue charge of, for I haue ſeene him doe many good workes; He receiued the B. Sacrament euery eight day, he faſted continually, he was in a manner in continual praier, and indured many abuſes, that the ſeruantes of thy houſe had vſed towardes him: Eufemianus hearing this, went with the formoſt, and being arriued at his houſe, entred the little roome of the holy Saint, which was ſcarſely able to receiue a little man, where he found the bleſſed body lying flat on the ground, and his face couered with his poore cappe.

Eufemianus vncouered it, and forthwith iſſued from the ſame, a very great brightnes, and his face was beautiful as an Angel, and laſtly, he perceiued he was dead. He ſaw likewiſe the writing he had in his hand, and would haue taken it away, but he held it ſo hard, that he was not able to get it out. Then returned he forthwith vnto the Emperour, and ſaid vnto him: I haue found the ſeruaunt of God, whom thou deſireſt to ſee. He is dead, and hath a writing in his hand, which is as it were glewed vnto it, that it cannot be taken away. The Emperour commanded, the body ſhould be brought vnto a great hal, and laid

vpon a beare. Then the Pope and he comming thither, they fel both on their knees, neere vnto the body of the holy Sainct, demaunding of him (with great humilitie) the writing that he had in his hand, and comming neere to take it, the holy Sainct let it goe without any shewe of resistance.

They deliuered it vnto Etius the chauncellor, to the end he should read it publiquely, euery one standing with attention to heare it. The chauncellor began to read it, and when he came to the place, where were the names of the father and mother of this holy Saint, and of his spouse, and how at his departure he left with her the ring and the girdle, Eufemianus could hold no longer, but rising vp on his feete, he began to cry out aloude, tearing his white haires from his head. Then he threw him selfe vpon the blessed bodie, and said: ô my sonne, why hast thou delt thus with me miserable wretch, and thy sorrowful afflicted mother? Thou hast seene vs bewaile, and lament daily for thy take, why hast thou bene so cruel, that thou wouldest not make thy selfe knowen vnto vs? knowing that thou wert the cause of our lamentations? now do I know thee, and that to my more sorrowe, since that I haue seene thee dead, before I did know thee. Ah wretch that I am! who shal geue vnto mine eyes a fountaine of teares, that I may bewaile thee day and night? The mother also was certified hereof, who like a lyones out of a caue, renting her garments and weeping aboundantly (as she that had bene expert in that exercise) she requested the people that kept her backe, to let her see the body of him, that had beene cause of so much sorrowe and greife vnto her. Let me haue leaue (said shee) to see him whom I brought into this world with much paine, since this same day is dead all my hope. To day all the consolation I expected is finished, and that was no other, but once to see my sonne. I see him indeed, but this my sight, is a renouation of my complaintes.

Then came his spouse, speaking wordes, that would haue mooued a hart of stone, to commiseration and pitty. The Pope and the Emperour were compelled to interpose themselues, to keepe them from the blessed mans bodie, and to stil their complaintes. Then they would haue caried it to the Church of S. Peter, but the throng of the people was such (that came to see and to touch the blessed bodie) that it was not possible. The Pope assuring them, that the body should not be buried for certaine daies, the throng of people was somewhat diminished, and it was carried vnto the Church, and layd in a stately, and eminent place. In that place it remayned seuen dayes, all which tyme his father, mother, and bride neuer departed from that blessed body. Many sicke men recouered their health, and at last it was buried in the Church of S. Bonifacius, as the Romaine Martyrologe saith. The Church celebrateth his feast on the 17. day of Iuly: and his death was about the yeare of our Lord, 410. In the time of the aforenamed Honorius and Theodosius the second.

The life of S. Symphoroſa, and her ſeauen ſonnes Martyres. Iulie 18.

THe diuine Scripture ſaith of Hely the Prieſt, that he could not ſee the light, if the candle did burne cleare; Which is aſmuch as if it were ſaid: that he had ſo weake a ſight, that if the lampe which burned in the Temple, burned clearely, it did offuſcate and dymme his ſight (as cardinal Caietan vpon this place ſaith) but if the Lampe did burne more dimnely and gaue but ſmal light, then ſaw he ſomewhat better. This which befel vnto Hely, Who could not ſee the light but when it was dimme, or almoſt extinguished, befel alſo vnto them that martyred the holy Sainctes, and vnto them that were preſent at their martyrdome. Becauſe the light of their faith, the brightnes and the beauty of their heroycall vertues, the magnanimitie, and the valoure of their courageous minds were not to be ſeene, nor shewed it ſelfe, but in the time of their death when their mortall life was extinguished. And if this veritie was euidently ſeene in all the martyrs, it was apparant in S. Simphoroſa, and in her ſeuen ſonnes.

He that ſhould haue ſeene the martyres before their martyrdome, would haue iudged them fit to doe the actiue & nimble trickes of yong men. They which had ſeene the mother, would haue deemed her fit for marriage and to bring foorth children, but when the houre of their death came, then their great faith was made apparant, and the valorous mind of the mother and her ſonnes, was laid open in ſupporting moſt cruel tormants. For which cauſe they were highly regarded and eſteemed, an ſo they ſhalbe as long as the world indureth, the life of theſe holy martyrs, collected out of the martyrologes, and out of other authors, was in this manner.

IN the tyme of the Emperour Adrian, there was a holy matron called Simphoroſa, who had bene married with one called Getulus, who by the commaundement of the ſame Adrian, was condemned to be burnt, becauſe he confeſſed the faith of Ieſus Chriſt, together with Cetalius Amantius, and Primitiuus. And becauſe the life of Getulus, indured longer then the others in the fier, the executioners gaue him many blowes with their billes and baſtinadoes on the head, and ſo killed him. Simphoroſa remayned widdow (hauing ſeuen ſonnes) whoſe names were Creſcentius, Iulianus, Nemeſius, Primitiuus, Iuſtinus, Stecteus, and Eugenius.

This holy woman departed from Rome, with her ſonnes, for that her husband had bene put to death in that place, and went vnto Tyber, there to dwel, yet ſhe was taken in that place, and with her, all her ſonnes. The Emperour made vnto her proffers, and promiſes, to moue her to alter her religion, and to ſacrifice vnto the Idolls, but ſeeing that way did not preuaile, he begun to me-

nace her, and that preuailed as little, whereupon he came to deedes, and firſt he cauſed many buffets to be geuen her on the face, then he cauſed her to be hanged vp by the haire, and made her to hang long in that ſort.

The good mother finding her ſelfe in that eſtate, ſhe inſtructed her ſonnes, (which were before her) as if ſhe had bene at liberty, and ſaid: if ſhe that was a weake and feeble women, ſuffered the torments with ſuch good courage, it was fit that they which were men of courage and valour ſhould be ready to ſuffer and ſupport any torment whaſoeuer ſhould be geuen them. It would be a ſhameful thing for my ſonnes (ſaid ſhee) not to imitate your father, and me your mother, in ſupporting troubles and tormentes for the loue of Ieſus Chriſt, who is ſo liberal, that he promiſeth to geue reward in heauen, for a cup of cold water that is geuen in earth for his ſake. What ſhal then be the reward that he ſhal haue, that ſhal geue his bloud and his owne life for his ſake? Behold my ſonnes, theſe tormentes do not geue ſuch paine as they ſeeme to doe, or as one thinketh, when they are ſuffered for the loue of Ieſus Chriſt. There is felt in them conſolation and recreation. And I who now doe prooue them, doe thinke, that the tyrant wil be more tired in tormenting, then the tormentes them ſelues wil afflict me.

The ſonnes tooke great hart and courage at the wordes of their mother, and prepared them ſelues to indure and abide any puniſhment or affliction for the loue of Chriſt, but the tyrant chafed ſo at her, that he cauſed many baſtinadoes to be geuen her, as ſhe hung in the ayre. Laſtly he cauſed a great ſtone to be tyed vnto her necke, and ſo to be throwne into the riuer, where ſhe rendred her ſoule vnto God. Her body was buried by Eugenius her brother, a great man of account in that cittie. The Emperour on the next daie, cauſed the ſeauen brethren to be tied vnto ſeuen poſtes, and put them to deathe in ſundry manners. He cauſed a launce to be thruſt through the throte of Creſcentius, and a ſpeare to be thruſt through the breſt of Iulianus, and to the hart of Nemeſius, and into the belly of Primitiuus, and cauſed Iuſtinus to be quartered, and the body of Staceus to be wounded in euery part, and the breſt of Eugenius to be opened in two partes. After they were dead, he made them caſt their bodies into a ditch, though in proceſſe of tyme they were taken out, & carried vnto Rome, into the Church of S. Michael in the fiſhmarket & there were buried. Their martyrdome according to Onuphrius, was in the yeare of our Lord 136. (Baronius ſaith. 38.) in the tyme of the Emperour Adrian, The holy Church celebrateth their feſtiuity on the 18. daie of Iuly.

The life of S. Margaret Virgin and Martyr. Iulie 20.

IN the Goſpel Chriſt ſaith, that the kingdome of heauen is like vnto a marchant, that ſeeketh and buyeth pretious ſtones, who if by chaunce he find any of great value, he ſelleth all that he hath and buyeth the ſame. *S. Iohn in the Apocalipſe ſaith: That the gates of heauen be decked with Margerites, if Margarets therfore doe adorne the gates, it is certaine that there be many more with in the houſe; There is one more pretious among the reſt, and that is, our Lord Ieſus Chriſt; This name Margaret agreeth fitly to our Sauiour (as S. Auguſtine and S. Ambroſe both affirme) the reaſon they gather out of Plinie: in his 9. booke and 35. chap. For as the pearle is generated in the ſhel, by the dew within the ſea, euen ſo the temporall generation of the ſonne of God, was made in the bleſſed womb of the holy virgin, by the dew of the holy Ghoſt in the tempeſtuous ſea of this world. This Iewell is of that price and value, that it only is ſufficient to make a man rich and happie, they which ſeeke Iewels, that is to ſay, deſire to acquire and get vertue, and grace, aſſoone as they haue notice or knowledge of this Iewel, ſtreight they ſel all that they haue and buy the ſame, as the Apoſtles did and many other holy Sainctes. And though they get it not in worke and deede, yet if one deſire to ariue in the celeſtiall kingdome, it is conuenient that at leaſt he get it in will, eſteeming more of God, then of any temporal goodes or poſſeſſion whatſoeuer. This S. Margaret did put in effect, for ſhee hauing knowledge of this precious Margarite, which is Ieſus Chriſt, to obteyne it, ſhee gaue her goodes, her libertie, and her life alſo; and in this manner one Margaret gayned an other. Becauſe the virgin Margaret gayned and attayned the true and pretious Margaret, I meane the Iewel which is Ieſus Chriſt.*

The life of this holy virgin was written by Symeon Metaphraſtes, although he calleth her Marina It may be ſhe had the one, and the other name (or ells there was ſome ouerſight in him that tooke her life out of the Romane regiſters) for the auncient writers did vſe much to abbreuiate wordes, and it may be, he put only two, or three letters for her name, and by reaſon of this, the name might be miſtaken. But to omit this, he writeth her life in this manner.

SAint Margaret was borne in Antioch, and was the daughter of Edeſius a prieſt of the Idolles. Her mother dyed when ſhe was yet a very little one, and her father gaue her vnto a good woman to be brought vp, who dwelt in a village fifteene miles from Antioch. This woman was a Chriſtian, ſo that ſhe not only brought vp Margaret in manners, but alſo inſtructed her in the faith of Chriſt, in ſo much that when ſhe came to the yeares of diſcretion ſhee reſolued to be a Chriſtian, and began inſtantly to exerciſe her ſelfe in good workes, as faſtinges,

ſtinges, mortifications, and praier.

This holy Saincte was compaſſionate and pittiful aboue meaſure, for when ſhe had heard them ſay that by the commaundement of Aurelianus, who at that tyme was Emperour of Rome, many Chriſtians were martyred, and was informed of the tormentes they indured, and how they ſupported them; how ſome were ſcourged, others beatē with clubbes, others put to death by ſtoning, others by fire, and the like; her hart tendered, and as it were melted away with ſorrow. And though the holy damſel bewailed it for pitty, conſidering how a people ſo good and ſo worthy to liue, ſhould be ſo cruilly entreated, and put to death with ſuch crueltie, yet it reioyced her againe, when ſhe vnderſtood that they ſhowed ſuch fortitude in their martyrdomes, and that they died with ioy and content, for the loue of Ieſus Chriſt. Whereupon ſhe ſaid; Oh that God would ſhew me the fauour to put me in the number of ſo bleſſed a companie. Her father had notice hereof, and it greiued him much that ſhee ſhould be a Chriſtian: then it came to his mind, that ſhe which brought her vp had bene occaſion thereof. Whereupon, to reuenge him ſelfe on both of them, he thought to ſay that Margaret was not his daughter, and that he made not any more account of her, as if in deed ſhe had not bene his child, and left her in the handes of her nurſe, to the end ſhe ſhould be wearie of keeping and mainteyning her; and in finding her meate, drinke, clothes, and other helpes.

The good woman was very poore, and had no other goodes but a few ſheepe, and was compelled (as ſaith Theoſtitus, an auncient author that wrote the life of this holy Saincte alſo) to put Margaret to keepe them. Shee was very faire and beautiful, and being one day with her ſheepe on the plaine feild, Olibrius who was preſident of Aſia paſſed by her, and trauelled towardes the cittie of Antioch, with an intent to perſecute the Chriſtians, he eſpied the yong maide, and ſeeing her to be very faire, he was enamoured of her, and drawing neere vnto her, he asked, who ſhee was, what was her name, and of what lineage? The holy virgin anſwered: I am borne of noble parents, my name is Margaret, and I am a Chriſtian. Olibrius ſaid: The two firſt thinges beſeeme thee wel, but the third not ſoe, becauſe ſo beautiful a young virgin ought not to adore for God a man crucified. The holy virgin anſwered: how knoweſt thou that Ieſus Chriſt was crucified, that he is God, and that he roſe from death the third daie, and that he aſcended into heauen gloriouſly? Thou haſt no reaſon to beleeue one thing, and to deny the other; whether that which I ſay be right or wrong (ſaid Olibrius) thou ſhalt ſoone ſee, and commaunded her to be taken and carried vnto the cittie, where ſhe was impriſoned.

Olibrius (in Antioch) made a ſolemne ſacrifice vnto his Gods, for the victories of his Emperours, as was his ordinary cuſtome at his firſt comming vnto any countrey or cittie. After that he had ſignified vnto the cheif and principal men of the

the cittie the cauſe of his comming, he began to exerciſe his office againſt S. Margaret. He cauſed her to be brought before him, where was aſſembled much people of the cittie, and in the hearing of euery one he began firſt with intreaty, and great proffers to procure her to chaunge her opinion, and to adore the Idolles, and promiſed her alſo to take her vnto his wife, but when neither theſe promiſes, nor any other thing preuailed with her, he began to threaten her greeuouſly. But the bleſſed damſel who had already found out Ieſus Chriſt, the moſt pretious Iewel, ſhewed to make no recconing neither of his offers, nor of the menaces of the Iudge, and therfore determined rather to looſe her life, then to looſe the Iewel ſhe had already found.

Olibrius ſeeing the conſtancie of her mind, cauſed her to be ſtripped, and to be beaten in a publique place, with wandes of iron, and then to be put on the torment called Equuleus, and there her armes and legges to be drawne out in moſt cruel ſort. This torment pulled her limmes quite out of ioynt, and put her to moſt extreame paine. The holy Saincte lifted her eyes vp vnto heauen, and deſired Ieſus to helpe her. The Iudge was enraged and fretted more againſt her, becauſe he heard her whileſt ſhe was on the tormẽt to name often that ſweete and bleſſed name, and cauſed all the fleſh of her tender body to be rent and torne with certaine hookes of iron. This was done with ſuch crueltie, that from the body of the holy Saincte, the blood flowed like a ſtreame. In ſome places of her body, the naked bones might be ſeene, in ſuch ſort that they that were preſent, wept and lamented for compaſſion and pitty, and counſelled her to adore the Idolles, to procure her deliueraunce from theſe tormentes. The Iudge him ſelfe turned his face, becauſe he would not ſee her euil entreatinges. The holy Saincte ſaid. This torment of my body, is the content of my ſoule, and the greater the paine ſhalbe in earth, euen ſo much greater ſhal the glory be in heauen. The lillies and theroſes do waxe greene, and are refreſhed with the dewe of heauen, and ſo doth my ſoule with theſe torments.

The Iudge cauſed her to be taken from this torment, and to be put in priſon. As ſhe was at her prayers, on a ſoddeine ſhe heard a feareful noiſe, which was cauſed by the deuil, who had taken on him the ſhape of an huge dragon, and thretned her to the end that ſhe ſhould conſent to that which Olibrius ſaid, and to adore the Idols. The holy virgin made againſt him the ſigne of the Croſſe, and he burſt a ſunder.

Then at that inſtant appeared a very great brightnes in that darke priſon, and a voice was heard which ſaid: *Reioyce thou Margaret the handmaide of God, for that thou art the conqueror of thine enemies.* Thou haſt vanquiſhed the great tyrant, and terrified the deuil in ſhewing thy ſelfe to haue ſo valiant an hart, be not faint nor quailed in the remnant that is to come, becauſe that very ſhortly thy tormentes ſhal haue an end, and thy glorie ſhal begin. This voice comforted the holy Saincte

very much, and the more for that ſhe ſaw her ſelfe healed and cured of all her woundes: wherefore ſhe yeelded hartie thankes vnto God, and herewith ſhe paſſed that night.

On the next day Olibrius cauſed her to be brought againe before him, there being aſſembled more people then was before; and when he ſaw her whole and and ſound, and not the leaſt ſigne of any blow, he was aſtonied, and ſaid vnto her: Margret, conſider how the mighty Gods, hauing not regard vnto the iniuries thou haſt done, in that thou wouldeſt not adore them, haue had compaſſion in curing thee of all thy infirmities. Be not thou any more vnthankful vnto them, leſt they change their clemency into rigour, and chaſtiſe thee according to thy merits.

The holy virgin anſwered and ſaid: vntil this preſent I haue had no kind of obligation to them whom thou calleſt Gods, ſince they haue not healed me, and can leſſe heale any man at all. I render harty thankes vnto my Lord Ieſus Chriſt, becauſe he is potent, and he hath healed me; vnto him am I much bound for this benefit. The iudge cauſed her to be ſtripped, and to torment her with burning torches applied vnto her breſtes and her ſides; whilſt this torment indured, the holy Saint made her praier to God, who had geuen her ſtrength to ſupport it. Then Olibrius commaunded there ſhould be brought a great veſſel, which he cauſed to be filled with water, and he commaunded the handes and feete of the bleſſed virgin to be tyed, and threw her into the ſame veſſel, that ſhe might be drowned in the ſight of euery one. So it was done. When the officers would haue caſt the holy virgin into the water, ſhee ſaid: now I want not any other thing, I haue alſo deſired to be Baptiſed, & vntil now I haue not had that fauour. My good wil, and this martirdome, ſhal ſupply the wantes of my Baptiſme.

S. Margaret was ſcarſe put into the water, but there begonne a great earthquake. Then was ſeene a light to aſcend, and in the middeſt thereof a doue, which ſetled her ſelfe on the head of the holy Saint. The bandes the virgin had on her handes and her feete, were looſe of them ſelues, and ſhee departed out of the cauldron: and the light and the doue vaniſhed both away together. The people hauing ſeene this marueilous wonder, began to ſhew ſignes of ioy, and many (with loude voices) confeſſed Ieſus Chriſt to be the true God. Olibrius vſing towardes them his accuſtomed cruelty, cauſed many of them to be beheaded, and the ſame cruelty he vſed againſt S. Margaret. Before the ſword came to her necke ſhee made a deuout praier vnto God; deſiring him, that he would be pleaſed to ſhew mercy vnto all thoſe that being in trouble ſhould cal on the holy name of Ieſus, and would remember her martirdome (and eſpecially women, that were in daunger, in labour of child) the which was heard by the heauenly maieſtie.

The Church celebrateth the feaſt of S. Margaret on the day of her martirdome,

dome, which was on the 20. of Iuly: in the yeare of our Lord 278. in the time of the Emperour Aurelianus.

The life of S. Praxede Virgin. Iulie 21.

THe Prophet Ezechiel reciteth the occaſion by which the wretched Sodomites fel, and gaue themſelues vnto ſuch great vices, that they deſerued to be conſumed with the fire that fel from heauen, for he ſaid they had abundance of bread. & gaue no almes, they were rich, but they were couetous. This was the beginning of their perdition So that all they which be rich, if they wil auoide the occaſion of falling into many vices, ought to vnderſtand; that of neceſſity they muſt giue great almes, becauſe God will aske of them a very ſtreight account, & therefore their goodes shalbe vnto them an occaſion of ſaluation or condenation. This did S. Praxede wel vnderſtand, who being very rich, gaue great almes, and was therefore freed from many vices, and God gaue vnto her the heauenly glory. Her life was written by one Paſtor a Prieſt of her time, who was the man that buried her holy body. It was alſo written by venerable Bede, and was in this manner.

SAint Praxede was a Romaine, and daughter to Pudens, a man of great riches of the order called Patricij, or of the Senatours. She was ſiſter to S. Potentiana, and ſhe had a brother called Nouatus. She liued in the time of the Emperour Antoninus, in whoſe time many Chriſtians (for the faith of Ieſus Chriſt) and thoſe that fled from the perſecution, were in great dread, feare and affliction. Such as were afflicted herewith S. Praxide comforted, and lodged in her houſe, and giue them meate and drinke, and if they would depart from Rome, to other partes, to be more ſecure, ſhe gaue them money for their iourney. If any Chriſtians eſcaped the tormentes, and remayned conſtant and firme in the faith, ſhe cauſed them to be cured, and to be wel entertayned in her houſe. If the Chriſtians were put to death, ſhee buried them, and all the while they remayned in priſon, ſhe ſent them meate, and prouided alſo, for their other neceſſities.

Nouatus her brother dyed, who left vnto her certaine ſtoues, or hote-houſes, which Pope Pius the firſt conſecrated into Churches at her intreatie, who alſo ſet a font-ſtone in it. S. Praxede being exerciſed in theſe good workes and ſuch like, her father, mother, and brethren, being already dead, and ſeeing the great afflictions the whole Catholique Church indured (by the perſecution) and beholding ſo many ſlaughters and vexations of the Chriſtians, deſired God with great inſtancie, that it would pleaſe his goodnes to take her out of this life.

God heard her praier, for vpon this ſhee felle ſicke, and perceyuing her death to draw nere, ſhe diſtributed all her goodes which remayned, among the poore,

which when ſhe had done ſhe rendred her ſpirit vnto God, her ſoule departing vnto heauen, to enioy the fruite of her good workes. Her body was buried by a Prieſt called Paſtor, (who wrote her life) in the Church-yard of S. Priſcilla, in the way called Salaria, nere vnto her father, mother, and brethren. The Church celebrateth the feaſt of this holy woman, on the day of her death, which was the 21. of Iuly, about the yeere of our Lord 166. (Span: 150.) Antonnus Pius being Emperour.

The life of S. Mary Magdalene. Iulie 22.

THat great freind of God Moyſes, hath left written in the booke of Geneſis: That when God created the world in the beginning, he made two great lights, but the one bigger then the other, and placed them in heauen. The greater was to giue light in the day, and the leſſer to shine in the night. Theſe two lights to wit: the ſonne and the moone, adorne the heauens very much. Ieſus Chriſt our Lord, at ſuch time as he founded his Church, put therein two lightes, that is to ſay: the ſonne and the moone. The ſonne was to giue light to them that walked by day, and the moone should illuminate them that trauell by night.

Now let vs ſee who is this ſonne in the Church, and who is this moone, we may wel ſay this ſonne, cleare, reſplendent, and without any ſpot or ſtaine, is the glorious Virgin Marie, for her very great clearenes and faireneſs; for that she bore in her wombe Ieſus-Chriſt our God, who is the true ſonne of Iuſtice, and becauſe she is clothed with the ſonne, as the Euangeliſt S. Iohn ſaith of her in his reuelations; in theſe words: I saw a woman clothed with the Sonne, whom, all the holy doctors ſay: is the mother of God. But how commeth it to paſſe, that she is ſaid to be the preſident of the day, and to giue light thereunto? They are like the cleare and bright day that be in the grace of God, becauſe theſe doe workes worthy to be ſeene. Of theſe then is this ſonne preſident, and to them giueth light in shewing them the way of vertue, by which men goe vnto heauē.

We haue already found who is the ſonne, and the greater light of the Church, to wit: the religious virgin Mary, now let vs ſeeke who is the leſſer light, which illuminateth the Church, by night. This is the ſecond Mary, the bleſſed S. Mary Magdalene, and this name, fitteth her very wel. For as the moone on the one ſide is darke, and on the other ſide where the ſonne beholdeth her, is cleare and reſplendent, euen ſo part of the life of this B. Saint was vgly, darke, and ſpotted with many ſinnes, but on the other part whereunto the true ſonne of Iuſtice, Ieſus Chriſt directed his beames, and conuerted her to him, it was beautiful, cleare, and reſplendent.

But why will you ſay she is preſident of the night and doth illuminate it, and giueth light to them that walke by night? With great reaſon we may cal them night, which be in mortal ſinne, they which commit deedes vnworthy to appeare before the eyes of men.

Of

Of theſe men S. Mary Magdalene is preſident, ſhewing vnto them the way of penaunce, wherein they ought to walke. Theſe two lightes were chiefe ornaments of the Catholique Church, and now we are to ſee one of their liues, to wit; of the leſſer of them, collecting it out of the Euangeliſtes, and other graue Authours.

THere hath bene a doubtful queſtion about Magdalene, to know if there were but one only or ells more. For Theophilactus a Greeke authour, auntient and of good authority ſaith: there were three. One was ſhee, that anointed the feete of Ieſus, in the houſe of Symon the phariſy, and this was the ſinner, the other was the ſiſter of Lazarus and Martha, and the third was ſhe that powred the ointment vpon the head of our Lord, when Iudas murmured that the ointment was caſt away, becauſe he would haue ſould it, and then haue ſtollen the money. S. Ierome S. Iohn Chriſoſtome and Origene ſay; that there was two, the one the ſinner, and the other the ſiſter of Lazarus, and Martha, and this they ſay was ſhe that anointed the head of our Lord; S. Auguſtine, S. Ambroſe, S. Gregory, and S. Leo both Popes, venerable Bede and other latine authours, iointly with many councells ſay: that there was but one Magdalen, to wit: the ſinner, that was the ſiſter of Lazarus, and Martha, and did anoint Ieſus Chriſt. And that it is ſo, it is the common receiued opinion of all the Church (which holdeth that Magdalene, whoſe feaſt ſhe celebrateth, was the ſiſter of Lazarus and of Martha. That ſhe was the ſinner, it is ſufficiently ſhewen and conuicted out of this dayes Goſpel, which calleth her the ſinner, and therfore ought to be of force with euery reaſonable man, for it ſeemeth that otherwiſe the Ghoſpel ſhould do her notable wrong, in deſcribing her for a publicke ſinner, if ſhe had not beene ſuch an one.

Wel preſuppoſing that there was but one only, I ſay that ſhe was nobly borne, and her father was called Syrus, and her mother Eucaria, who were very rich in temporal goodes. Theſe died very ſoone, and beſide Mary Magdalene, they left two children, to wit: Lazarus, and Martha. The brother and two ſiſters diuided among them the goodes their father left them. To the lot of Lazarus, fel many poſſeſſions about Ieruſalem. Bethanie which was farre diſtant from Ieruſalem, fel vnto Martha, and the caſtle called Magdalene nere vnto Naym fel vnto the part of Mary, and thereof ſhe tooke the ſurname of Magdalene. This ſay the authours of her, in writing of her life.

S. Luke ſaith: ſhe was a publike ſinner, ſhal we conſider the cauſe thereof? It is ſaid before that her father and mother, who ſhould haue had care of her, were both dead. She was left rich, young, and beautiful, for which cauſe ſhe went apparelled in braue attire, and dreſſed vp her ſelfe more then was fit, and this cauſed her to ſee, and to be ſeene. And though ſome times ſhe dwelt in Naym, which was neare to her manner houſe, yet the more certainty is, ſhe dwelt in

Ieruſalem, the moſt principal citty of the countrey; aſſoone as ſhe came abroade many young men followed her, and this was the beginning of her ruine. Some ſeeme to ſay, that ſhe was not bad, but only ſeemed ſo to be, and that ſhe did no other euil, but that ſhe was braue without meaſure, and that ſhe delighted in much ſpeech, and gallant apparel. Theſe that ſay thus, thinke to doe honour vnto this Saint, but they take it from Ieſus Chriſt, as you may ſee by the example of a Phiſition, who hath in cure a ſicke man at the point of death, yet he giueth him Phiſicke, and healeth him: and any one ſay, this ſicknes was a ſmale matter, the leſſe he maketh it, the more he diminiſheth the fame and credit of the Phiſition. If Magdalene was wicked only in ſhewe, the healing and conuerting of her by Ieſus Chriſt, as he did, ſhould haue bene but a ſmal matter to that, if ſhe had bene wicked indeed. Yea if this had beene ſo, the Church would not haue depriued her of the title of virgin, neither would the Euangeliſt haue giuen her the name of publique ſinner, only for ſeeming to be ſo, if ſhe had not bene ſuch indeed, therefore we ought not ſo to ſay.

Others goe vnto an other extremity, and ſay ſhe was a common harlot at the ſtewes, but this is alſo farre from the truth. For thoſe which are brought to that miſery, be not only fraile, but alſo very poore, but let it be graunted that Magdalene was fraile, yet was ſhe not poore. The truth is: Magdalene was one of thoſe wemen, that are called in the citty enamoured, and loue to be among people, and to keepe company, and ſo by little and little, ſhe began to fal to worſe; She thought that the perſons with whome ſhe began to deale, would haue had great reſpect vnto her honour and credit, and haue kept it ſecret, when perchaunce they them ſelues vaunting of it, publiſhed her to be naught in all the citty. Iudas the ſonne of Iacob went one day to ſee his cattle, and by the way he mette Thamar, and thought her to be a leude woman, and agreed to lie with her. Then he ſent a kidde which was the price of the ſinne, and he that brought it for her, went vp and downe enquiring for a leude woman, and publiſhed, that which was done in ſecret: It is an ordinary thing to haue wemen defamed by them, whome they thinke would haue moſt reſpect and regard, vnto their honour and credit. The infamy of Magdalene, aroſe of the ſame men which had vſed her company, and vaunted thereof, in ſuch ſort, that ſhe loſt her name of Marie, and Magdalena alſo, and was called by no other, but of ſinner, in all the cittie. This is the cauſe why the Euangeliſt conforming himſelfe, to the time, gaue her that name, that euery one gaue her.

It is conuenient alſo, that we conſider, that the cittie of Ieruſalem being in diſorder (as is apparant by the Euangeliſtes) ſince the chiefe men and prieſtes, were proud, ambitious, couetous, and hipocrites, ſuch alſo were the inferior ſort of people, who ordinarily imitate the great men. What then was the cauſe, that ſuch account was made of the ſinnes of Magdalene, by calling her only, the

ſinner?

ſinner? The reaſon hereof was this, that Magdalen was nobly borne, and in ſuch people euery little fault, is a great offence, and euery imperfection is iudged to be a great ſinne. A reaſon was alſo, becauſe at that time, the world had not loſt all ſhame, as it hath in theſe our daies. For now ſinne is become licentious, in ſo much that ſometimes it is counted no ſhame at all, yea ſome there be that vaunt and glory in their ſinnes. And though in the time of this Saint there were many ſinners, yet they were aſhamed to be reputed ſuch, and this was the principal indignation the Scribes and Phariſees conceiued againſt Ieſus Chriſt, who laid open their faultes, and reprooued publiquely their vices, in the ſight of the people, whome they deſired ſhould haue them in reuerence and authoritie, and alſo haue a good opinion of them. Becauſe Magdalene was brought to that paſſe, that ſhe fell hedlong from one vice into an other, and cared not to be ſeene, and to be reputed a wicked woman, therefore were her offences ſo publique. Yea I ſay not much, when I ſay of her, that ſhe fel hedlong from vice to vice, without any feare of God, or reſpect of people, ſince that S. Luke affirmeth: that ſhe had ſeuen diuells, which were caſt out by Ieſus Chriſt.

The holy doctors, and eſpecially S. Auguſtine ſay: that ſhe was not poſſeſſed of the diuel in that manner (as we call it) but that ſhe had all the vices that women could haue. Cæſarius ſaith in a ſermon; that the vſage of ſinne, maketh a man not to know a ſinne, but commeth vnto that which Dauid ſaith; *he hath not any reſpect vnto God, and ſinneth as if there were no God.* When they firſt put the yoake on the Oxe, and that he beginneth to drawe, it is a great paine vnto him, for the firſt time, but when his necke is hardned, he careth not then one whit. The firſt ſinne a man committeth, afflicteth and moleſteth him, and he ſaith: what wilbe ſaid of me? what ſhal I get by this offence? what if I die in this ſinne? but let him get an euil vſe, then maketh he no further care. So happened it vnto Magdalene, who though ſhe ſinned at the firſt in feare, yet afterward ſhe had neither feare, nor reſpect of it at all.

There be ſome authors which ſay: that ſhe liued this leude life twelue yeares, and that then ſhe was conuerted vnto goodnes. The occaſion of her conuerſion, is not knowne, but by coniecture. It may be her ſiſter Martha, deſirous to ſee her change her life, perſwaded her to goe to heare one of the Sermons of our Sauiour Chriſt. And to induce her to goe, it may be ſhe ſaid: our Sauiour was a beautiful man, gratious in his ſpeech, wiſe and prudent in his wordes, and that he did many wounderful thinges, and had a very great reſort of people that liſtened vnto him, and followed him: if theſe were the beginning of her conuerſion, we may belieue that our Sauiour in the ſermon which he made, ſpoke ſuch wordes as touched her hart, and cauſed her to open her eyes, to ſee the miſerable ſtate wherein ſhe was, and to ſhed many teares for greif and ſorrow, for her wicked life: we may alſo imagine, that when our Sauiour ended his ſpeech, ſhe

couered

couered her countenaunce, and as a hind that is wounded, went home, and neuer ſtayed for the company that came with her. She ſhut her ſelfe in a chamber, and wrong her handes, ſighing and ſobbing with theſe wordes.

O loſt woman; ô abhominable creature; ô woman diſhonour of all wemen? vnworthy to liue, that haſt deſerued a thouſand hels, how haſt thou liued? what account canſt thou make? where is thy credit and honour? whether is thy honeſty departed? what account wilt thou make vnto God? Magdalene, what account maketh God of thee? ô God why doeſt thou permit ſuch a wicked woman as I am, to liue in this world? ſince I am the ſtumbling block, and deſtruction of the men of this cittie. Had it not bene better, ô my God, that my ſoule only, had gone to hell, to the end that it being deſtroyed, I might not haue bene the cauſe and perdition of ſo many? Is it thy wil (ô Lord) that I ſhould chaſtiſe my iniquities by depriuing my ſelfe of my ſelfe? ôh thou willeſt not that, for that thou willeſt not that my ſoule ſhould be condemned. I imagine with my ſelfe, that which thou willeſt, to wit: that without taking away my life, I liue yet as if I were a dying, and that I vſe this my bodie as the enemy of thee and me. So I promiſe to doe ô Lord: but becauſe my ſinne hath bene publique and notorious, it is fit that I firſt doe publique pennance, and preſent my ſelfe before thee wherſoeuer I can find thee, to the end I may ſhew in thy ſight that dolour and greife which I haue conceyued of my former life. Ariſe vp, why ſtay I to do it? This being ſaied: Magdalene ſtripped her ſelfe, of all her braue array, and profane ornamentes, and put on other more decent: and vnderſtanding that Symon the phariſey had inuited Ieſus Chriſt to eate in his houſe, ſhe determined to goe thither. And becauſe her filthy ſinnes made ſuch an euil ſauour, that ſhe was greiuous to her ſelfe, ſhe tooke a boxe of pretious and odoriferous ointmentes, and walked thither wardes.

Great were the conflictes Magdalene had by the way, the diuel endeauoring to hinder her voyage (as his vſage is) for euen as Laban did not purſue Iacob, as long as he was in his houſe, but when he departed to go vnto his fathers houſe, euen ſo the diuel troubleth but little, them whome he hath in priſon; but if he ſee that they wil depart from him, he lieth all his forces againſt them, and vexeth them terriblie. So did he vnto Magdalene, for he ſaw ſhe eſcaped from his handes, and therefore he put in her head many fantaſies and difficulties, as ſaying: how greiuous it would be to abandon the pleaſures and delightes of her former life, that ſhe could not continew in doing pennance, and alſo the ſhame to appeare before Symon, and the other gueſtes which were phariſies, ſcoffers, and deriders of others, not knowing whether Ieſus Chriſt would receiue her into fauour, he being chaſtitie it ſelfe, and ſhe diſſoneſtie in ſo high a degree. Now ſhe ſtaied a little, then ſhe turned back, combating with the fury of theſe thoughtes; but at the end, ayded by God, ſhe went on, and being come into the Phariſeys houſe,

house, she went also into the halle where they dyned.

It was the custome of the Hebrewes, to eate as it were lying flat on the table. They had certaine long bordes which would susteine a great waight, and were not very high from the earth, vpon them they went, and lay round about them, leauing a place in the middle where to set the meate, and a space for the wayters. In this manner was Iesus Christ at the table of Symon, & the Euãgelist S. Luke seemeth to say so much, in saying: that Magdalen came behind, and standing on her feete, bowed her head, and began to kisse the feete of our Sauiour, and to wash them with her teares. All the guestes and all the rest, cast their eyes vpon her. It confirmeth much the opinion of them that say, the Hebrewes vsed to eate their meate in this manner, that in the Supper Christ made with his Apostles, S. Iohn leaned on the brest of Iesus, which by no meanes could be conueniently done, except we say, that they sat at the table in the aforenamed manner.

Wel, Magdalene came into the hal where they dined; Oh how did she blush, or how ashamed was she, to come alone, where all the other were men, not discrete and aduised, but for the most part malicious dissemblers? Assoone as she came into the hal, she set her eyes vpon Iesus Christ, and came behind him, and tooke his most holy feet, which he had alwaies bare, and began to kisse them, powring on them riuers of teares, which ran downe like showers from her eyes, so that they fulfilled to with them. After she had washed them, she wyped and dryed them with the hayre of her head, which were like thredes of gould, and then annointed them with a most precious or costly ointment, which she had brought. She imployed (as S. Gregory saieth and S. Paul counselleth) her eyes, her mouth, her handes and her haires, in the seruice of God, for she knew she had imployed them before in the seruice of the diuel. She was not heard to speak with her mouth any word at all, though we may thinke she discoursed largely with her selfe in her hart like, to those which Ieremias said in his lamentations, to wit: behold ô Lord and consider, that I am become vile and miserable, behold ô Lord this soule thou hast created vnto thy Image and similitude is become now stained, spotted, and filthy, that scarse remaineth the shape of that it was wont to be: Behold this body which thou hast made so beautiful, become so vile, filthy, and stinking, that it can not be indured, yea my selfe doe loth it: yet because it is thy workman shippe do not despise it, take from me this filthines and vilenes, reforme me wholly, and reduce into my soule my former beautie, that I do not hereafter seeke to please any mortal man, that I do not make any any reckoning of any hereafter, yea that I may fly from them, as from mortal enemies, that I may be acceptable vnto thee only: thou art mighty, merciful, pittiful, thou art able to take away my sinnes, by thy infinite mercy and power, remitte them therfore, that Angels and men may praise and laude thee. These and

ſuch like wordes might Magdalene ſay priuately to herſelf, the ſonne of God ſuffering her, to continew in her waylinges, and lamentations, for that he was delighted to ſee the change of her former life.

Sometimes the heauens doth moyſten the earth, and againe, the earth by giuing fit matter by which to drawe vp cloudes and vapoures, it moyſteneth againe the heauens, from which it hath receaued moyſture. So Magdalene that was earth, moyſtened the feete of Ieſus Chriſt, creator of heauen, from whome ſhe had receyued that moyſture. He permitted her to weepe, becauſe ſhe had much moyſture in her hart, which was empoiſoned, that is to ſay: her ſinnes, which ſhe had committed; and it was fitting that they diſtilled out in teares by the way of her eyes, and this was a great remedy, for Magdalene did not like Saul, Antiochus, and Iudas, who lamented their ſinnes to no benefite, which came to paſſe, becauſe their ſinnes were many, and their ſorrow ſmal, but becauſe her ſinnes were great ſhe lamented much: let him therefore that would haue pardon of many ſinnes weepe aboundantly, that is to ſay; let him haue great ſorrow and contrition for them. You muſt alſo vnderſtand (as Petrus Damianus ſaith vpon this paſſage) that Magdalene did waſh, kiſſe, & annoint both the feete of Chriſt, & not one only; which ſignifieth: that the ſinner muſt take hold of both the feet of Chriſt, to wit: the one of mercy, and the other of Iuſtice, the one of feare, and the other of loue. If the ſinner hold only the foote of feare and Iuſtice, ſtudying what he deſerueth for his ſinne, and the rigor of God which is ſo great, he wil fal into deſperation. And if he take hold only of the foote of mercy, and thinke that Chriſt loued him ſo much, that he gaue his life for him, he wil preſume and be too ſecure, and wil neuer be brought to do pennance. Therefore we muſt imbrace both the feete of our Lord, that is to ſay: remember both his mercy and his Iuſtice, and haue in mind his feare and his loue.

S. Luke ſaith that the Phariſey Symon ſeing what Magdalene did, & knowing who ſhe was, ſaid vnto himſelfe: if this man had bene a prophet, he would haue knowne the behauiour of this woman, that toucheth him, for ſhe is a notorious ſinner, and he ſhould haue put her away from him. O Symon how art thou deceyued? for Ieſus Chriſt is a prophet, and knoweth what ſhal become of her, therfore doth he not thruſt her away from him, but permitteth her to touch him. Thou ſaieth ſhe is a ſinner, becauſe ſometimes thou haſt ſeene her diſſolute in behauiour, but what greater ſigne may be ſhowen, that ſhe is altered and become another woman, and that ſhe wil leaue her ſinneful life, then to ſee her teares which ſhe ſheddeth? If ſhe hath bene wicked, to ſhow that ſhe is not ſo now, it is ſufficient to ſee her lament her former life; It is an ordinary thing in the world, that let one retire and come to the feete of Chriſt, yet one or other there wilbe, that wil murmure at him. Let a man hide it, and keepe it neuer ſo cloſe, yet euer when he doth any good deede, ſome one or other wil repine at his actions.

Perhappe

Perhapps thou wilt ſay the Phariſey ſhal not alwayes ſee me, yet the Apoſtles (if thou remember it) murmured at Magdalene, becauſe ſhe powred that coſtly ointment vpon our Lordes head. Iudas at leaſt began to murmure (for it is not certaine whether the other Apoſtles did the like) as at a prodigal, and euil done deede. If the Phariſey be not there, or Iudas to moleſt thee, then being in thine owne houſe, thou ſhalt haue a Martha to murmure at thee ſaying: thou haſt not care of any thing; and wil demaunde Iuſtice of thee. But Chriſt interpoſeth himſelfe in this perſecution to helpe thee, euen as the ſheepe in the time of ſommer; who ſeing another feeble and made weake by the ſonne, putteth himſelfe betwene the ſonne and maketh a ſhaw for it: or els do as the Eagle who ſeing the fowler drawe his arrowe at her yong ones, putteth her ſelfe betwene the blow, and deſireth rather her ſelfe to be wounded, then that her young-ones ſhould not be ſafe. So doth Ieſus Chriſt, who putteth himſelfe in the middeſt, and taketh vpon him the defence of them that are perſecuted, as he did here take vpon him the defence of Magdalene. Therefore our Lord asked a queſtion of Symon and requeſted to haue his opinion, in the caſe of a creditor that had two debtors: one owed vnto him a great ſome, and the other owed a ſmal, and becauſe they had not abilitie he forgaue them both, and asking him whether of theſe loued him moſt, the Phariſey anſwered, he vnto whom moſt was forgiuen, our Sauiour replied: thou haſt iudged wel. Then declaring the parable, he goeth on. I haue come vnto thy houſe, thou haſt not annointed my head, thou haſt not waſhed my feete, thou haſt not giuen me the kiſſe of peace (as the vſage was in that contrey) but this woman hath kiſſed my feete, hath waſhed them with her teares and dryed them with her haire, and annointed them with coſtly ointments; and therfore I tel thee, many ſinnes are forgiuen her; becauſe ſhe loued much. Then Chriſt turned toward Magdalene, and ſaid vnto her; Thy ſinnes are forgiuen thee. Theſe wordes cauſed a ſcruple in them that were preſent, who ſaid to them ſelues, who is this man, that he pardoneth ſinnes? but Chriſt, making no account of them, ſaid vnto Magdalene: Depart in peace. Some doctors vpon this place ſay; that Chriſt did forgiue the ſinnes of Magdalene, both *à pœna*, and *à culpa*, that is: he did not onlie free her from her ſinne, but alſo from the puniſhment, (which otherwiſe ſhe ſhould haue vndergone for their ſatisfaction) by giuing her, a plenarie Indulgence. Yea, he freed her from that warre, which other ſinnes although forgiuen do make againſt vs, which is not a ſmal matter, and eſpecially to them that haue not bene honeſt of life, who feele in them ſelues greuous temptations, becauſe the ſenſes impugne them, being their domeſtical enemies (as our Sauiour ſaith). From this warre and temptation I ſay, Magdalene was ſet free, her ſenſes remaining from thensforth in peace, and ſhe neuer gaue them any occaſion to moleſt her any more.

To ſpeake of her ſight, we reade, that ſhe would neuer looke nor behold man in the face, but Ieſus Chriſt only, (almuch as was poſſible:) indeed Magdalene knew the great fauor Ieſus ſhowed vnto her in her conuerſion, wherefore after that, ſhe ſpent all her tyme in his ſeruice. Ieſus Chriſt went from one place to an other preaching, accompanied with much people, and among them were many deuoute wemen (as S. Luke ſaith:) among other, Mary Magdalene is named. So that ſhe which afore vſed to remaine in her houſe, and to be ſerued and honored, now ſhe followed Ieſus Chriſt, to ſerue him wherſoeuer he went. This was not all ſhe did, but for the loue of the aforenamed Ieſus, ſhe ſerued and honored his Apoſtles and diſciples, who were poore people, and of ſmal eſtimation in the world, yet ſhe iudged that to be a great felicitie.

S. Luke alſo maketh mention of Mary Magdalene, when Martha her ſiſter lodged Chriſt in her houſe, ſaying; that ſhe ſtood at the feete of Ieſus hearing his doctrine, remembring the great mercy that he had vſed toward her, in pardoning her ſinnes: And becauſe ſhe had obteyned the pardon of them, at the feete of Chriſt, therefore deſired ſhe to ſtay by them all her life, that ſhe might continually render him thankes for that benefite. And though her ſiſter Martha murmured at her, yet ſhe ſaid nothing in her owne defence, for ſhe thought that ſhe had deſerued, that all the world ſhould be enemies vnto her. S. Iohn the Euangeliſt alſo reciteth of her; that when Lazarus her brother was ſicke, ſhe ſent to certify Ieſus thereof, but Lazarus being dead, and our Sauiour being come to raiſe him, Magdalene vnderſtanding of his comming, left the people which were come from Ieruſalem (to comfort her in great nombers,) and went to meete him. When ſhe ſaw him, her hart became tendre, and began to weepe; and Ieſus ſeing her weepe, wept and lamented as ſhe did, and for her ſake, and for her ſiſters, raiſed Lazarus to life againe.

S. Iohn ſaith: that the two ſiſters in ſigne of thankfulnes, for the kindenes ſhewed to them by the Sonne of God, made a ſupper vnto him, and vnto the Apoſtles, and that Lazarus ſat among them at the table, and that whileſt they eate, Magdalene annointed the head of Ieſus with a coſtly ointment. This was ſixe dayes before he died, ſo that it ſeemeth he was annointed for his death, yet was there in that company that murmured at it alſo, and the principal of them was Iudas, the ſame writeth S. Mathew, and at this place he beginneth to recount, the paſſion of Chriſt Ieſus, at the which Magdalene was preſent, and other holy wemen, which ſtood hard by the Croſſe: no humane toung can expreſſe, the great ſorrow Magdalene felt, ſeeing him to die, whom ſhe loued ſo wel, and of whoſe handes ſhe had obteyned ſo ſinguler a great benefit. She ſhewed the greatnes of her loue ſhe bore vnto our Sauiour, in the day of his reſurrection, when iointly with other holy wemen, ſhe had brought certaine coſtly ſpices and went in the morning betime vnto the Sepulchre, to anoint the body

of

of Iesus. But not finding it (because he was already risen to life) she went forthwith to tel the Apostles, and then againe returned to the sepulcher, and because the other three wemen returned vnto the cittie, she remayned there alone (as S. Iohn saith.)

It is a thing worthie of consideration, that Mary Magdalene being but a tender woman, yet was so bold, as to stay at the monument, yea when she saw the angels in the shape and habit of men, she was not a fearde, and when she knewe them she cared not much, neither was she contented with their words, such was her loue, care, and deare affection vnto Iesus Christ. No other thing did satiate her, neither thought she of other but of him. Being asked why she lamented, she thought euery one had the same conceipt that she had; wherefore she said vnto our Sauiour himselfe, who appeared vnto her (into shape of a gardiner). If thou hast conuayed him from hence, tel where thou hast laid him, that I may take him awaie, (yet she named him not.) Though she knew that when the bodie of our Sauiour was taken downe from the Crosse, Ioseph, Nicodemus, and S. Iohn the Euangelist did helpe to carrie him to his graue, yet here she offereth her selfe, alone to bring him thither. The greatnes of loue that she bore vnto him was such, that if he had bene in the house of the high Priest, where the prince of the Apostles denied him for feare, she would not haue bene afraid to haue taken him away. She would not haue bene afraid to haue gone to the house of Pilate also. In what place soeuer she had vnderstood the holie body had bene, she would haue proffered herselfe willinglie, to haue gone, and taken it way. Vpon these wordes Origen cryeth out and saith: ô woman more then a woman, yea with reason thou meritest the dignitie of an Apostle, and to be sent (as thou wast) vnto the Apostles to certifie them of the newes of his glorious resurrection, and the glorie of his humanitie. Thou art worthy that Christ, should appeare first to thee, before he appeared to any other: S. Mathew saith. When Magdalene sawe our Sauiour, she would haue kissed his feete, as her vsual manner was, our Lord would not haue it so, but bad her go tel the Apostles, how he would ascend to heauen. Thereat Magdalene was present, as also, at the comming of the Holie Ghost, and receaued his graces as others did.

She kept companie a while with the mother of God, and then (as some authors saie) the Gentiles persecuting the Christians, put Mary Magdalene, Martha her sister, Lazarus their brother, and with them Maximianus the disciple, and Gelidonius which was the blind man (that our Sauiour healed with earth mingled with his spittle being laid vpon his eyes) and Marcella that was the handmaid of Martha, with manie other Christians, into an old barke without sailes, or owers, and so launched them forth into the sea, that they might be drowned. But they (being assisted by God) arriued at Mussiles in France, and conuerted all that prouince vnto the faith of Christ. S. Lazarus was elected

Bishop of the same cittie of Marsiles, and Maximinus was made Bishop of an other cittie called Aquinus.

S. Mary Magdalene after she had conuerted many soules vnto God, retired her selfe into a caue in the desert, where she led a sollitarie life about thirtie yeares. Her dyet was herbes, and rootes, her clothes were all consumed, but God couered her with her owne haire. She was lifted vp in the ayre by the Angels, seuen times in the daie, and night, and during that time she heard celestial harmonie. This was seene at the end of the thirtie yeares, (after she had retired her selfe) by a Priest which also went into the same desert, to serue God. Magdalene told vnto him who she was, and desired him, to go vnto Maximinus, and to bid him from her, to come alone vnto the Church on the sundaie following at the houre of mattins. The Priest did as the holy Saint bad; and S. Maximinus reioysed greatlie at this newe embassage. Sondaie came, and he at the houre appointed went to the Church, where he found Mary Magdalene in the middest of many Angels, eleuated two cubitts from the ground, making her prayers with her armes spred abroad. The holy Bishop gaue her the blessed Sacrament, which after she had receiued verie reuerentlie and deuoutly, she gaue vp the ghost. The Angels caried her soule into heauen with great ioye, and her body was buried in that same place.

Euen to this day (as Siluester Pierius in a sermon, in which he recounteth these things affirmeth:) in a monasterie which is of the Dominicans, be most certaine testimonies thereof, there is showed the head of this holy saint, which is very great, wherby it appeareth she was a bigge woman. The head hath on the forehead some skin, but it looketh as if it were of a dead bodie, and on that place Iesus Christ touched her with his finger, when at the sepulcher he bad her not to touch him. There is also seene an arme of the holie Saint, and some of her haires in a vessel of glasse. The rest of her bodie is kept in a chest of siluer.

There is also seene in a glasse a litle earth somewhat redde; and it is said that Mary Magdalene gathered it at the foote of the Crosse, when Iesus Christ was crucified thereon. The religious men of the conuent affirme, that it seemeth (euery yeare on good friday) that the blood mingled with the earth doth boile. These be the wonders that God doth by the meanes of his saints, and many be the miracles and benefitts, that he hath done in this, and other places (by the intercession of the glorious S. Mary Magdalene) vnto many persons that haue bene in danger both of bodie and soule, and haue bene deliuered.

The Church celebrateth the feast of S. Mary Magdalene on the 22. of July which was the daie of her death, in the yeare of our Lord 84. in the time of the Emperour Domitianus. God of his mercy graunt, that we (by the merites of this holie saint) may obtaine pardon and remission of our sinnes, and his heauenly glorie. Amen.

The

The life of S. Appollinaris Bishop and Martyr. Iulie 23.

SAint Paul the Apoſtle writing to the Romaines ſaith: The iuſt man liueth by faith. *It is commonly ſaid that one liueth of his patrimonie, becauſe he is ſuſteyned and maintained therewith. It is ſaid by an other, that he liueth of his miniſtery or trade, for that he ſpendeth his life and trauel therein. Some other there be which otherwiſe imploy their endeauours, as ſome there be that are delighted alwaies in detraction, and of ſuch it is ſaid that they liue by detraction, and ſo it is ſaid of others that they liue by plaie, becauſe it is all their exerciſe. So alſo;* the iuſt man liueth by faith, *becauſe by that he is maintained, in that he ſpendeth his life, and his cheifeſt exerciſe is to treate of matters of faith. This is to be vnderſtood when it is formed with charitie, and accompanied with hope, ſo that it may be a liuely faith, and by this faith liueth the iuſt man, becauſe therein he findeth remedy for al his troubles.*

If he ſee him ſelfe poore, this faith telleth him, he ſhal haue infinite riches in heauen. If he be in ſickneſs, afflictions, or perſecutions, if he be tormented, and loſe his life, as befel vnto the martyrs. In this faith he ſhal find remedie and comfort at all times, ſo that he liueth of it, ſince thereby he hath his life.

This agreeth fitly vnto S. Apollinaris (diſciple vnto S. Peter the Apoſtle) who was in like manner a Biſhop and a glorious martyr. He ſupported many afflictions, perſecutions, and torments, and all theſe with great patience, wherewith his faith furniſhed him. Hereof it came, that he being at the point of death, exhorted his diſciples to be faithful, and to perſeuer therein, for that by it they ſhould find remedie for all their neceſſities. The life of this ſaint, hath bene taken out of an old written booke, with the which accord the Martyrologes of venerable Bede, Ado, and Vſuardus, and is in this manner.

WHen S. Peter the Apoſtle tranſlated his Pontifical Sea from Antioch vnto Rome, he brought with him ſome diſciples, among the which one was S. Appollinaris. The holie Apoſtle began to preach firſt to the Iewes of the Sinagogue, making them to vnderſtand, that the Meſſias which they expected was come, and that Ieſus Chriſt was he. He prooued this veritie effectually by many teſtimonies of ſcripture, and ſhewed, that al that the Prophets had ſpoken of the Meſſias was fulfilled in Ieſus Chriſt. Some of them were conuerted, and others ſaid they would aduiſe, and thinke better thereof. Then the Apoſtle preached vnto the Gentiles, and of them very manie were conuerted and baptiſed.

S. Peter ſaid once vnto Appollinaris theſe words: what doeſt thou here with me? Thou art ſufficiently inſtructed in all points of the Chriſtian faith. Receaue

then

then the Holie Ghoſt, I ordeine thee Biſhop (by impoſition of my hand) go and preach in the cittie of Rauenna, where thou ſhalt find much people, yea many ſoules do expect thee in that place, who by thy meanes ſhall obtayne eternal life. S. Appollinaris as an obedient diſciple determined to go thither, though it greiued him to depart from the company of the Apoſtle, who laid his hand vpon his head (which was to conſecrate him Biſhop, for he was made Prieſt before) and bleſſing him, diſmiſſed him to go on his iourney.

When S. Appollinaris came nere vnto Rauenna, he lodged in the houſe of a ſouldier called Ireneus, who had a ſonne, which was blind, and S. Appollinaris reſtored his ſight vnto him with the ſigne of the Croſſe. This miracle cauſed Ireneus and all his houſhould, to be conuerted to the faith of Chriſt, and Baptiſed in a riuer neere vnto Rauenna. The captaine or Coronel vnder whome Ireneus ſerued dwelt within the citty, and had his wife called Tecla, ſicke many yeares. On a time Ireneus ſaid to the Coronel, that Appollinaris had cured his ſonne, and that if he called him home vnto his houſe, he would cure his wife alſo. The Coronel reioyſed much hereat, and called S. Appollinaris to be brought to his houſe. After he had talked a while with him, they went into the place where the ſicke woman was. S. Appollinaris tooke her by the hand, and bad her to riſe vp whole and ſound, in the name of Ieſus Chriſt, and to beleeue in him, and ſerue him. Forthwith Tecla roſe vp perfectlie wel, and ſaid with a loud voice: There is no other God but Ieſus Chriſt only, whome Appollinaris preacheth. The Coronel being much amaſed and aſtonied hereat, ſaid: Truelie, that God is very potent, we wil receaue his faith and ſerue him, that we may haue his fauour, and helpe in battaile. So S. Appollinaris baptiſed the Coronel, with his houſhold, and manie of his ſouldiers.

In that houſe he ſecretlie preached the faith, to all thoſe that came vnto him. He alſo baptiſed them and ſaid Maſſe, and this was his continual exerciſe, twelue yeares together. He gathered a good number of diſciples, and many of them he inſtructed perfitly in his doctrine. Of theſe he ordered two prieſts, the one called Aderetus, and the other Calocerus. Two others, whoſe names were Marcianus, and Lentadius, he made deacons, and gaue inferiour orders to ſixe others, and called them Clarckes. With all theſe, at certaine appointed houres, both in the daie and night, he prayed, prayſed, and ſong Pſalmes and Himnes vnto God.

Theſe things came vnto the eares of Saturninus, gouernour of that cittie, who ſent an officer to bring S. Appollinaris before him, and in the preſence of the Prieſts of the Capitol, in the temple of Iupiter, the gouernour ſaid vnto him: who hath ſent thee hither to diſturbe the quiet of this cittie, and to diminiſh the worſhip of our Gods? knoweſt thou not that herein is the temple of Iupiter, who is preſident, and hath care and regard vnto the aduauncement therof? If thou wilt ſaue thy life thou muſt of neceſſitie do him reuerence, and offer ſacrifice

vnto

vnto him. S. Appollinaris answered: I doe not acknowledge Iupiter for God, and much lesse do I know where his temple is. Thou shalt now know that (said the Priests) and thou shalt see his figure, and at these words they tooke the holy saint, and led him vnto the temple.

When S. appollinaris entred it, seeing much richesse therein, he smiling said: It were better all these riches were distributed among the poore, then remaine here for a shew afore the deuils. The Priests hearing these wordes, in a great furie giuing him many blowes, dragged him out of the cittie vnto the sea side, and there left him for dead. His disciples went for him, and brought him into the house of a widowe, who was a good deuout Christian. There the holy saint remained sixe monethes to take Phisicke, and at the end thereof he was perfectlie cured.

There was in the cittie of Chiusi in Toscane, a noble man called Bonifacius, who on a sodaine had lost his speach, and so he remained certaine daies. He vnderstanding that S. Appollinaris was yet aliue, sent one to entreat him to come and visite him. The holie Bishop went thither, and found in that house a woman possessed with an euil spirit, who seing S. Appollinaris said vnto him: depart from hence thou seruant of the liuing of God. If thou do not, I wil cause thy hands and feete to be bound, and thy bodie to be beaten and dragged out of the cittie. The holie Saint menaced the diuel and comanded him to depart out of that woman, whereupon he forthwith departed, and she remained hole and sound. Then S. Appollinaris went vnto the place where Bonifacius was, and found him dombe, and verie feeble. He made a verie deuout praier for him, desiring God to helpe and heale him, and all the Christians that were present said: Amen. This praier being ended, Bonifacius was restored vnto his health, and he spake, and praised God saying: That there was not ame other true God but he, whom Appollinaris preached, on that verie daie there was conuerted about 500. persons.

A fewe daies after, the Gentiles by the instigation of the diuel tooke S. Appollinaris, and beat him most cruellie with staues, compelling him also to walke with his bare feete vpon burning coales, but he still praising and glorifying God, supported all with great patience. These ministers of the diuel, were not content herewith, but they drew him out of the cittie also, and threatened to kil him if euer he returned into the same againe. Then this holie Saint remained in great affliction, and many Christians went to seeke him both to giue him consolation, and to comfort them selues with him. He withdrew him selfe into certaine caues, and cottages of shepheardes, and in that place he preached to all that came vnto him, and said Masse, Baptising many that daily were conuerted, in the name of the Father, and of the Sonne, and of the Holie Ghost. Shortlie after S. Appollinaris passed through the prouince of Emillia, and preached therein, but without

any great profite enſuing.

Then returned he to Rauenna, where Calicerus whome he had made prieſt, had gouerned the Church in his abſence. S. Appollinaris was receaued by all the Chriſtians with great ioye, and it befel, that a conſul of the cittie of Rauenna (though ſome authors ſay it was in Emillia) called Ruffus, had one only daughter, which was at the point of death. When Ruffus vnderſtood of the returne of S. Appollinaris, he ſent for him, to the end; that he together with his Prieſts, ſhould pray for the recouery of his daughter. As S. Appollinaris was going thither, and came vnto the gate of the houſe, the daughter of the conſul departed this life; wherfore the conſul ſaid vnto him: would to God I had not cauſed thee to haue come vnto my houſe, for I thinking thou ſhouldeſt haue healed my daughter, thou haſt bene the cauſe of her death, ſince I ſee the Gods (being offended that I haue called thee hither, and that I truſted in thy God) haue taken her out of this life. Theſe words ſpoke Ruffus, weeping bitterlie. S. Appollinaris comforted him ſaying: this is befalne for the more glorie of God, and if thou wilt promiſe, that ſhe ſhall confeſſe and ſerue Ieſus Chriſt all her life, ſhe ſhal be raiſed to life againe; Ruffus promiſed all that he requeſted, ſo that he might ſee his daughter aliue. The holy ſaint prayed for her together with his cleargie, and hauing ended his prayer he ſaid vnto the dead damſel: Ariſe vp thou creature of God, and confeſſe thy creator. The damſel forthwith aroſe aliue, and ſtood on her feete, being perfectlie hole, ſaying: Great and mighty is the God whome Appollinaris preacheth. This miracle cauſed great ioye among the faithfull, and it was the occaſion, that the damſel and her mother were baptiſed, and many other people alſo. Then the damſel was conſecrated vnto God, and liued chaſt all her life.

This thing being diuulged through al the prouince, the miniſters of the Idols ſent a meſſenger vnto the Emperour at Rome, certifying him of all that which Appollinaris did, craning remedie of him, leaſt the people ſhould whollie, and altogether, abandon the adoration of their Gods. The Emperour ſent one Meſſalinus for liuetenant and comiſſioner in this cauſe. He ſent to apprehend S. Appollinaris, who being brought to his preſence, he had with him a long conference. Meſſalinus ſaid: It was not a thing conuenient, that Chriſt (whome the holy ſaint confeſſed to be God) ſhould be crucified. S. Appollinaris ſhewed him a reaſon thereof ſaying: It was a thing conuenient for the helpe of mankind, and that Chriſt dyed not on the Croſſe in that he was God, but as he was man only; and for that he was God and man in one perſon, therefore it is ſaid that God dyed.

When S. Appollinaris thought he had conuinced him, Meſſalinus for a reſolution ſaid: Although all that thou ſayeſt ſhould be true, yet I wil not adore him, whome the Romaine Senate doth not approoue for God. Therfore he ſaid, that Appollinaris muſt reſolue him ſelfe to adore Iupiter, for to that end was he come from

from Rome vnto this citty, otherwiſe he was to chaſtice him with ſeuere torments. To this S. Appollinaris anſwered: Thou canſt neuer compel me withall thy torments thou, to haſt to offer ſacrifice the Idols. The Iudge chafing hereat, cauſed the holie ſaint to be ſtripped naked, and to be beaten with knoted ſtaues, & then to be put vpon the Racke. The bleſſed Biſhop praiſed, & praied vnto God inceſſantlie, in theſe torments. Meſſalinus ſaid vnto him: what reward doeſt thou expect of thy God, for theſe torments which thou ſuffreſt for his loue? S. Appollinaris anſwered: He that perſeuereth vnto the end ſhalbe ſaued, and he that dyeth for the loue of Ieſus Chriſt, ſhall haue giuen him eternall life. This is the reward that the Chriſtians expect, at the hands of their Lord and Maiſter whome they ſerue.

The Chriſtians which were preſent, rẽdered thanks vnto God, ſeing the holy Prelate was ſo couragious, and more ready to ſupport and ſuffer the torments, then the Iudge and the officers were in tormenting him. For they were wearied, and he was cheerful. Then the Iudge commanded, that he ſhould be beaten againe, and that they ſhould poore hote boylinge water into his wounds. Into one of the executioners (who was very diligent to performe the commandement of the Iudge, and who tooke pleaſure and delight to torment the holie ſaint) the diuel entred, and on a ſodaine killed him. When S. Appollinaris ſaw this, he ſaid vnto the Iudge: ôh, wretched man, that haſt not dread of that which thou feeſt, ſince God hath chaſticed him, as his crueltie hath deſerued. Take heed thou haue not the like chaſticement, conuert thy ſelfe vnto God, and flie from thoſe eternal torments of hel. The Iudge hearing theſe words, was inflamed with rage, and furie, and commanded the officers to ſtrike him often on the mouth with a ſtone, ſo that it was all bloudie.

The Chriſtians that were preſent at this ſight, and ſeing the mouth of their Paſtor (from whence they had heard the words of eternall life) to be ſo vſed (of their loue toward him) raiſed an vproare and running ſodeinely vpon the officers, vſed them rudelie, and tooke the holie ſaint out of their hands; and Meſſalinus him ſelfe was enforced to retire into a more ſafe and ſecure place. But when the garriſon of ſouldiers that kept the gates were gathered together into that place, the tumult ceaſed, and S. Appollinaris was committed againe to priſon, and ſhortlie after was put into a barke, and ſent in baniſhment into Greece. The barke ſonke, and all thoſe that were within the ſame were drowned, but S. Appollinaris with the two Prieſts that accompanied him eſcaped, and two Pagan knights, who ſeing they had beene miraculouſly deliuered by S. Appollinaris, were conuerted to the Chriſtian faith.

This good Biſhop, preached the Goſpel in ſome parts of Greece, and trauailing on foote from one place to an other, at laſt he came into Tracia. There was a cittie in that prouince, which had an Idol in the temple of Serapis, who gaue

answere, after the manner of an Oracle. This Idol remained dombe certaine daies, at the end whereof he said: whileſt a diſciple of Peter the Apoſtle remaineth in this prouince, I will not giue any more answere: the holie saint was forthwith sought out, and compelled, to enter a shippe readie to take saile, for Italie.

S. Appollinaris saylling with a prosperous wind returned vnto his sea of Rauenna, hauing beene three yeeres in Grecia. The holie Prelate was receiued by the Christians, with exceeding great ioye, praysing God that had restored vnto them their Doctor and maister. S. Appollinaris, followed his accustomed exercise of preaching, and conuerting soules, and had a house in the possession of a Senatour named Cyreneus, which was without the cittie. There the holy saint said Masse, and to that place resorted much people. The Idolaters his enemies were certifyed hereof, and went thither with armed men, and taking him prisoner, led him through the high streete of the cittie, and put him to many torments. Laſtlie, they drew him to the temple of Apollo, and threatned that he should suffer greater torments, if he did not sacrifice. As S. Appollinaris entred the Temple, he fel downe on his knees to make his prayer vnto God, and as he prayed, the Idol of Apollo (which was a great statue) brake, and fel into powder, which made the pagans to rage, and the Christians to reioyce.

After this the holy saint was brought before a certaine Iudge called Taurus, that he should giue sentence of death vpon him. This iudge caused the holie saint to be led into his Pallace, where he healed the Iudges sonne, that was borne blind, and this was the cause that the iudge deliuered S. Appollinaris out of the handes of his enemies, and sent him secretlie by night vnto a farme of his sixe miles from the cittie. The blessed prelate remained in that place foure yeares, exercising himselfe in prayer, meditation, and instructing of those that came from sundrie countries to visite him, and curing all sicke that were brought vnto him.

This was also told vnto the ministers of the Idols, who now knowing where S. Appollinaris was, sent vnto the Emperour Vespasianus at Rome, certifying him of all that which befel with Appollinaris, how he despised the Gods, and had turned the statue of Apollo into dust, and all this (said they) he had done by art Magicke. The Emperour returned vnto them this answere: If the Gods haue beene wronged by anie man, they be potent, and able, let them reuenge themselues on him, for it is not iust that we mortal men should reuenge the wrongs done vnto them; but if he cause any vproare among the people, or haue committed other offences, let him be banished.

They that were sent vnto Rome to complaine of the blessed Saint, returned with this answere, and because the Emperour had said: that if he caused any tumult or mutiny among the people, they should send him into exile, the charge to enquire of his offence, was committed to one Demosthenes, a Senators

sonne,

ſonne; He cauſed S. Appollinaris to be brought before him, who was now old, and verie weake, by reaſon of the torments, and manie other afflictions he had ſuffered, for the loue of Ieſus Chriſt, and his Church. When the Idolaters ſaw him, they cried out and ſaid: That Appollinaris ſhould be caſt out of the cittie, for they had ſeene him commit offences which wel deſerued that puniſhment. Demoſthenes ſpeaking vnto the holie Saint, ſaid vnto him very arrogantlie: Come hether thou wretch, inueterate in wickednes and deceipt, of what place art thou? what hath brought thee vnto this cittie? and what hath cauſed thee to doe ſuch offences therein as thou haſt done? The bleſſed Appollinaris anſwered: It is not fitte that I, who am at the end of my life, ſhould hide my ſelfe, much leſſe ought I to deny that, which I haue alwaies confeſſed, and acknowledged; I am a Chriſtian and of Antioch, diſciple of the Apoſtle S. Peter, and he ſent me vnto this cittie to preach Ieſus Chriſt, that thoſe which ſhall beleiue in him, may be ſaued. Demoſthenes ſaid: It were better for thee to leaue thy blindnes in which thou art, ſince thou ſeeſt they ſelfe neere thy death, and to adore the Gods (whome thou haſt vnto this preſent little regarded, yea, thou haſt much offended) leſt they chaſtice thee as thou deſerueſt. S. Appollinaris anſwered: that which thou ſaieſt ſhalbe quite contrarie, for they only, which beleiue in Ieſus Chriſt ſhalbe ſaued, and they that ſay he is not God, and adore the Idols, ſhal perpetuallie burne in hel fire. Demoſthenes hearing theſe words was exceeding enraged, and committed the holie ſaint to priſon, and appointed a Centurion who was ſecretlie a Chriſtian to guard him.

This Centurion brought him to his houſe, and there kept him certaine daies, but when he heard that they entended to put him to death, he ſaid vnto him: Father Appollinaris and my Lord, thy life is very important and neceſſarie to be leng hened, for the benefit of many, therefore, ſeeing that now thou maiſt conſerue and keepe it, do not put it in danger. My deſire and requeſt is, that this ſame night thou depart out of the cittie, vntil the furie of thine enemies, be mitigated and aſwaged. The holie Prelate did euen as he was aduiſed, but his flight being knowne, his enemies purſued, and ouertooke him, not farre from the gate of the citty, where they gaue him ſo many wounds, and blowes with cudgels, that they left him for dead; and ſo they returned home. Some of his diſciples went thither, and ſeing him yet aliue, they caried him to a certaine houſe, where the keepers were lodged.

There he remained ſeuen daies, exhorting them continuallie to be firme and conſtant in the faith, by the which (if it be liuely and accompanied with good workes) they might receaue remedie for, and in all their afflictions, as he himſelfe had done. He told them alſo, that the Church ſhould endure many afflictions and tribulations, but that the time would come in which it ſhould enioy peace. Hauing ſaid theſe, and the like things, the blowes and wounds that he

had receaued (for the loue of Ieſus Chriſt and the profeſſion of his faith) did ſo aggreeue him, that he rendered vp his ſpirit vnto God, when he had bene Biſhop of Rauenna 20. yeares, one mouth, and 4. daies.

He dyed on the 23. of Iuly in the raigne of the Emperour Veſpaſian, as Petrus Damianus ſaith. His bodie was honorablie buryed by his diſciples. Petrus Criſologus maketh mention of S. Appollinaris in his 182. ſermon, and ſo doth Hierome Ruben, in his firſt booke of the hiſtorie of Rauenna, and others.

The life of S. Chriſtine Virgin and Martyr. Iulie 24.

THe Prophet Dauid talking with the iuſt man, ſaith: Our Lord will keepe thy ſoule, thy going out, and thy coming in, now, and all times. *S. Auguſtine in declaring or, expounding this verſe, ſaith: That Dauid in the name of the Church, requeſted that God would keepe all his faithfull people, when they fel into anie great affliction or tribulation, ſuch as the martyrs did, when they were perſecuted by the Tyrants.*

This ſame ſence I draw, as fit vnto the bleſſed virgin and martyr, S. Chriſtine, and ſaie of her: that she geuinge her life for the loue of Ieſus Chriſt, the Church requeſteth for her before her martyrdome that God would keepe her ſoule. He doth not ſaie: that he ſhould keepe the body, becauſe that, the Tyrant vſed as it pleaſed him, and afflicted it with ſondry torments, but he ſaid: that keept the ſoule vpon which the Tyrant had no authority or power at all. He ſaid alſo: he would keepe their going out, & their coming in. Therein he ſpeaketh of their entrance into their martyrdome and their going out of the ſame, becauſe manie for feare of torments were daunted in mind, and as cowards, and abiects, denied Chriſt. Others hauing begon their martyrdome, were wearied, and tyred, and loſt their merits, and their God, becauſe to auoide the torments, they denyed him.

But ſo did not S. Chriſtine, God kept her ſoule, for though the Tyrants, tormented the bodie, they came not neere vnto her ſoule, God keeping the ſame, both at the comming in of her martyrdome, and at the going out thereof ſince she began it valiantly, and finished it gloriouſlie, giuing her life for, and vnto Ieſus Chriſt her ſpouſe. This holie doctor ſpeaketh not of her anie other particularity, wherefore, we muſt of neceſſitie take out of other authors what is ſaid of her, S. Iſodore, venerable Bede, Ado, and Vſuardus, write her life in this manner.

SAint Chriſtine was borne of an honorable ſtocke, being daughter vnto Vrbanus of the order of the Patricij, or Senators. He was ſent by the Emperour Diocleſianus to be gouernour of Tyrus a cittie in Italie, not farre from the lake Bolſenus. S. Iſidore ſaith: ſhe tooke the name Chriſtine of Chriſt, becauſe ſhe

ſhe was a Chriſtian. Her father endeauored to change her mind, and to that end he vſed all diligence, he ſaid affectionatlie vnto her: my moſt beloued and tender daughter, do not offer ſacrifice to one God only, leaſt the o her Gods be wroth againſt thee. The holy damſel anſwered: my deere Father, know that I adore the Father, the Sonne, and the Holie Ghoſt, the which be three perſons, but one God. Her father replyed: If thou adore theſe three, adore alſo with them Iupiter, and Apollo, with the other Gods that our Emperours do adore, and conſider that they be very rigorous againſt them, that will not adore them. S. Chriſtine anſwered: The God that I adore, will haue no fellowſhip with anie other Gods. He is one God in eſſence, though he be three in perſon. Him do I adore, and no worldly feare or threats, ſhal make my hart to alter from him. Know thou my daughter ſaid Vrbanus; that if I find thee ſtil ſtubborne and obſtinate, in continuing as thou haſt begon, our Emperours ſhall not need to giue remedy in this caſe, I will do it my ſelfe, and without regard that thou art my daughter, I wil make thee to endure ſharp torments, and if thoſe will not ſerue, very death it ſelfe ſhal. At theſe words her father departed leauing her alone.

The couragious damſel was not diſmayed, neither ſhewed ſhe any ſigne of feare, though ſhe ſaw her father to be angrie and wroth, but turning her face vnto the windowe toward the ſtreet, and ſeing there certaine poore men expecting almes, ſhe with a vertuous zeale, entred the roome where her fathers Idols of gold, and ſi uer were, and breaking them in pieces, called the poore men vnto her, and diſtributed them amongſt them. It was a pretie ſight, to ſee one to carrie away the head of Iupiter, an other the hand of Venus, to this mans lot fel the harpe of Apollo, to an other the Trident of Neptune.

The father of the holie ſaint being returned home, and comming into the roome to viſite & adore his Idolls, was much amaſed, & agaſt, when he found them not, and not knowing whome to charge with the theft, he examined the matter very narrowlie. It was at laſt told him, that Chriſtine with her waiting maides, had broke them in pieces, and giuen them to poore men. It can not be expreſſed how furious Vrbanus was, when he heard this: wherefore in a rage, he ran vnto the place where Chriſtine was, and gaue her many buffets and blowes on the face, and ſpurned her with his feete. When he had wearyed himſelfe therewith, he commaunded his ſeruants to ſtrippe her, and (in his owne ſight) to beat her with all crueltie. The ſeruants obeyed readilie, and beat her as long as they could lift vp their armes. Chriſtine ſpeaking to her father ſaid: ôh man without honour, and deſpiſer of God, behold thy ſeruants that beat me are quite tyred, requeſt thy Gods to giue them new ſtrength if they can.

Her father ſent her to priſon, & the next daie ſhe was brought before him, he ſitting as iudge, hauing about him diuers officers and attendants. When the holie virgin came, her father demanded of her, if ſhe would continewe in her

Chriſtian

Christian faith? she shewing her selfe constant, and resolute, he said vnto her: To the end it may be seene that I wil execute the commandemēt of our Emperours, and how zealous I am of the honour of our Gods, though this damsel be my daughter, yet wil I vse her as if she were mine enemy. Then he commaunded she should be stripped, and her bodie to be torne with hookes of iron, in such cruel sort, that not onlie the blood, but also the pieces of flesh fel to the ground. The holie damsel stooped, and tooke some of them in her hand, and said: Thou cruell tyrant, eate the flesh thou hast begotten. The tender virgin could no longer stād on her feete, for the great aboundance of blood that she had shed, and she was so wounded, that in many places the bones laie open to the viewe.

Then her father commaunded she should be put vpon a wheele of iron, which turned about a litle distance from the earth, vnderneath it they made a fire of coles, and powred oyle thereon. This torment did not any hurt vnto the holy virgin, but vnto those that were present by, it did, for the oyle which boyled, leaped out of the fire, and burned them. After this, her father sent her againe to prison, where she was visited by Angels, and cured of her stripes, and wounds. The next daie they tyed a great waight about her necke, and so threw her into the lake Bolsenus, but she was deliuered, and guided to land by the hand of an Angel. Her father seing this (exceedinglie enraged) committed her againe to prison, that he might inuent, and deuise some new torments for her, but God disposing otherwise, the next daie he was found dead in his bedde.

The blessed virgin remained in prison certaine daies, vntil there came one to succeede in the place of her father. The newe iudge being informed, how all matters had passed with Christine, quickly deuised new meanes, to afflict and torment her. He caused a great cauldron of Iron to be made, and the same to be filled with pitch, oyle and rosen. They set it ouer the fire, that these mixtures boyling, the virgin might be cast into the same. She perceiuing it, in steed of feare and dread, shewed a pleasant countenance, and merilie said: they would put her into a cradle, like a litle child, newlie regenerate by Baptisme. When the officers were about to put her into the same, she made the signe of the Crosse, and she was forthwith deliuered from that punishment. Then Dion the new iudge (for so he was called) commanded her head to be shauen, and that she should be led naked through the cittie, and lastlie to be brought to the temple of Apollo: when the holie damsel came into the temple, she turned her eyes toward the Idol of Apollo, which fel forthwith to the ground, and was broken to powder. This miracle caused an earthquake, and such feare in the iudge, that sodeinely he dyed therewith. The one and the other of these miracles was cause, that many Pagans were conuerted vnto the faith of Christ, for the sodaine death of Dion the iudge, and the tumbling downe of the Idol, did so trouble and feare them, that many did leaue their errors, and the worship of those Idols,

and

and adored Ieſus Chriſt; by vertue of whoſe name, Chriſtine did ſuch wonders.

There was ſent vnto that cittie; an other iudge or gouernour, called Iulianus, who ſucceding his predeceſſors, not onlie in office, but alſo in cruelty, cauſed a great furnace to be heat, and the holie virgin to be caſt into it, ſhe remained therin fiue daies (and all that time the fire did her not any hurt) praying: and praiſing God continually. Then ſhe was taken forth of it, and put into a darke dongeon, where many vipers, ſerpents, & other venimous creeping vermine were, who walked before the holie ſaint, holding downe their heades, ſhowing vnto her, in the beſt manner they could ſubiection, and obedience. The iudge ſeing that by this meanes neither, he could not hurt the holie damſel, he commaunded them to cut out her tong, for he could not endure, to heare her yeald ſuch laudes and praiſes vnto Ieſus Chriſt, as ſhe did for her deliuerance, from her great torments. Though the holie virgin was depriued of her tong, yet ceaſed ſhe not for this, yea, rather ſhe was better vnderſtood in her praiſing of God. Laſtly, the peruerſe iudge commaunded her to be tyed vnto a poſt, & to be ſhot vnto death, and with this martirdome, the holie ſaint yealded her ſoule vnto God.

Her death was on the ſame daie, that the Church holdeth her commemoration, to wit: on the 24. of Iuly 295. (the ſpaniſhe booke ſaith 300.) in the time of the Emperours Diocleſianus and Maximinus. It is ſaid; that her bodie in proceſſe of time, was caried to Palermo, a cittie of the Iſle of Sicilia, (the ſpaniſhe booke ſaith vnto Venice) and her ſoule aſcended to heauen, where it was receaued of the heauenlie hierarchies, who had beholden her martirdomes, and praiſed God, that had giuen ſuch force vnto a childe, to vanquiſh three tyrants. God graunt that he make vs ſuch conquerors againſt our ſpiritual enemies, and againſt euery one that hinder vs, to proceed in the way of vertue, to the end that we walking therein, may obtaine euerlaſting felicitie (which is God) enioying him in eternall glorie. Amen.

The Romaine martyrologe ſaith of this holie ſaint, and ſignifieth that ſhe was eleuen yeares old. S. Antoninus wrote of her. p. 1. tit. 8. cap. 1. See Cæſar Baronius in his martirologe.

The life of S. Iames the great, Apoſtle. *Iulie* 25.

HOly Scripture in the booke of Iudges recounteth, that our Lord God moued with indignation againſt the Philiſtins (for that they left to worſhip him, and adored ſtockes and ſtones) determined to chaſtice them. To this end he elected a noble warriour, valiant, and courageous, called Sampſon. He made him captaine of his people, and ſent him in perſon againſte the Philiſtins. Sampſon held continuall warre with them, and alwaies droue them backe, with reproach and loſſe.

This victorious captaine, was enamoured of a falſe, and deceitful harlot, called Dalila, by whoſe meanes he was at laſt taken priſoner by the Philiſtins, and loſt his life amongſt them, which was in this manner. Many of them being gathered together in a Temple, Sampſon ſtood by the two cheiſe pillers which ſuſteined the houſe: and pulling them with all his force, he threw them to the ground, and the houſe fel on his enemies. The text ſaith: that more were they that Sampſon killed at his death, then thoſe that he killed all his life.

This figure ſitteth right wel S. Iames the Apoſtle, patrone of Spaine. For God being wroth with the Gentils, for that they worshipped Idols, found a Sampſon to chaſtice them, an honorable knight, which was S. Iames, who is holden for patrone, and principal guide of the knights, and nobilitie of Spaine. God I ſay, ſent this captaine to make warre againſt the Gentils, by his preaching, life, and miracles. He had ſome encounters with the Gentils, and conuerted ſome of them to the faith of Ieſus Chriſt. This good captaine was enamored of a falſe, and deceitfull woman, which was the Sinagogue. He deſired much to conuert that nation to the faith of Chriſt. For if a king to diſpatch ſome matter of importance ſhould chooſe for that purpoſe, and ſend ſome noble man who is married, and hath his lady at home, whom he entierly affecteth and loueth, he will vſe ſpeciall diligence to diſpatch his buſines, that he may returne to ſee his beloued ladie. So the Apoſtle S. Iames, being ſent of God, to preach vnto the Gentiles, deſired to make diſpatch, and to returne vnto Ieruſalem, to behould his loue, the Sinagogue, but she more falſe and treacherous then Dalila, procured his death, deliuering him into the hands of the Philiſtins.

Herode cauſed the Apoſtle to be beheaded, and at his death, hapned the ſame, which hapned before in Sampſon; for as Sampſon being dead, killed more Philiſtins, then euer he killed in his life. So S. Iames after his death, conuerted in Spaine (whether his diſciples caried his body) more Gentils, then he conuerted in his life time. The life of this glorious Apoſtle, collected out of that which is written of him in the ſacred Scripture, and out of ſundry and graue Authors, is in this manner.

THe glorious Apoſtle S. Iames, was of the prouince of Galely, ſonne of Zebedee, and of Marie Salome, and elder brother to S. Iohn Euangeliſt. He was coſine to Ieſus Chriſt according to the fleſhe. Zebedee his father, was a fiſher man, a trade much vſed in hauen townes. S. Ierome ſaith: that Zebedee and his wife were of noble bloud, for that ſpeaking of S. Iohn in the paſſion of our Sauiour he ſaith: that S. Iohn for that he was of noble bloud, had familiaritie with the prince of the Iewes.

Nicephorus Calliſtus alſo affirmeth: that Zebedee was a man of account, and maiſter and patron of one barke, in which he followed his trade of fiſhing, and ſet his two ſonnes, to the ſame trade. S. Marke ſaith perticulerly that they had ſeruants, & hired workmen which ſerued them; theſe two brothers S. Iohn and S. Iames,

S. Iames, our Sauiour called to followe him, as S. Mathew ſaith: they forthwith without ſtaye, or ſtudie, and not making regard of any thing in this life, forſooke and left their barke, their nets, and their father, which was then with them and followed Ieſus Chriſt, not only in bodie, but alſo in minde, S. Marke ſaith: that when our Sauiour called them, he gaue them a newe name calling them Boanerges, which is to ſay: ſonnes of thunder.

And although this name ſeemeth perticularly to belong to S. Iohn, whoſe goſpel and writinge was like to thunder; as thoſe wordes, *In principio erat verbum, &c.* doe ſufficiently declare, for that theſe wordes terrified humane vnderſtandinge, for that they penetrated the high and profound myſteries of the deuine eſſence; yet the Apoſtle S. Iames, being protector and defender of the Spaniards in the warre, meriteth this name alſo, ſince that more fierce, and ſterne then thunder, he terrified, confounded, and diſcomfited the armies of the Mores, and all other the enemies of Chriſtianitie.

Nicephorus alledgeth Euodius, (who was a ſucceſſor of the Apoſtles) that he ſhould ſay that S. Peter did baptiſe theſe two brethren, and they baptiſed all the other Apoſtles. They were very much fauoured by our Sauiour, among the other Apoſtles, as he ſhewed by the myſteries he did in their companie. He tooke them with him to the raiſing of the daughter of the cheif man of the Sinagogue, and alſo ſhewed them a glimpſe of his glorie and diuinitie, in his Transfiguration: and moreouer the neere kinred that was betweene them and Chriſt Ieſus, might moue their mother (for that he fauoured them ſo much) to demand the moſt high places in his kingdome for her ſonnes. For ſhe and they belieued, that Chriſt was to raigne vpon the earth. The two brethren ſhewed a very couragious mind, when our Sauiour demanding of them, *Can you drinke of the cup that I drinke of?* which was aſmuch as to ſay: Can you ſhed your blood? Can you offer your ſelues to die, as I wil offer my ſelfe? They with a ſtout and reſolute mind, anſwered vnto this ſharp demand; We can.

They ſhewed al o great zeale, in the earneſt deſire they had, to ruenge the wrong done to Ieſus Chriſt by the Samaritans, who would not receiue him, nor let him come into their country. S. Iames and S. Iohn ſaying to Chriſt: *Lord wilt thou haue vs to make fire come downe from heauen, and conſume all this people.* But we may ſaie vnto S. Iames: If thou be ſo deſirous to make a ſlaughter and miſſacre of the enemies of Chriſt, ſtay a litle while (ô thou valliant ſaint) for the time will come that with thy brandiſhing ſword, thou ſhalt make warre for thy maiſter, and kil infinite Moores his deadlie enemies.

The fauour that S. Iames had with his maiſter, endured til the end of his life, for he led him with him to his prayer in the Garden, and in his agony before his paſſion de deſired to haue the companie of his friend and kinelman. After the reſurrection of our Lord, he was preſent with the other Apoſtles when he ap-

peared to them in the abſence of S. Thomas, and eight daies after alſo when Thomas was preſent. He went with our Lord vp to the mount when he aſcended into heauen, and was preſent at the comming of the Holie Ghoſt, receiuing him as the other Apoſtles did. Then went he to preach the Ghoſpel in diuers countries, and although ſome authors ſay, that he preached only in Iewrie, and in Samaria, yet it is ſure (and no man can with truth deny it) that he was in Spaine, and preached there the Ghoſpel, and though there were no other teſtimonie, yet the very ancient tradition, which all the Churches of Spaine hould thereof, might be ſufficient: And eſpeciallie the traditiõ of the Cathedral Church of Sarragoſſe, called: Madonna de Pillar, which giueth ſufficient teſtimonie, that the Apoſtle was in that place, as is prooued by the original, and miraculous beginning of that Church, which was thus.

S. Iames being come to Sarragoſſa, and going out in the night with his diſciples to the flood Ebro, that he might better inſtruct, and exercile them in praier, there appeared vnto him, the bleſſed virgin Mary, vpon a collume of Iaſpar, enuironed round about with a great number of Angels, who ſong the mattens with ſweet melodious harmonie. The Apoſtle fel on his knees to do her reuerence, & ſhe ſaid vnto him: In this place thou ſhal build a Church to my name, for that I know this part of Spaine, ſhalbe vnto me, very deuout, and from this houre I take it into my protection: with this the viſion vaniſhed away, and the Apoſtle vſing all diligence and meanes, built a chappel, and left within it the Piller of Iaſpar, which at this preſent, is held in great veneration and reuerence, and giueth name to that Church. This is conſerued and kept in memorie, by the Chriſtians of that cittie, from thoſe moſt ancient times. Doctor Antonius Beuterus ſaith in his Chronicle, that he found this written of great antiquitie, in the conuent of la Minerua in Rome.

The Church of Braga, celebrateth with great ſollemnitie, the feaſt of S. Peter martyr, her firſt Biſhop, ordained and placed ouer them by S. Iames when he was in Spaine. And ſo it is read in the leſſons of the mattens, and the other Churches of the kingdome of Portugal, followe them. Moreouer, S. Iſidore affirmeth: that S. Iames came into Spaine, and ſo doth Antoninus Archbiſhop of Florence, Vincentius hiſtoriographer, and the Biſhop Equilinus. It is ſaid that Pope Leo the 3. affirmeth the ſame, in a letter which he wrote to the Biſhops of Spaine. The ſame ſaith the breuiarie of Pius Quintus.

Although it be thus certaine, that S. Iames was in Spaine, yet there is no particuler notice of any thing he did there, except that report of Sarragoſſa, and of ſome diſciples which he had there, which were only ſeuen, as Pelagius Biſhop of Ouiedo writeth (who liued in the time of Don Alfonſo, that conquered Toledo. The names of the diſciples of Saint Iames, where theſe: Calocerus, Baſilius, Pius, Chriſogonus, Theodorus, Athanaſius, and Maximus. The Apoſtle was much

much diſpleaſed, to haue laboured ſo much and profited ſo litle in Spaine, for wich cauſe hauing bene there fiue yeares (as ſome authors ſay) he returned to Ieruſalem, with thoſe diſciples which went with him into Spaine, which were S. Torquatus, and his companions, with thoſe that in Spaine were to him adioyned, which were the aforenamed ſeauen.

The Apoſtle preached in Ieruſalem, and all the countrie about, the Iewes being thereat exceedingly wroth, and almoſt madde with indignation againſt him, they ſearched out one Hermogenes, a man cunning in magique, and a diſciple of his called Philotus, whome they appointed, either to conuince the Apoſtle in diſputation, or els to do him ſome notable miſcheife by the miniſterie of the diuels, whome they had to aide them. But the Apoſtle ſo beheaued himſelfe toward thoſe inchaunters, that firſt Philotus, and then Hermogenes his maiſter, became Chriſtians. The conuerſion of Philotus was by hearing the Apoſtles doctrine, ſo that from being his aduerſarie, he put his defence vpon him, whereupon Hermogenes entended to trie the ſtrength of his inchantments, but the Apoſtle gaue vnto Philotus a napkin, whereby he was defended from the power of Hermogenes. At laſt, he alſo being conuerted, the diuels would haue vſed their power againſt him, for that he was made a Chriſtian. Vnto him alſo S. Iames gaue a ſtaffe, wherewith he was defended from the furie of thoſe helliſh fiendes.

When the Iewes ſaw, that the inchauntments preuailed not any whit againſt the Apoſtle, they went to two Centurions, (who had vnder their charge the Romaine ſouldiers, that laie there in garriſon for the keeping of the cittie) with them they agreed for a good ſome of mony paid in hand, to take and impriſon the Apoſtle, when he preached. And to the end they might haue more colour to do it, they promiſed to make a tumult, and vproare among the people. The appointed daie came, when S. Iames preached to the people. His ſpeach was concerning the occaſion of the death and paſſion of Chriſt, & of his glorious reſurrection, and this he did with ſuch feruencie of ſpirit, and with ſuch teſtimonies of ſcriptures, that many of them which liſtened to him, were mooued to belieue, and to be conuerted. At this Abiathar, who was high prieſt that yeare, and was come to ſee this put in practiſe, could beare no longer, but gaue the ſigne agreed betwene them, and one of the Scribes called Loſia, ruſhed vpon the Apoſtle, and caſt a rope about his necke, and forthwith the two captaines, Laſius, and Theocritus, with their ſouldiers came in, and in this ſort, the holie ſaint was led, or rather dragged before King Herod, ſonne to Archelaus. The King ſeing the rage and furie of the Iewes, and how much they deſired the death of the Apoſtle, he to pleaſe the people commanded his guard to apprehend the other Apoſtles, and the diſciples which were in Ieruſalem, and that S. Iames ſhould be beheaded.

As the holie Apoſtle was led vnto his death, he did a miracle, by healing a man ſicke of the palſey, who lying in the waie as he went, recommended him ſelfe vnto him, and begging health of him, obtained it. Loſia, (who was the firſt that caſt the rope about his necke) ſeing this miracle, was conuerted and confeſſed Ieſus Chriſt to be the true God. This diſpleated the Iewes much, and the rather, for that Loſia was a man of good accompte amongſt them, neuertheleſſe, he was taken and bound, and yealding the reaſon of his conuerſion before King Herode, he was by him ſentenced to death. Loſia verie humblie asked pardon of the Apoſtle, (as S. Clemens Alexandrinus ſaith) and Euſebius rehearleth the ſame alſo.) The Apoſtle yet did not denie him pardon, but ſhewed that he pardoned him with his hart, and with kind words he kiſſed him. Some ſay, he craued water, and baptiſed him, and that then they were both beheaded, the perſecutor on a ſodaine becomming a martyr. All theſe things rehearleth Clemens Alexandrinus, except the miracle of the ſicke man of the palſey, which S. Iſidore recounteth. The death of S. Iames was moſt glorious, for that he was the firſt among the other Apoſtles, that dyed for the loue and profeſſion of Ieſus Chriſt.

Euſebius ſaith: that this was in the 44. yeare of our ſaluation, and this ſeemeth to be taken out of S. Luke. For he hauing finiſhed the report of the prouiſion of monie, made by S. Paul, and S. Barnabas, and ſent from Antioch vnto Ieruſalem, to helpe thoſe neceſſities which the diſciples endured there, by reaſon of the dearth, which vexed not only Ieruſalem, but alſo the whole world, as Agabus foretold, (and as the ſame S. Luke ſaith) which was in the time of Claudius the Emperour, and in the third yeare of his raigne, (as all writers ſay) forthwith S. Luke ſetteth downe the death of S. Iames, and the impriſonment of S. Peter, which were both at one time. So that the yeare being the third or fourth yeare of Claudius, it cometh to be eleuen yeares after the aſcenſion of Chriſt into heauen, which is about the 44. yeare from his nativity.

Of the month and daie all authors agree, that it was in the month of *March*, on the 25. daie, as appeareth euidently by S. Luke who ſaith: that S. Iames being beheaded, S. Peter was impriſoned, and that they put him not to death forthwith, becauſe they would that the feaſt of the Paſche ſhould be paſt, which they celebrated in the month of March. And although the Church doe celebrate the feaſt of S. Peter *ad vincula*, on the firſt daie of Auguſt, yet doth it not contradict this verity, for that feaſt was ordeined, to be kept in memorie of the finding of the chaines of the Apoſtle, on that daie, as in due place ſhall be ſaid. Neither is it any contradiction, for that the feaſt of S. Iames, is celebrated on the 25. of Iuly, for on the 25. daie of March, the Church doth ſolemniſe the feaſt of the Annunciation of our B. Ladie, and therefore tranſlated the feaſt of S. Iames to the 25. day of Iuly, which was the daie that his holie bodie was brought into

Spaine,

Spaine, as the Breuiarie of Pius Quintus ſaith.

After the Apoſtle was beheaded, his diſciples tooke his bodie by night, and caryed it to the hauen of Ioppe, and putting it in a barque (which ſome ſay was ſent vnto them by myracle) returned with it into Spaine. It is moſt aſſured, that thoſe that brought the bleſſed bodie into Spaine, were Spaniards, to wit: Calocerus, with the other beforenamed, and that S. Torquatus with his other compagnions remained in Ieruſalem, and went after with S. Peter when he was deliuered out of priſon, and were by him ſent from Rome into Spaine, as people that had beene already there, and he did conſecrate them Biſhops, that they might aide, and helpe the other diſciples of S. Iames, to preach and teach the faith of Chriſt, which was their exerciſe, and cheife charge.

The forenamed then that brought the bodie of the holy Apoſtle, for that they came from Syria, entred Spaine on the eaſt ſide thereof, neere that coaſt where Catalona ioyneth with France, but they ſtaied not in that place, nor in all the coaſt, about the ſtreights of Gibraltar, but went round about two partes of Spaine, to wit: from the Eaſt, and South, and laſtlie, entring the Ocean, arriued al the other borders of the land, which is called Galitia, and there the holy diſciples of the Apoſtle, entered the hauen. They diſimbarked in the cittie of Iria Flauiana, which now is: *Il padrone*, & from thence it was brought to the place, where now is Compoſtella, (as the hiſtorie of Compoſtella affirmeth) and laid in a cheſt of marble, as S. Iſidore alſo affirmeth, in a particular briefe hiſtorie he wrote to this ſaint.

Many hiſtoriographes recount great difficulties, the diſciples of the Apoſtles paſſed and indured, before they could bring his bleſſed bodie to that place, and it is an hard matter to accord them together, for they make mention of the King of Spaine, and of the Queene called Lupa, that perſecuted them, and yet at that time, there was no king in Spaine, for the moſt part thereof, was ſubiect to the Romanes. It may be true, that there was ſome Spaniards Lords of particuler lands, and territories, and theſe may perhapps be called kings. That which may be ſaid for certaine is: that the diſciples of the Apoſtle preached the Goſpel, and that God aſſiſted them, and (as we may beliue) the rather by the interceſſion of S. Iames, who was their aduocate in heauen, praying vnto God that their preaching might be fruitful, ſo that they conuerted the greater part of Spaine.

After this S. Torquatus and his fellowes, arriued there alſo to helpe them, being ſent from Rome to that end, by S. Peter the Apoſtle, and by this meanes the affaires of the Church encreaſed dailie more, and more. But the enſuing perſecutions againſt the Chriſtians, cauſed the memory, and reuerence done to the Apoſtle, to be forgotten in Galitia, and vtterlie to periſh. This came to paſſe, for that the Chriſtians piouſly hidde the holie bodie, doubting leſt the Gentiles would not giue it due reuerence, but rather deſpiſe, and contemne it. The body

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of the Apoſtle laie thus hid 500. yeares, which was about 100. yeares, after the deſtruction of Spaine, and neere the time of Don Alfonſo, ſurnamed the chaſt, this pretious treaſure was diſcouered, and in this manner, (as the hiſtorie of Compoſtella recounteth.)

There was ſprong and growne in time, a great wood, vpon the place where the bodie of the Apoſtle was hidden, being the ſame place, where it is now buried vnder the great Aulter of his Church: and it pleaſed God, when he would ſhew this fauour vnto his people, that ſome men ſaw on a night a great light ouer that place. This being ſeene two or three times, they reſolued to go to the Biſhop of Iria called Thodomirus, to acquaint him with what they had ſeene. The holy Biſhop went by night, to ſee this wonder, who taking good notice of the place, cauſed al that part of the hil, to be pulled downe in his ſight. As they opened it, there was diſcouered a litle hole made with hands, and it ſeemed to be a chappel, wherein was the arke or tombe of marble, which conteyned the holie body of this glorious Apoſtle, ſo much reuerenced, and reſpected. The Biſhop rendered due thankes to God for ſhewing him ſo ſinguler a fauour, acquainting the King, Don Alfonſo the chaſt therewith, in whoſe time it happened.

The king hauing heard hereof, went with all ſpeed, to poſſeſſe the ſight of ſo pretious a treaſure. He viſited, and adored it, he made vnto him an honorable Church, and gaue to it many guifts, as is apparant by the priuileges, the ſame Church holdeth at this preſent, in which is recounted, the inuention of the holie bodie. This was in the yeare of our Lord 855. and in the 12. yeare, of the beginning of the recouerie of Spaine, from the Moores, which King Roderigo loſt, in the yeare 714. forthwith the holie ſaint began to ſhew his fauour and helpe to the Spaniards, in the warres they had againſt the Moores in this manner.

Ramirus the firſt of that name, ſucceeding in the Kingdome Don Alfonſo the chaſt, S. Iames the Apoſtle appeared vnto him all armed, on horsbacke, and ayded him againſt the forces of the Moores of Spaine, and Affricke. The occaſion of this warre was, for that the Chriſtians were accuſtomed to giue euerie yeare a 100. damſells (whereof 50. were of the nobilitie, and the other fiftie of the cominaltie) as tribute to the Moores, and Don Ramirus of a holie zeale, denyed the paiment of ſo ſorrowful and ſo infamous a tribute, whereupon the Moores raiſed warre with all the force they could. Although Don Ramirus, was in euident danger in the beginning, yet by the aide of S. Iames (who was ſeene by many to fight on a white horſe armed on all partes) he obtayned the victorie, as the ſame king affirmeth in an other priuiledge, which he grãted to the Church of S. Iames, with a paiment of bread, and wine, thorough all the kingdome, and is paid in manner of firſt fruites; by which meanes the Church afterward became verie rich.

From thoſe times, the Spaniards haue vſed to calle on S. Iames, to their aide

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in battaile. After this, Don Alfonſo, the third, called the great, builded the Church of S. Iames more ſumptuouſly then it was before, as he himſelfe ſaith in his priuiledges. For the Church that Don Alfonſo the chaſt made, was verie meane, made onlie of ſtone and earth. The kings ſucceeding, ſtil amplified, and adorned this Church and houſe, and the Popes alſo granted many graces and priuiledges vnto it, which is a proofe ſufficient and certaine, that in that place is the bodie of S. Iames the Apoſtle, ſince in all the priuiledges it is ſaid: that theſe graces are graũted to that Church, in reſpect of the body of the holy Apoſtle that is therein.

Pope Iohn the eight, graunted by a Breue, that the Church ſhould be conſecrated. Pope Vrban the ſecond, tranſlated the Epiſcopal Sea of Iria, to Compoſtella, and exempted it from the Iuriſdiction of the Metropolitane of Braga. Pope Paſchalis the ſecond by a Breue, dated on the 30. daie of December, in the yeare of our Lord 1102. confirmed vnto them the liberties, which Pope Vrban his predeceſſor had graunted, and moreouer, added twelue Cardinalls, who endure to this preſent in that Church, to the end, the Aulter which is ouer the bodie of the holie Apoſtle, might be more worthilie ſerued. The date of this Breue, was in the month of May, in the yeare 1102. Theſe Cardinals are choſen out of the other Chanons of this Church, for to ſaie ſolemne Maſſe vpon the Alter of the Apoſtle, and none may ſaie, which is not a Biſhop (*they weare Miters in the proceſſions, and vſe them in the ſolemne Maſſes*) and in other things they be as the other Chanons. The ſame Pope in the yeare 1104. in the moneth of October, graunted the Pal to the Biſhop of Compoſtella, which is only vſed by the Archbiſhopps. Pope Calliſtus, 2. made the Church of Compoſtella an Archbiſhoprike, attributing to that, the Metropolitan Church of Merida, and this was in the yeare 1120.

After this time, they begane to vowe Pilgrimages to S. Iames from all parts of Chriſtendome, and the Popes made exception of that vowe, as of that of Ieruſalem, which is no ſmal authority of that Church. A certaine thinge befel in the time of King Don Ferdinando, the firſt of that name, in the yeare 1045. which augmented the deuotion to this ſaint in Spaine, and was as followeth: The ſaid king with his campe, had incloſed and inuironed the citie of Conimbria, to recouer it from the Moores, at that time was come a Pilgrime as far as Grecia, to viſit the body of S. Iames: ſome authors ſaie, he was a Biſhop, and called Stephanus, this man heard them ſaie in Compoſtella, that S. Iames appeared to the Chriſtians in Spaine, (when they were in battel against the Moores,) and fought armed on horſbacke, in fauour of the Chriſtians, the Biſhop ſcoffing therat pleaſantly ſaid: that S. Iames was a fiſher, and no knight nor ſoldier. The holie Apoſtle entending to ſhew vnto his Pilgrime his errour, appeared that night vnto him all in rich armour, on a goodlie horſe, with two keyes in his hand, and ſaid to him. To the end thou ſhalt not doubt any more that I

am a man of warre, and that ſo I fight againſt the Moores in the defence of my friends the Spaniards, I haue deſired that thou ſhalt ſee me in this manner. I geue thee alſo to vnderſtãd, that to morrow I wil open the gates of the citty of Conimbria, to King Ferdinando, with theſe keyes. The next daie the Biſhop told this his viſion in Compoſtella, and afterwards it happened ſo indeed, by which the verity of this viſion was confirmed, and the deuotion of the Chriſtians toward the holie Apoſtle, was encreaſed.

You muſt alſo vnderſtand, that vntil the time of Don Alfonſo the ſixt (who conquered Toledo) the bodie of the holie Apoſtle ſtood vncouered, in the arke of marble, wherein it was found, and ſet vnder the great Aulter, ſo that it might be ſhowed to kings, and other men that had a deſire to ſee it. But the firſt Archbiſhop Don Diego Gelmirez, a man of great prudence, builded the ſumptuous Church which now is ſeene, and in ſuch ſort incloſed the cheſt of marble, with the holie bodie of the Apoſtle, in a vault vnder the great Aulter, that it could not by any meanes be ſeene any more. This prelate did this thing by mature aduiſe, and with deuout reuerence, to the end, euerie one ſhould not ſee, and handle, that pretious reliquiary without due reſpect and honour, which queſtionles is diminiſhed when ſuch holie bodies, and their ſepulchers, may be ſeene ordinarilie of euerie one.

The ſame hiſtorie of Compoſtella ſaith: That at that time was brought the head of the holie Apoſtle, from Ieruſalem into Spaine, by the direction of Donna Viracca, daughter of the ſame King Don Alfonſo, and that there was a reuelation, by which it was vnderſtood, that it was indeed the head of S. Iames, and he who had the reuelation was the Archbiſhop himſelfe aboue-named, who alſo ioyned the head to the bodie (fitting one an other) with great ſollemnitie.

Great was the grace that God ſhewed to the kingdome of Spaine, in ſending thither his holie bodie, not by humane meanes, but after a miraculous manner, and when the memorie of his ſepulcher was loſt, to diſcouer it againe in ſuch a wonderful ſort. He made alſo S. Iames who was a fiſher in his life, to be a valiant Champion after his death, to defend Spaine from the hideous plage and furie of the Moores, to appeare oftentimes viſibly in the aide of the Spaniards, vnto whome all nations beare a holy enuie, for that they enioy ſo pretious a treaſure, and do alſo come from the vtmoſt borders of the world to viſite, and to acknowledge the great good that Spaine hath, by hauing ſuch a Patrone. Let Spaine, therefore praiſe their God for euer (and I pray vnto him that he wil ſtil vouchſafe to bleſſe it) for the ſinguler grace he hath done vnto it, in geuing it his holie Apoſtle, firſt for an inſtructor in the Chriſtian faith in earth: and then for aduocate, and protector in heauen. Vnto which place God of his infinite mercy bring vs all. Amen.

The

The life of S. Chriſtopher Martyr. Iulie 25.

SAint Paul writing vnto the Corinthians aduiſeth them: that euery one remaine and continew in the ſtate and vocation vnto which God hath called him, without labouring for any other. *S. Auguſtine expounding this place ſaith: that S. Paul ſpeaketh of the exerciſes, and manner of liuings, which do not withſtand or impugne faith or good manners, and that with theſe exerciſes, and eſtates, euerie one reſt contented, with that which God hath giuen and beſtowed on him, without ſearching any other. If this doctrine ſhould be accepted of all thoſe that liue in the world, perhapps it would not be in ſo badde eſtate, neither ſhould we haue ſo many diſcontended men as there be.*

It was (vndoubtedly) the great prouidence of God, to giue to men different inclinations of mind, and abilities of bodie, for it had not bene conuenient for the good gouernement of the vniuerſall world, that euerie one ſhould follow the ſtudie of learning, or that all ſhould be imployed in mechanicall exerciſes, neuertheleſſe, it is needful, that there be artificers, ſouldiers, and learned men, yet if he that is inclined, and apt, to be an artificer, will be a ſouldier, and he that hath perſonage, inclination, ſtrength and aptitude to fight, will ſtudie diuinity, law, or Phiſicke, and he that is apt for this, will employ himſelfe in handicraft, it is apparant, that the one ſhalbe a bad artificer, the other a naughtie Phiſition, a worſe lawyer, and a meane diuine, and the other ſhall hardlie prooue a good ſouldier.

For that in the world, there be but feawe that followe that which is fitteſt for them, leauing that meane which is moſt agreeing to their ſtate, to follow other courſes, for which they are neither apt, nor fitte: Hereof it cometh, that this world hath nothing but diſorder, and contrarietie, in her proceedings, yea, this is the cauſe, that ſo many are found diſcontented, and remedileſſe. S. Chriſtopher conſidering this, had regard to his vocation, and to that whereto he ſaw himſelfe moſt inclined. Wherefore perceiuing he had a ſtrong, and able bodie he ſaid to himſelfe: In what thing may I exerciſe my ſelfe, and ſerue God beſt? Then he bethought him of a riuer, where many people (compelled by neceſſitie to paſſe) periſhed, there being neither bridge nor ferrie boat thereto, he appointed himſelfe to ſerue for bridge, and ferry boat of that riuer, and made a cottage vpon the bancke thereby.

Remaining in that place, he carried ouer euerie one that came on his ſhoulders, ſafe without peril. And though I haue not ſeene any very approoued author that ſaith this, yet it ſufficeth me to giue credit thereto, for that it is the ordinarie and generall forme, with which the Church painteth him in all Chriſtendome, to wit: paſſing the riuer, with Ieſus Chriſt, on his ſhoulders. For our Lord to ſhew, that this his labour and imployment was acceptable, and grateful vnto him, would himſelfe be carried ouer the riuer vpon his ſhoulders.

But because there is extant hereof no important testimonie, besides the common picture of the holie saint, I will not staie longer herein, nor say more, but that I thinke S. Christopher, by counsel of some certaine holy person, or els inspired by the Holie Ghost, ceased not to serue God in this exercise, vntil it was his pleasure, to take him from this place and to make vse of him, in some more worthie seruice, which was, to preach the Ghospel, as may be seene in his life, collected by Laurentius Surius out of approoued authors, in this manner.

SAint Christopher was by nation a Chananean, and came into the countrie of Lycia, to preach the Ghospel, guided thither by our Lord Iesus Christ. He spent long time in praier requesting Gods helpe and ayde, to performe his office as he ought. He was verie bigge of bodie, and talle of stature, and caried in his hād a great staffe agreeable vnto his strength. On a time he assembled many people together, & preached vnto them Iesus Christ, and in testimonie that his doctrine he preached was true, he set his staffe in the ground, and it presentlie waxed greene, and brought forth leaues, floures, and fruit, which thing was cause of the conuersion of many

God did many other miracles, by the handes of this his seruant, in such sort, that the fame thereof came vnto the eares of Dagnus, king of Lycia, vnto whom it was verie displeasing, that the worship of his Goddes, should be in any sort diminished. He therefore sent armed men with charge, that they should apprehend Christopher, and bring him to his presence, which comandement of the king was speedilie performed. Being brought before him, the king assayed with all the courteous, and mild wordes he could, to draw him from his religion. But S. Christopher, who had a mind equal to his bodie, confessed freelie and boldly, Iesus Christ to be true God, and the Gods of the Gentiles to be false. Be aduised said Dagnus, for thou art blind. S. Christopher answered: thou art rather blind, that a forest those Gods is that haue eyes, and do not see. The king commanded the holie saint to prison, that he might determine what torments to put him to.

First, he deuised to send two wemen, of lewd life, and behauiour to him, that might prouoke, and entise him to commit sinne with them, for he hauing committed that sinne, he thought it an easie matter then to draw him to Idolatrie. Assoone as the two wemen (the one called Aquilina, and the other Niceta) were entered the prison, and neere the holie saint, they were illuminated by God, & they acknowledged their former sinnes, falling on their knees before S. Christopher, and requesting him to praie vnto his God for them. The holy saint promised them so to do, if they would abandon the adoration of Iupiter, and all the other Goddes of the Gentiles, and confesse Iesus Christ to be the true God and serue him: whereupon these wemen promised aduisedlie so to do.

King Dagnus being certified how these matters had passed, sent for those wemen

wemen before him, and reprooued them ſharplie, that a man impriſoned, and ſhortlie to be executed, could preuaile ſo much with them to abandon their antient religion, and to followe his, which had brought him to the preſent miſerie, wherein he was. Then he commaunded his officers, to bring them to a temple, where they ſhould worſhip an Idol, and if they would not adore it, that they ſhould proceed againſt them with all rigour. The wemen being led vnto the temple, derided the ſtatue of Iupiter, which was the Idol, they would haue had them to worſhip. They pulled the Idol downe to the ground, and tying their girdles thereto, dragged it thorough the temple, and ſetting their feete thereon, defaced it all they could. The gentiles ſeing this, reprooued and threatned them; they made them this anſwere: That they ſhowed this their contempt, but vnto ſtockes, and ſtones, and if they eſteemed them for Gods, they might well ſee, what baſe, and vnregardable things they were, ſince they permitted two poore wemen, to entreate them ſo rudelie, vpon this they were put vnto diuers torments, all which they ſupported verie conſtantlie: and laſtlie, they were beheaded with 40. other perſons: all conuerted by Saint Chriſtopher vnto the faith of Chriſt.

S. Chriſtopher was brought againe before the king, who reaſoning with him to make him denie his faith; the holie ſaint returned ſo bold an anſwere, that a miniſter of the kings, gaue vnto him, a buffet on the face (as Marcus Marulus ſaith) S. Chriſtopher looked on him verie earneſtlie, and without any ſigne of diſquiet, or diſcontent, ſaid vnto him: I ſuffer thee, becauſe I am a Chriſtian. King Dagnus ſeeing that the holy ſaint was conſtant in his faith, commaunded he ſhould be ſcourged. The ſtripes were many, and the officers cruel, ſo that the paine was the more greeuous. The king commaunded to put on his head, a helmet made glowing hot, & that he ſhould be laid flat on a bench made like a gridiron, or the grate of a window dropping oyle, & melting lard vpō him; but he was deliuered from this torment by miracle. He not ceaſing to preach vnto the people that were preſent, conuerted many vnto the Chriſtian faith, and thoſe that were made Chriſtians by his meanes and preaching, aroſe to the number of 48000. as S. Ambroſe ſaith, many of which ſuffered martyrdome.

Then the tyrant commaunded, he ſhould be bound vnto a tree, and ſhot to death with arrowes, but God deliuered him from this torment alſo, without any hurt. At laſt King Dagnus commaunded the officers to behead him. Before his death, the holie ſaint made his prayer vnto God, and deſired him humblie, that in the place where his bodie was buried, or anie part thereof ſhould be, that tempeſts, and earthquakes might to do no harme. This (as it ſeemeth) is the cauſe, that the picture of S. Chriſtopher is ordinarilie in euery Church, more then the pictures of other ſaints; & though his bodie or his reliques cannot be in euerie place, yet at the leaſt they ſet his Image there, that they may reſort thither

in time of ſuch neceſſitie, and be deliuered from the rage of tempeſts, ſtormes and earthquakes, by the merits and interceſſion of this holie ſaint. For let vs be aſſured, that he hauing made requeſt vnto God, for this fauour, at the time that the hangman lifted vp his ſword to cut off his head, (for the loue of the ſame God) that he wil graunt it to him. Therfore the Chriſtians depaint him in euerie Church and place, that all men may enioie that fauour.

In the martyrologe of Vſuardus, and Franciſcus Maurolicus we read: that the cittie where S. Chriſtopher was martyred, was called Samos, which is in Aſia the leſſe. His martyrdome was on the daie that the Church maketh comemoration of him, to wit: on the 25. of Iuly, and in the yeare of our Lord, 364. (the Spaniſh original ſaith 254.) in the time of Iulianus the Apoſtata, as Vnicellus ſaith, (the Spaniſh booke is: In the raigne of Decius, as the Romaine martyrologe ſaith.) We may beleeue, that according vnto the life S. Chriſtopher led, the many ſoules he conuerted, and the great torments he endured, ſo the reward that God geueth him in heauen, is verie great. Of which God make vs worthie, for his mercies ſake, Amen,

There wrote of this ſaint, Vincentius Gallus, in his *Speculum Hiſtoriale* in the 13. booke, and 24. chap. S. Iſidore in the himne of the Euenſong of this holie ſaint, that God gaue vnto him the guift of tongues, and that he preached in them all. He ſaith: that the wemen that he conuerted, were called; Aquilina, and Gallonica, and that they were martyred with 10000. ſouldiers, which Decius put to death, whereby it apeareth that it was in his time. (The ſpaniſh ſaith) that in Spaine in S. Iames of Galicia, there is an arme of S. Chriſtopher, and a great tooth in Valencia. Neither neede we to wonder, if S. Chriſtopher were great of ſtature, for S. Auguſtine in the 15. booke 9. chap. *De ciuitate Dei* ſaith: that in ancient times, men were verie taule. Plinie in the 7. booke, 2. chap: ſaith there be found men in Scithia of 50. cubits, S. Iſidore affirmeth: that the Macrobij people of India, are 12. foote high. Strabo in the 7. booke ſaith: that in the ſepulchre of Antheus was found his bodie, which being meaſured, was of 60. cubits.

The life of S. Anne, mother of the mother of God. *Iulie* 26.

WE read in the booke of Geneſis, that when God ſent the vniuerſal deluge, for that he would deliuer Noe with his familie from this deſtruction (becauſe they onlie were iuſt in his ſight) he commanded him to make an arke, after the manner that enſueth. The bredthe was 50. cubits, in length it contayned 300. cubits, and 50. cubits in height. It had a window aboue, which gaue light, and belowe, there was a dore on the one ſide, by which they entred into the arke. It had alſo within diuers roomes, and many partitions. In this arke mankind

was

Was ſaued, though the arke was beaten, with the rage, and furie of the deluge.

The arke aboue named is a figure of the glorious S. Anne. The arke in length and bredthe was more large, but in height not ſo large. Euen ſo S. Anne had in this world many poſſeſſions, and was riche in temporall goodes, but all theſe were reſtrained from proceeding ſo farre as to ſtirre vp the poſſeſſor to worldly admiration, becauſe ſhe referred all vnto God vſing the ſame wholly to his honour and ſeruice. The arke had a window aboue: So S. Anne had the faith, which is the light that came from heauen, and ſhe was certaine and aſſured, of the comming of the ſonne of God into the world. The dore of the arke which was neere to the ground, ſignifieth: the bowels of charitie, which this holie matron had, which were open for all the needie and afflicted, that reſorted vnto her houſe, where they found releefe, and remedie for their neceſsities. The diuers roomes and partition which the arke had, ſignifieth: that S. Ioachim and S. Anne, deuided yearlie their reuenewes into three partes. The firſt, they gaue vnto the temple, and to the officers thereof. The ſecond, vnto the poore. And the third they ſpent vpon the needie and affaires of their houſe and familie.

The arke was toſſed with the waters of the deluge, and yet in it mankind was preſerued. Euen ſo S. Anne was afflicted, becauſe ſhe had no children (liuing many yeares with her husband) which thing in thoſe daies, was a great reproach. But when it pleaſed the eternal father, ſhe had a daughter, that was mother of God, and brought forth the Sauiour, and redeemer of mankind. The life of this bleſſed Saint, collected out of that which S. Ierome, S. Iohn Damaſcene, S. Epiphanius, and other authors write, is in this manner.

Saint Anne mother of the glorious virgin Mary, was daughter vnto Stolanus, (otherwiſe called Gazarius) and Emerentiana, of the cittie of Bethleem; and was the wife of Ioachim, who dwelt in Nazareth. They were both of the tribe of Iuda, and of the royall blood of Dauid. They liued together 20. yeares, exerciſing themſelues continuallie in good workes, and eſpecially in giuing almes; in which they ſpent one part of their reuenewes which they deuided into three partes. One they beſtowed on their houſhould affaires: an other they gaue vnto the temple, and the officers thereof: & the third they beſtowed vpon the poore: yet liued they diſmaide, hauing bene ſo long time maried and had no child. The griefe hereof alſo ſomewhat increaſed, for that Ioachim being at the feaſt of the dedication of the temple, which the Iewes ſolemnized in Ieruſalem, (whither reſorted many peoples from ſundry partes) when he would haue made his offring, according to the vſe and cuſtome, Iſachar the Prieſt would not accept nor receiue the ſame, alleadging this for the cauſe, for that he was barraine; and told him: that perhaps it befel vnto him for ſome ſecret offence or other, for the which it pleaſed God, not to ſend him children. Ioachim at this reproach remained aſhamed; and being returned

to Na-

to Nazareth, resolued not to staie longer there, but to goe liue among his sheepheards, in the champion countrie.

After a few daies, an Angel of our Lord appeared to this good man, which comforted him, because he did nothing but sorrowe and lament, after that reproach had bene giuen him. The Angel told him, that his praiers had bene heard; and that his almes deedes had bene presented, before the throne of the heauenlie maiestie; and that it was granted vnto him, that Anne his wife should conceiue, and bring a daughter, which should be called Mary, who from the time of her conception should be ful of the Holie Ghost. The Angel also said vnto him: That thou maist believe that my saying is true, and that so it shalbe; Thou shalt go vnto Ierusalem, to render thankes vnto our Lord, in his holie temple, for this fauour shewed vnto thee; and at the entrie of the golden gate, thou shalt find Anne thy wife, who shal haue the same reuelation. All befel as the Angel had said; and Ioachim and Anne met at the golden gate, and saluted each other kindlie, declaring the one vnto the other, the reuelations they had from God. They both entred into the temple, and praised the diuine maiestie, for the fauour graunted vnto them, and expected to see the effect thereof. After this they returned to Nazareth where they dwelt, and Anne conceiued, and at her time brought forth the Queene of Angells, to wit: the glorious Virgin Mary.

Then Ioachim died, and S. Anne was left widowe, being 36. yeares old; and by particuler ordination of our Lord, tooke an other husband, who was called Cleophas; by him she had another daughter, whome she likewise called Mary. The second husband died, and S. Anne by diuine dispensation, tooke the third husband, which was Salome, by whome she had the third daughter, which she also called Mary. She loued so the first, that if she had had more, we may believe she would haue named them so also. The first daughter was the spouse of S. Ioseph, who conceiued by the Holie Ghost, and brought forth Iesus Christ, true God, and true man. The second Mary daughter of Cleophas, was wife to Alpheus, by whome she had foure sonnes: Iames the lesse, Iudas Thaddeus, and Symon Zelotes, which were all three Apostles of Iesus Christ. The fourth was Ioseph surnamed the iust, who likewise was a disciple of Iesus Christ. The third Mary was maried to Zebedeus, by whome she had two sonnes, to wit: S. Iames the great, and S. Iohn the Euangelist.

It is said, that S. Anne died, (hauing first seene Iesus Christ her nephewe borne, being a child of a yeare old,) in the time of Octauian, on the 26. daie of Iuly. Her soule was borne into the bosome of Abraham, and at the time of the Ascension of Christ, was caried into heauen, where she hath a most honorable place, being so holie a woman; and doth there enioy the glorie of God. As we say of the most blessed virgin, that she hath in her such graces, and fauours, and of such valewe and merit, that God was pleased to haue her for his mother: so the same virgin

virgin glorieth, to haue S. Anne, for her mother. Yea, the ſame God diſdaineth not (as he is man) to acknowledge her for his grandmother, for her great vertues, merits, and deſerts, which were not meane nor fewe.

As the water is purer, the neerer it is taken from the fountaine; ſo S. Anne did gather to her ſelfe the more puritie, and in a higher degree, for that ſhe was more neere vnto the fountaine of all vertue, that is to ſay: vnto Ieſus Chriſt, ſhe being in the third degree from God; for the firſt was: of Ieſus Chriſt as man. The ſecond of the virgin Mary, and the third was hers. This holie woman then being of ſuch merit, and ſo neere vnto God, let vs pray vnto her, that ſhe would be our interceſſor vnto God, that we maie obtaine his Grace. Amen. (In the Spaniſhe.) Of S. Anne wrote S. Iherome in his 10. Epiſtle. S. Iohn Damaſcene in his 4. booke and 1. chap. *de fide Orthodoxa.* S. Epiphanius in the 78. and 79. hereſie: So doth the authors of martyrologes, and the Romaine martyrologe alſo. In the which ſaith Baronius, Pope Gregorie the 13. by his breue, (dated in the yeare 1584.) cõmanded her feaſt ſhould be celebrated with the title of a double feaſt, throughout all Chriſtendome.

The life of S. Pantaleon, Martyr. *Iulie 27.*

HE that attentiuelie conſidereth the ſundrie torments, with which the tyrants deprined the martyrs of their liues, ſhal find: that ſome were caſt vnto the wilde beaſtes to be deuoured, but they did not hurt them. Vnto others, they tyed great ſtones about their necks, and threw them into the ſea, and yet they came ſafe vnto the shore. Others were caſt into burning ouens, and the fire ſpared them, and burned not one haire of their heades. But if they were ſentenced to be beheaded, none of them eſcaped that death.

There ſeemeth heere a hard queſtion to ariſe; Why the ſword did not ſpare them, as wel as the other torments? In this caſe, I had rather heare, then ſpeake mine opinion: neuertheleſſe, I wil ſay what I thinke herein. I ſay then, that God might deliuer the martyrs from the death of the ſword, as wel as he deliuered them from other deathes, but he did it not; to the end, it might be vnderſtood that all creatures be more obedient vnto God, then man is. If the fire burneth, if the water droweneth, if the wild beaſtes deuoure, they do in that the wil of God, and diſſent not from the ſame. Onlie man is he that is contrarie vnto him. God willeth one thing, and man wil do an other. Man proceedeth on with his owne wil, and God hath patience, euen as though he ſawe it not. And becauſe the death with the ſword, or any other weapon, is death effectuated by man, by this may be ſeene his rebellion, and that he is more diſobedient vnto God, then any other creature, therefore the wilde beaſtes, water, and fire, pardoned the ſaints of their liues, when the ſword did not ſpare them.

But for that it might be ſeene, that God is able to empeach, and hinder death ſometime by the ſword alſo, and make that the ſword or knife ſhould not cut; hence it did befal, that the executioner liſting vp his arme to ſtricke the bleſſed martyr, he became weake and feeble, and could not ſtricke. This we ſee to be done, in the glorious martyr S. Pantaleon, whoſe life being before pardoned of the wild beaſtes, of the fire, and of the water, at the laſt, the ſword ſpared him alſo; for when the executioner would haue ſtricken him, it became like waxe, and loſt the edge. And if it had not beene the pleaſure of God, the holy martyr had not beene ſlaine by any meanes, as Symon Metaphraſtes ſaith: Who wrote his life in this manner.

THe blindnes of Idolatrie hauing poſſeſſed the greater part of the world, at ſuch time as Maximianus gouerned the Romaine empire; Pantaleon liued in the cittie of Nicomedia, which is in the prouince of Bithinia, in Aſia the greater. He was the ſonne of Euſtorgius, a man verie riche, and of a noble linage, but yet an Idolatour: His mother was called Eubula, and ſhe was a Chriſtian, which had beene a great helpe vnto him, if vntimelie death had not taken her awaie, whileſt he was a litle childe. When he grewe in yeares, his father ſent him vnto the ſtudie of Rhetorique, where he profited much in a ſmale time, and became famous amongſt his companions, for he had a delicate, and ſharp witte: moreouer, he was of a modeſt, and ſtaid behauiour, and of good quallities; for which cauſes he was of all men beloued and highlie eſteemed. Maximianus himſelfe (who reſided a certaine time in that cittie) bore vnto him great affection, and being informed who he was, recommended him vnto a famous Philoſopher, vpon whom his father had beſtowed him, to the entent he ſhould teach him Phiſicke.

At the ſame time there was in the cittie, a venerable old man, a Prieſt, and of holie life, who for dread of Maximianus laie hid in a litle houſe, among many other Chriſtians. This good man ſawe ſometimes Pantaleon when he went vnto the houſe of his maiſter, and his grauitie, and modeſt countenance pleaſed him exceedinglie. On a time calling him, and talking with him, he demaunded of him what he was, of what houſe, and of what religion? S. Pantaleon anſwered him to euerie queſtion, and told him: that his mother had bene a Chriſtian in her life time, but that ſhe was nowe dead. He told him alſo; that his father was yet aliue, and was a Gentile. The old man ſaid vnto him; and which of them (my ſonne) doeſt thou intend to followe? He anſwered: when my mother liued I was perſwaded, and did verilie entend to be a Chriſtian, but ſhe is dead, & now my father wil haue me to be a Gentile, and ſo I meane to be.

The old man asked him alſo and ſaid: what ſtudie doeſt thou followe (my ſonne?) Pantaleon anſwered: I ſtudie Phiſicke. And if I can attaine to that excellencie therein, that I can helpe and cure all diſeaſes, I ſhalbe highlie eſteemed, and

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ſhal get great ſtore of wealth and riches. Beleeue mee my ſonne, ſaid Hermolaus (for ſo the Prieſt was called) the ſtudie of Eſculapius, Hippocrates, and Gallen, can ſmalle auaile, (and much leſſe thoſe Gods which Maximianus doth adore) if the helpe come not from aboue, becauſe the author of all health, is Ieſus-Chriſt our Lord; who is God, with the Father, and the holie Ghoſt. In whom if thou beleeue, thou ſhalt cure all the infirmities that bee. Thou ſhalt reſtore ſight vnto the blind, yea, thou ſhalt raiſe the verie dead vnto life alſo: many things to like effect ſaid the old man vnto Pantaleon, who gaue attentiue eare vnto him, and went ſundrie times after to conferre with him.

It fel out whileſt this familiaritie paſſed betweene them, that S. Pantaleon ſawe a dead child, neere vnto which was a viper, which as it might well ſeeme, had comitted that ſlaughter, when S. Pantaleon ſawe her, he was ſomewhat affrighted, but comming to him ſelfe he ſaid: nowe wil I prooue if that which the old man ſaid vnto me be truth. And ſo he came neere vnto the child, and ſaid vnto it: ariſe aliue, in the name of Ieſus Chriſt, and thou venimous beaſt, endure thou the ſame euill thou haſt comitted. S. Pantaleon ſaid ſo not onely with his mouth, but alſo in his heart he deſired God it might be ſo; and forthwith the litle child roſe aliue, and ſtoode vpon his feete, and the viper remained dead. Pantaleon ſeing this euident miracle, purpoſed in his mind to be a Chriſtian, & yeelded thankes vnto God, that had enlightened him, and pulled him out of the darknes wherein he was.

Then Pantaleon went vnto his maiſter Hermolaus, and made relation vnto him of the matter howe it befel, and deſired Baptiſme of him. The good old man Baptiſed him (with great ioye,) and kept him ſeuen daies in his companie, and inſtructed him in the faith he had receaued. Then excuſed he himſelfe vnto his father, for his long ſtay, telling him he had bene with his maiſter, meaning Hermolaus, whom he reputed for his true maiſter. And being deſirous to drawe his father from the blindnes of his Idolatrie, and to regenerate him ſpirituallie, that had generated him carnallie, he propounded vnto him ſome doubtes of his Gods, vnto which his father was not able to anſwere, and among other this was one.

Why do the Gods (ſaid Pantaleon) which ſit, neuer riſe on their feete, and they that ſtand on their feete neuer ſit downe? This ſeemeth vnto me a ſigne, that they be ſtockes, and ſtones; and that we may better cal any other liuing creature God then they, ſince others haue life, and walke vp and downe. Theſe reaſons, made the father of S. Pantaleon doubtful, and diſturbed in mind, and he could not reſolue whether it were better to ſticke vnto thoſe his Gods, or to leaue them. The yong man reioyced much to ſee his father thus troubled, and ſo it befel, that at that inſtant there entred into the houſe a blind man, who had conſumed the greater part of his ſubſtance vpon Phiſitions, for the cure of his

eyes, and all that he gotte thereby was this: that at the firſt he ſawe a litle, and nowe he had loſt his ſight altogether.

S. Pantaleon vnderſtanding this, ſaid vnto the blind man (before his father) what wouldeſt thou giue to him, that ſhould cure thee, and reſtore the ſight of thine eyes vnto thee againe? that thou mighteſt ſee the ſonne, the beautie of the heauens, with all other creatures? The blind man anſwered: I wil giue vnto him all the goods I haue lefte, for I regard and eſteeme my ſight more then them. S. Pantaleon ſaid: giue ſome of them vnto poore men, and I wil cure, and helpe thee. His father reproued him ſaying: peace good ſonne, and ſaie not ſo; for what canſt thou doe, after ſo manie cunning Phiſitions haue aſſayed, and failed therein? S. Pantaleon anſwered: they can not find, nor doe not knowe, the ſoueraigne medecine that I can applie. At theſe wordes with his finger, he touched the eyes of the blind man, and called on the name of Ieſus Chriſt, deſiring him humblie in his heart, to reſtore ſight vnto this man, who forthwith opened his eyes, and recouered his perfect ſight.

This miracle cauſed the ſame blind man, who had recouered his corporal ſight, to get alſo the ſame in his ſoule, for he was made a Chriſtian, and ſo was the father of S. Pantaleon alſo. After a fewe daies, to his father hapned the death of his bodie, but he auoyded the death of the ſoule, becauſe he was Baptiſed, and ſpent the reſt of his life (which was but ſhort) verie religiouſlie. The Phiſitions which had the blind man to cure, ſeeing him whole and ſound, were in a great amaze and wonder thereat, and asked him; who had bene his Phiſition? he confeſſed the truth, and ſaid: Pantaleon. Hereupon the Phiſitions bore him enuie, which alſo increaſed, when he cured diuers others, ſicke of ſundry infirmities.

Theſe Phiſitions had got knowledge, that Pantaleon (among others) had cured ſome, that had bene tormented by the Emperours commandement, becauſe they were Chriſtians; and of this they tooke occaſion to accuſe him to Maximianus, ſaying: that Pantaleon did litle regard him, in that he cured the Chriſtians which were his enemies, and that he alſo himſelfe perhaps, was a Chriſtian. The Emperour had a deſire to ſee the man that had bene blind, who was forthwith brought to his preſence. He demanded of him, howe Pantaleon had healed him? and he anſwered: with calling on the name of Ieſus Chriſt: what thinkeſt thou (ſaid the Emperour) was it Chriſt that healed thee? or Eſculapius, one of the Gods whom we adore? He that had bene blind anſwered: you may ſee the truth, by the worke it ſelfe. All the Phiſitions that be here preſent, gaue me Phiſicke, calling on the name of Eſculapius, and ſuch medicines as they thought beſt for my diſeaſe, yet they haue not done me any good at all, but they haue made me looſe the litle ſight that I had, and to ſpend the greateſt part of my goodes, Pantaleon calling only on the name of Ieſus Chriſt, hath cured me perfectlie, nowe iudge you, to whom the guift and benefit of my ſight which I haue

recouered,

recouered, muſt be atributed? For, that a blind man may ſee, it muſt be attributed to Ieſus Chriſt.

The Emperour not knowing wel what to anſwere ſaid: that he had recouered his corporal light, and loſt the light of his vnderſtanding, ſince he denied the power, and authoritie of the Gods. The blind man whoſe ſight was reſtored, ſaid with great feruour & boldnes: that the Emperour was blind that ſaid: that blind men were the reſtorers, & geuers of ſight, and did not acknowledge Ieſus Chriſt to be God, who with his name onlie called vpon by his ſeruants, was able to giue ſight vnto the blind, and life vnto the dead. The Emperour was with this, mooued to ſo great indignation, that he commanded him to be beheaded, ſaying: Let him be put to death for his friendſhip, and acquaintance with the Chriſtians, and ſo it was forthwith done. S. Pantaleon bought the bodie of the officers, and buried it neere vnto his fathers ſepulchre.

S. Pantaleon vnderſtanding that the Emperour had notice of him, and that his life and goodes were in danger to be loſte, gaue vnto all his fathers ſeruants freedome, and a great part of his goodes. The remnant he diſtributed among the poore and needie, which were cured by him, and he alſo prouided for their other neceſſities, ſo that they called him: the Phiſition of their infirmities, and neceſſities alſo. His fame encreaſing more and more among the people, all the other Phiſitions had nothing to do, and he alone had all the patients, and buſines. For which cauſe, the other Phiſitions accuſing him againe vnto the Emperour, he ſent for him.

When S. Pantaleon was come before him, he ſaid vnto him: many things haue bene ſpoken of thee, vnto mee, which I cannot beleeue. I deſire, and wiſhe that thou wouldeſt ſhewe in my preſence, that they be reported only of enuie, by thoſe that wiſhe thee euil, and not becauſe there is in thee, any thing euil, or worthy of reproofe. S. Pantaleon anſwered: My Lord; if it hath bene told thee that I am a Chriſtian, they haue told thee the truth, becauſe I am one indeed; and I glorie in worſhipping one God only, who created heauen and earth; who raiſeth the dead to life, giueth ſight to the blind, cureth the leprous; and all this he doth onlie by his wil, and by his word. I am aſſured, that thoſe whom thou calleſt Gods, did not at any time the like. And if thou doeſt not beleeue me, cauſe a ſicke bodie to be brought, (whoſe life is in deſperate eſtate) and aſſemble the prieſts of thy Gods, and let them call on them (as long as they wil) to cure and heale him; and I wil cal on Ieſus Chriſt my God; and let him that ſhal heale him, be taken for the true God.

This pleaſed the Emperour, and a man ſicke of the palſey was brought, who had bene ſicke a long time. The Prieſts of the Idolls called, one vpon Iupiter, an other on Eſculapius, an other on Diana, but all in vaine. S. Pantaleon ſcoffed at them, and they willed him to cal vpon his God alſo. He lifting vp his eyes and

hart vnto heauen: *O Lord heare my prayer, and let my crie come vnto thee. Shewe o Lord, that thou onlie art the true God, that these men, who will not acknowledge thee, but doe adore false Gods, may be confounded* Hauing said this, he tooke the ſicke man by the hand, and said vnto him: *In the name of Iesus Christ, ſonne of the liuing God, ariſe vpon thy feete and be whole.* At this word the ſicke man arose, and ſtood on his feete, whole and ſtrong, and for exceſſiue ioye, leaped and skipped, and went home to his houſe, with a iocund, and merry hart.

Many which beheld this miracle, were cured and healed in their ſoules, denying to be Idolaters any more, and confeſſing Iesus Christ to be the true God. The Emperour himſelfe remained confounded; and knewe not what to doe or saie, the matter was ſo cleare, and manifeſt. The Prieſts of the Idolls, and the phiſitions (enemies vnto S. Pantaleon, more hardened in crueltie then before) came vnto the Emperour, and said vnto him: If thou doeſt not diſpatch this inchaunter and magitian, be aſſured, that thy Empire, and the worſhip of the Gods, will periſhe and end together. Why ſhouldeſt thou make doubt, or queſtion of their power, being moſt apparant that it is verie great? Nay, becauſe thou doubteſt the ſame, or haſt but ſuch a thought in thy mind, thou giueſt occaſion vnto them, to leaue thee in blindnes, and to let thee runne, and fal into the errours of the Christians, who worſhip a man that was crucifyed.

Theſe wordes ſufficed, to make the Emperour more wroth, and inraged then before; who looking on S. Pantaleon threatned to put him vnto death, if he did not worſhip his Gods. S. Pantaleon anſwered boldly: that he ſhould not thinke to terrifie him with threates, for he feared not torments, nor death it ſelfe; but he ſhould rather repute it a great loſſe, to ſuffer but litle for his maiſter Christ his ſake. Remember you the torments that I cauſed to be giuen to Artenius ſaid the Emperour? S. Pantaleon ſaid: yea, I remember them right wel. And my mind giueth me, that I can ſuffer the like vnto thoſe, and greater alſo, becauſe I am yong, and ſtrong, which he was not, for he was at that time aged. Let vs leaue wordes (ſaid Maximianus) and let vs come to deedes.

At theſe wordes he cauſed the holie ſaint to be led into a great ſtreete, and there to be ſtripped, and to be tyed to a winch, or pulley, and his fleſh to be rent and torne, with hookes of iron, and burning torches to be ſet vnto his ſides. The holie martyr lifted vp his eyes to heauen, and deſired Iesus Christ to helpe him; who in that place appeared to him in the ſhape of Hermolaus, who was the Prieſt, that inſtructed him in the faith, and baptiſed him. He made himſelfe knowne vnto him, and told him: that he would continewe alwaies by him, to helpe him to endure his torments, and to eaſe them. And ſo it befel, for ſodainelie, the cords wherewith the holie ſaint was tyed did ſlacke, the torches were put out, and the officers, were feebled, and tyred.

The Emperour cauſed him to be taken from that place, (not for that he had

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any pittie on him, but for that he was not reſolued what puniſhement to inflict vpon him) and then ſaid vnto him: Tel me Pantaleon, what art or cunning doeſt thou vſe, that the tormentes do not hurt thee, ſince thou ſhewſt, as if thou didſt not feele them? That art that I vſe (ſaid the holie ſaint) is Ieſus Chriſt, who doth helpe me to endure them. The Emperour replyed. But what if I giue thee yet more greeuous torments? The holie ſaint anſwered: I will ſupport them with a better wil, for the greater reward I ſhall reape and haue by them.

Then the Emperour commaunded a great cauldron to be filled with lead, and that being melted, he cauſed the martyr to be caſt into the ſame. He recommended him ſelfe to Ieſus Chriſt, who appeared vnto him in the ſhape he did before, and entred into the cauldron with him, and the lead loſt all his force, and became cold, and on a lumpe, as it was at firſt. This miracle cauſed great wonder, and aſtoniſhement in all them that were there preſent, only the Emperour became more cruel. He therefore commanded, the holy martyr ſhould be caſt into the ſea, with a great ſtone tyed vnto his necke, and forthwith it was done. The ſaint called on Ieſus Chriſt, who appeared vnto him the third time, and tooke him by the hand, like an other S. Peter, and (the ſtone not hindring him any thing at al, but as it had bene a feather) walking on the water, brought him ſafe to ſhore.

The Emperour being certified hereof, on the next daie, cauſed him to be throwne among the wilde beaſtes, to the end they ſhould deuoure him, whileſt the holie martyr was in the theater, Ieſus Chriſt was ſeene by him in the ſhape of the old man Hermolaus, (as at other times) wherewith he was much comforted, and ſaid vnto him: *If thou Lord be with me, of whom shal I stand in feare?* Our Lord anſwered him: *Feare nothing*. Behold, the fierce and ſauage beaſtes iſſued out, and enuironed the holie ſaint on euerie ſide, and then fel flat on the ground in verie humble manner, to the great wonder of the people that were preſent, who were mooued to compaſſion, to ſee ſo comelie, and ſo gratious a yong man, and of whom the whole cittie had receaued benefitte, to be without cauſe, put and ſet, in ſo perilous, and euident danger. But when they ſawe the beaſtes to vſe ſuch meeke behauiour toward him, abbandoning their accuſtomed cruelnie; manie of them were conuerted, and ſaid with a loud voice: *Great is the God of the Christians, Let the iuſt man be set free.*

The Emperour inraged againſt the wild beaſtes, for that they had ſpared the holie martyr, diſcharged his wrath vpon them, cauſing them all to be ſlaine. And God permitted, (for the greater honour of his martyr) that although they remained dead in the ſtreete certaine daies, yet no other liuing creature, came to feed on their fleſhe. The Emperour being certified of this, cauſed them to be caſt into a ditch, and to be couered with earth. Then he cauſed a moſt cruel engine to be made, (which was a verie heauie wheele, ful of points of needles)

vpon

vpon which S. Pantaleon was tyed, to be tumbled downe from an highe mountaine, to the end, that partlie with the points of the needles, and partlie with the ſtones that lay in the waie, the ſaint ſhould be rent in pieces, and die a moſt grieuous death. But God freed his faithful ſeruant from this torment alſo, for he vnlooſed him from the wheele, ſo that he remained without anie hurt. Yea the wheele turned by an other vnexpected waie, and coming among certaine Idolaters, killed manie of them miſerablie.

This put Maximianus into ſome feare, ſo that he ſpoke mildlie vnto S. Pantaleon, demanding of him, who had bene his maiſter, to inſtruct him in the faith of Chriſt? Though the holie ſaint knew with what entent the tyrant asked the queſtion, yet to haue Hermolaus companion with him in his martyrdome, he (knowing he would not be diſpleaſed therewith) diſcouered him vnto Maximianus, and alſo where he remained. The Emperour cauſed him forthwith to be brought before him, together with his two brethren. When the good old man vnderſtood of them wherefore he was called; he ſhewed to be wel pleaſed, and (that he might haue his brethren in his companie) he declared alſo that they were Chriſtians. They were likewiſe of the ſame minde, for that ſame night Ieſus Chriſt had appeared vnto them, and told them, that on the next daie, they were to enter into heauen.

When the old man came before the Emperour, he asked him, what his name was, and he anſwered. Hermolaus, though he had an other name that pleaſed him much better, to wit: a Chriſtian. Maximianus ſaid vnto him: art thou he that haſt deceiued Pantaleon, and brought him that he wil not adore our Gods? I haue not deceaued him (ſaid Hermolaus) but drawen him out of the darknes in which he liued, as thou and all the Gentiles doe, by adoring falſe Gods, not worthie of that name, and leauing the worſhip of Ieſus Chriſt, the true God. As Hermolaus ſaid this; he lifted vp his eyes toward heauen, and forthwith the earth began to tremble and quake, whereat the Emperour ſaid: The Gods haue made this earthquake, for the blaſphemie thou haſt ſpoken againſt them. The holie martyr ſaid? The truth of this ſhal appeare if their ſtatues ſhal remaine ſtanding on their feete, and be whole and ſound. Theſe wordes were ſcarce ſpoken, when a meſſenger came, who with a pale countenance, and trembling voice, ſaid: Knowe thou ô Emperour, that thy Gods in all the temples be fallen vnto the ground, and broken to pieces.

This might haue beene ſufficient, to make him open his eyes, and to knowe that he was blind, in adoring ſuch like Gods. But on the other ſide, it made him to be more fierce and cruel, (after the manner of another Pharao) and more and more to torment, and afflict the ſeruants of God. Firſt, he cauſed S. Pantaleon to be led backe into priſon. Afterwards hauing talked a while with Hermolaus and his two brethren (whereof one was called Hermippus, and the other Hermocrates)

mocrates) and hauing tormented them after ſundrie ſortes, he commanded them to be beheaded. Then he called out S. Pantaleon and ſaid vnto him: do not thinke to deliuer thy ſelfe out of my handes, vnleſſe thou ſacrifice vnto the Gods. Hermolaus, Hermippus, and Hermocrates thy maiſters haue alreadie made ſacrifice, and I haue receiued them for my ſeruants into my houſe, do thou alſo the ſame, and thou ſhalt want no grace, nor fauour, otherwiſe, thou ſhalt haue nothing but torments, and puniſhments as long as thou liueſt.

Then ſaid Pantaleon: Cal them hither then, that I may ſee that which thou ſaieſt to be true. Maximianus anſwered; I haue ſent them to a great cittie where they haue honorable offices. Againſt thy wil (ſaid S. Pantaleon) and without conſideration of that which thou ſaieſt, thou haſt ſpoken the truth, for thou haſt ſent them to a great, and cheif cittie indeed (which is the heauenlie Ieruſalem) where they haue honorable offices, for that they be honored as martyrs. The Emperour hearing this (not for that he thought he could drawe him vnto his deſire, but for reuenge and to exonerate his wrath and furie, to ſee a yong man ouercome him) cauſed him to be ſtripped, and cruellie beaten. And when he ſawe the blood runne downe from euery part of his bodie, then he commanded them to cut off his head. The holie martyr was hurryed, with a great number of officers, with cryers, trompets, and other thinges, as the Gentiles vſed at the death of malefactors.

Being come to the place of execution, S. Pantaleon was ſo faint, and feeble, with the former torments, that he could not ſtand on his feete; for which cauſe the executioner, that he might better ſtrike of his head, bound him vnto an Oliue tree. Forthwith the executioner ſet his hand on his ſword, and not only he, but all the other officers, euerie one ſtroue to be the man, that ſhould cut of the head of the holie ſaint; thinking he ſhould haue ſome thanks or preſent at the handes of the Emperour.

But there befel one thing ſeldome ſeene in the like caſe, which was this: the ſwordes, and weapons of the officers were feebled vnapt to cut, and ſoft as waxe, This put the officers into a great feare, and cauſed them which before iudged him vnworthie of life and ſtroue to kil him, now fel on their knees before him, and craued pardon for that they had done. The glorious ſaint on the one ſide, deſired God if it were his pleaſure, not to depriue him of the crowne of martyrdome, and on the other ſide, requeſted the officers to do their duty. They refuſed often, fearing to lay handes on him, but the holie ſaint requeſted them with great inſtancy. So at lenght, the officers (at the requeſt of the martyr) kiſſing his bodie often, and alwaies fearing, and doubting, at laſt cut off his head.

It is euident and apparant hereby, that if the holie ſaint had not willed it, they could not haue had power, to haue put him to death. Another matter moſt admirable fel out alſo, which was: that from the body of the glorious martyr, iſſued

milke in ſteed of blood; which running on the ground, and wetting the roote of the Oliue tree, vnto which he was tyed, was forthwith loaden with fruite. This came to the eare of the Emperour Maximianus, who commanded it ſhould be cut vp by the rootes; and that the bodie of the holie Saint, ſhould be conſumed with fire. The burning of the bodie was not ſo ſoone effected, for the officers vſed when they put any Chriſtians to death, to keepe their bodies, vntill the Iudge appointed howe it ſhould be beſtowed, or els they ſold it vnto the Chriſtians.

They being much diſturbed in mind, at the great things they had ſeene in the holie martyr, and being penitent for the torments they had put him to, were gone to bewaile, and be ſory for their ſinnes; ſo that ſome Chriſtians had time to take away the bodie of the martyr, and to burie it in a farme ground of one Adamantius. The death of S. Pantaleon was on the daie that the Church keepeth his feaſt, to wit: on the 27. of Iuly, in the yeare of our Lord 301. in the raigne of Diocleſianus, and Maximianus. Vſuardus putteth the martyrdome of the ſaint, on the 28. of Iuly, Nicephorus writeth the martyrdome of this ſaint, in his 7. booke and 14. chapter.

(In the ſpaniſh.) It is ſaid, that the bodie of S. Pantaleon remained a good while in Rome, and that it is at this preſent in Porto, a cittie of Portugal. There wrote of this ſaint Vſuardus, Vincentius, S. Antonius, and the Romaine martyrologe, which reciteth his martyrdome verie particularlie.

The life of S. Nazarius and S. Celſus Martyrs. Iulie 28.

KIng Dauid conſidering the omnipotent power, and goodnes of God, howe infinite he is, and what vnſpeakeable graces and fauours he sheweth vnto his creatures, he calleth them all to praiſe and bleſſe him. Firſt, he calleth the Angells, as the moſt noble creatures. Then he calleth the ſonne and moone, and the ſtarres; He calleth the ſerpents of the earth, and the fishes of the ſea, the fire, the ſnowe, the tempeſts, the windes, the hills, mountaines, and the trees, and by name the Cedars, he calleth the beaſts of the field, and the foules of the aire. He calleth the Kinges and Princes, the Iudges, the yong men and maides. And laſtlie, he concludeth it, both calling the old men and children: to the end, all may praiſe, and laude our Lord.

This laſt is ſeene to be fulfilled, in the two holy martyrs S. Nazarius and Celſus, one of the which was very old, and the other in a maner a child; yet both of them together praiſed God, ſince for his ſake and honour, they loſt their owne liues. Simeon Metaphraſtes wrote of them in this manner.

AT ſuch time as Nero gouerned the Romane Empire; The bleſſed old man S. Nazarius, ſhined in Rome as a ſtarre in the firmament; and Rome it ſelfe glorieth

glorieth, to haue had in her, ſuch a liuely paterne of all vertues. His father was of Africa, and his mother was a Romane, both of them being of noble blood, and alſo very rich. S. Nazarius was the diſciple of S. Peter, and was Baptiſed by Linus his Coadiutor. As he increaſed in age, ſo he alſo increaſed in vertue, and came vnto ſuch perfection, that his houſe was alwaies full, and repleat with people, that came to conferre with him, of matters tending to the ſeruice of God, and benefit of their ſoules. Though theſe his exerciſes were verie good and commendable, yet that he might more freelie imploie him ſelfe in praier, and meditation, and alſo to auoide vaine glorie (which was vnto him no ſmale trouble, ſeeing himſelfe ſo highlie eſteemed, and regarded by all men) he determined to retire him ſelfe into a place where ſuch account, and reconing, ſhould not be made of him.

He collected together a great ſomme of mony (made out of his goodes) and departed out of Rome not ſtaying long in any place as he paſſed by, yet leauing ſtil a good report for his charitable deedes; alwaies preaching Ieſus Chriſt, by which many were Baptiſed. He came vnto Placentia, and thence vnto Millane, where he vnderſtood that S. Geruaſius and S. Protaſius were in priſon for profeſſing the faith of Chriſt. He viſited them, and talked ſweetlie with them of heauenly matters, encouraging them to ſupport all torments cheerfullie, for the loue of Chriſt, yea and death it ſelfe alſo, if neede were. They alſo perſwaded him, to goe preach the faith of Chriſt inceſſantly through the world, if he were not hindered by ſome croſſe aduenture or accident.

The preſident who kept the two holie brethren in priſon, was called Anolinus, who hauing notice giuen him of Nazarius, cauſed him to be ſent for, and with all the perſwaſions that he could vſe, he ſought to drawe him to adore the Idolls. But perceiuing that he could not preuaile, he commanded he ſhould be buffeted on the face, and then thruſt out of the cittie. The more the Idolaters eſteemed this for a reproach and infamie, ſo much the more (on the other ſide) the Chriſtians eſteemed it for an honour, and glorie. S. Nazarius departed from Millane reioycing that he had ſuffred ſomething for the loue of Chriſt. He had a reuelation to goe into Fraunce, and being in that kingdome, he came into a cittie called Melia; where he preached the Goſpel, and conuerted many people.

A noble Lady called Marianilla, one of the chiefe of the cittie, came vnto S. Nazarius, with a little child of three yeares of age, and giuing it into his armes, ſaid: This child ſhal followe thee whither ſoeuer thou goeſt (euen through the world) vntil that he and thou together, be preſented, before the iudgment ſeat of God; After theſe wordes, ſhe left him the child and departed. S. Nazarius was wel pleaſed with that litle child, and he tooke him alwaies with him, and had him in his companie where-ſoeuer he went; he Baptiſed him alſo, and named him Celſus.

The gouernour of the countrie called Dinouatus, cauſed S. Nazarius to be brought before him, and asked him, who he was, and what was his name? S. Nazarius anſwered: I am by nation a Romane; and I profeſſe the Chriſtian religion, and acknowledge Ieſus Chriſt crucified, for the true God. The gouernour ſaid: I thinke the diuel be in thee, what an anſwere haſt thou made; I aske thee of what lignage and name thou art; S. Nazarius anſwered: I am not poſſeſſed with the diuel, if I were I ſhould not be ſuch an aduerſary vnto thy Gods as I am. The iudge ſtormed hereat exceedingly, and would haue reuenged him ſelfe on him inſtantly, but he durſt not, for that he heard him ſay, that he was a cittiſen of Rome. Yet to ſhew his malice in all he could, cauſed he the yong child Celſus to be taken out of his armes, and to be extreemelie ſcourged in his ſight. The bleſſed child endured it with a man-like courage, and ſaid in the beſt manner he could: *God whom I ſerue, Wil iudge thee.* Then the iudge commanded, that they ſhould be both put into priſon, yet on the third day after, at the deſire of his wife (who as the wife of Pilate had done before, when ſhe beſought her husband to deliuer Ieſus Chriſt for that he was iuſt) fearing he might come into ſome diſgrace ſet them free, and commanded them to depart out of the cittie.

S. Nazarius departed from thence with Celſus, and went to a cittie called Cemero, where he preached Chriſt, & conuerted many people. He that was gouernour of that cittie (by the inſtigation of the diuel, who was diſpleaſed with the good Nazarius) wrote vnto the Emperour Nero, how he diſſwaded the people from the adoration of the Gods, & brought many to receaue the Chriſtian faith. The Emperour commaunded they ſhould be apprehended, and vnder ſafe cuſtodie ſent to Rome, which was ſo done. The Emperour hauing them before him, perſwaded them earneſtlie to adore the Idolls, but ſeeing he preuailed nothing, he commaunded they ſhould be both caſt into the Sea.

S. Nazarius and S. Celſus were conducted vnto Oſtia, and put into a barcke, which being launched into the ſea, they threwe them both into it. Forthwith aroſe a great and huge ſtorme; and the officers which were in the barcke, ſaw the holy ſaints walke on the water; which they ſeing, beſought them to praie vnto God for them, which they willinglie did, and the ſtorme ceaſed, and in this ſort the officers went by ſhippe vnto the hauen, and the ſaints walked vpon the water to ſhore. Theſe men wondred much, at the ſight of this great miracle, and without turning backe to Nero, they kept companie with S. Nazarius, taking him for their maiſter, and hauing him nowe in great veneration, whom before they deſired to kil as a malefactor.

S. Nazarius returning, went to ſome cities of Italie; and laſtlie, he ſtaied at Millane, where the inhabitants, not permitting him to preach Ieſus Chriſt, deliuered them vnto Anolinus, who put them into the priſon againe, where they had bene before, in the companie of S. Geruaſius, and S. Protaſius brethren, and

martyrs.

martyrs. Great was the ioye of the ſaints when they mette againe, they alſo animated one an other, to ſuffer and endure all torments cheerfullie for the loue of Chriſt, but eſpeciallie, they encouraged Celſus, who was verie yong: yet he in ſuffering death did not ſhew him ſelfe as a childe, but as a valiant and couragious man. Anolinus wrote vnto Nero, that he had impriſoned Nazarius, who was a citiſen of Rome, and that he had done it, for that he publicklie preached Chriſt, in contempt of the Gods, and he deſired to knowe his pleaſure, what ſhould be donne with him. For he durſt not giue ſentence of death againſt him being a cittiſen of Rome.

When Nero vnderſtood that Nazarius was aliue, he raged out of meaſure, imagining, that the officers, vnto whom he had giuen commandement to caſt him into the ſea, had let him eſcape. He tooke on like a madde-man, wiſhing he had them in his handes, that he might abate and diſcharge, his choller, and furie vpon them: but not hauing them in his handes, he returned for anſwere vnto Anolinus, that he ſhould beheade them, and ſo it was done: yet the execution of this ſentence of Nero geuen againſt S. Nazarius and S. Celſus, and the proceeding againſt S. Geruaſius and S. Protaſius (for they were all foure put to death together) was comitted vnto an Earle or captaine called Aſtaſius, (as is ſaid in the life of S. Geruaſius and S. Protaſius) who went vnto a certaine warre in the behalfe of the empire; and by the waie would do that ſeruice vnto his falſe Gods, that they might fauour him in his enterpriſe.

Theſe foure martyrs went out of the priſon, with as great ioye, as if they had gone vnto Rome to triumphe. They ſtroue which of them ſhould die firſt, and laſtlie, they all receiued their deathes couragiouſlie and comfortablie, and their bodies were buried by deuout and pious people. They lay hid ſome certaine time, but they were afterward reuealed and found, and Churches were built vnto their honour, in the cittie of Millane, and called after their name. The Church of S. Geruaſius, and S. Protaſius was builded by S. Ambroſe, who found their bodies; and though S. Ambroſe found alſo the bodies of S. Nazarius and S. Celſus, yet their Church was built by the Emperour Theodoſius the ſecond of that name, who was ſonne vnto Arcadius; in whoſe time, and of his brother Honorius they were found, as ſaith Paulinus in the life of S. Ambroſe, Theodoſius was mooued to build the Church vnto the bleſſed martyrs, by this occaſion.

As he paſſed on a time by Millane, he tooke ſome of their reliques and caried them with him, and in a great battaile he had againſt the Scithians, he ſawe them viſiblie to helpe him; and were the meanes, that he got the victorie ouer his enemies. To gratifie this fauour receiued, he cauſed a ſumptuous Church to be built, in honour of them. And when he laid the bodies of the bleſſed martyrs therein, our Lord ſhewed manie miracles for their ſakes.

After this, in the time of Pope Paulus, the firſt of that name, in the yeere of

our Lord. 775. Grodegandus Biſhoppe of Mentz tranſlated (with the bodies of other ſaints) the bodie of Nazarius, or part thereof, and laid it in a monaſterie called Loreſahin. Theſe ſaints were martyred on the 19. daie of Iune. The Spaniſh ſaith the 19. of Iuly (about the yeare of our Lord 64. in the raigne of Nero. The Church celebrateth their feaſt, on the 28. of Iulie. Vſuardus, putteth them on the 12. daie of Iune. This variation ariſeth, for that in ſome places they celebrate their martyrdome, in others their tranſlation. I haue put them on the ſame daie, that S. Geruaſius and S. Protaſius were martyred, for that Symeon Metaphraſtes whom I haue followed, in recounting their liues, ſaith ſo.

The life of S. Victor, Pope and Martyr. Iulie 28.

SAint Paul writing vnto the Hebrewes, calleth the old lawe a ſhadowe, for the ſhadowe departeth away when the light cometh: So alſo, the old lawe vaniſhed awaie, when the light and cleerenes of the lawe of grace (which was brought by Ieſus Chriſt, who is the true light) appeared in the world. When a belfounder, would caſt a bel, he firſt maketh the mould, and imprinteth the ſame, into which he powreth the mettal, and when the bel is made, then the mould is broken, and no account nor reconing made thereof. So, the old lawe was like a mould, in the which was prefigured the lawe of grace, which when it appeared in the world, the old lawe was broken aſunder.

One of the principal ceremonies of the old lawe was: the Paſche, which was kept, when the moone in March was 14. daies old. This ceremonie was wholy broken by Pope Victor, who ordained: that our Paſche ſhould be celebrated on the ſundaie, and that it ſhould neuer agree, nor accord, with that of the Iewes. As we may ſee in his life, written by Damaſus, Euſebius, and other authors in this manner.

SAint Victor was borne in Africa, and was the ſonne of one Felix. He was a verie learned man, for the which, as alſo for his holie and vertuous conuerſation, he was elected Pope, after the death of Eleutherius. In his time was peace and quiet in all the Church, free from anie perſecution of tyrants. There liued in his time, many famous learned Byſhops, namelie: in the Church of Alexandria, Ieruſalem, Epheſus, and Corinth. Among whom was diſputed a great queſtion, about celebrating the feaſt of Eaſter. For though Pope Pius had commaunded, that it ſhould be ſollemniſed on the ſondaie, yet many Biſhops remained obſtinate in their opinion; that it ſhould be celebrated on the 14. daie of the moone, after the equinoctial of the ſpring. Many were ſo wilful in their opinion touching this matter, that they were compelled to gather counſels in ſundrie partes.

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One was kept in Paleſtina, in which was preſident, Theophilus Byſhoppe of Cæſarea, and Narciſſus Byſhoppe of Ieruſalem. The Byſhops of Pontus gathered an other, in which was preſident the Byſhoppe of Palma. In Fraunce, and in other prouinces were councels gathered alſo. And in Rome Pope Victor him ſelfe aſſembled alſo a councel; and as great doctors ſaie: this was the ſecond councel celebrated in the Catholique Church, accounting that which the Apoſtles kept in Ieruſalem for the firſt.

In all theſe prouincial councels, and in the general councel at Rome, the ſame which Pope Pius had decreed, was alſo determined, to wit: that Eaſter ſhould be celebrated on the daie on which our Lord Ieſus Chriſt aroſe againe, which was on the ſondaie; and that there ſhould end, the faſt of Quadrageſima or Lent. And partly, that they ſhould conforme them ſelues to the ancient vſage, it was decreed: that Eaſter ſhould be celebrated on the firſt ſondaie that cometh after the fourteenth daie of the firſt moone, after the Equinoctium vernal, which is ordinarilie that of March. So that the loueſt Eaſter ſhould be on the 25. daie of April: yet this excepted, that Eaſter ſhould not be celebrated on the 14. day of the moone; (to the end, we ſhould not ſeeme to obſerue the Ieuiſh order) but on the next ſundaie that followeth.

All the Churches of Aſia were of a contrarie minde, and one Policrates a great learned man was leader of them. He to found his opinion the ſurer, ſaid: that S. Iohn the Euangeliſt, Philip the deacon, Policarpus, Melitus, and manie other holie men, had obſerued that cuſtom. Al this notwithſtanding, Pope Victor commaunded: they ſhould obſerue the determination of the councel, and would haue excomunicated Policrates and his followers, if Ireneus Biſhope of Lyons in Fraunce, and other holy Prelates, had not by intreaty obtained the contrary. This canon is read in the decretals euen vntil this preſent. He alſo commaunded that ſolemne Baptiſme ſhould be adminiſtred on the holie ſatterdaie, or Eaſter eue; and on the ſatterdaie next before the feaſt of the Holie Ghoſt. For many yeares this was obſerued, ſo that none was Baptiſed but vpon hoſe daies, but only in caſe of neceſſitie. A token hereof remaineth, for that on theſe two daies, people goe on proceſſion to the font ſtone in Cathedral Churches, and there ſome ceremonies be vſed. He commanded alſo, that in caſe of neceſſitie, euerie one may be Baptiſed at all times, either in the ſea, or flood, or fountaine. One part of this Canon concerning Baptiſme is abrogated by cuſtome, the reſt; for the obſeruation of Eaſter, was afterward confirmed in the councel of Nice, and hath bene obſerued euen vntil this preſent.

The Catholique Church remaining thus in peace, the Emperour Pertinax died, and to him ſucceeded the cruel Septimius Seuerus (after that likewiſe died Didius Iulianus who raigned but one yeare) and among other his cruelties he perſecuted the Chriſtians mortallie. In this perſecution, which was the firſt that

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the Church endured after ſo longe peace, there died many holie martyrs, and among them the holie Pope Victor, after he had gouerned the Church of God. 10. yeares 2. months, and 10. daies. (Baronius ſaith: 9. yeares. 1. month and 28. daies.) He died in the 8. yeare of Septimius Seuerus, which was in the yeare of our Lord: 206. (Baronius ſaith: 203.) S. Victor gaue holie orders twiſe, in the month of December, and in them he ordered 4. Prieſtes, 7. deacons, and conſecrated 12. Byſhops in ſundrie places. He died on the 28. of Iuly, and on the ſame daie the Church celebrateth his feaſt, with other holie martyrs. His body was buried in the Vatican.

The life of S. Innocentius Pope, and Confeſſor. *Iulie* 28.

OVr Lord God determining to deſtroie Sodome, did firſt take out of it, the holie man Loth, as the ſacred ſcripture affirmeth. God did it, for that Loth had not benepartaker of the ſinnes of the people, but they were verie diſpleaſant vnto him, and he reprooued them sharplie for them. Wherefore, no part of the punishment that God laid vpon them, fel on him. Some authors ſaie: that God did the ſame with the holie Pope Innocentius, when he would chaſtice Rome for her greeuous ſinnes. For she was become a newe Babilon, as S. Peter calleth it in one of his Epiſtles.

God permitted a tyrant to beſeige it, who at the end, tooke it by force, and in a maner deſtroyed it. When this was to come to paſſe, God tooke out of the cittie the holie Pope Innocentius, and would not ſuffer him to be partaker in her ſinnes. The life of this Pope, taken out of the Romane Pontifical, and out of other good authors, was in this manner.

IN the time that the two brethren Arcadius and Honorius ruled the Romane Empire, in the yeare of our Lord 407. (as Proſper ſaith) by the death of Pope Anaſtaſius, Innocentius, the firſt of that name (borne in Alba, a cittie of Italie, and ſonne to one Innocentius) was placed in the chaire of S. Peter. The ſpiritual affaires of the Church, were verie proſperous, at the beginning of his Papacie; and all the ſacriſie of the Iewes, were in a manner ceaſed, through the whole Empire. By this tranquillitie, veneration, and reuerence vnto the Popes encreaſed, and they were obayed, and honored of euerie one. They attending to nothing more, then the augmentation of deuotion in the faithful, and furniſhing them with holie counſel, that they might the better ſerue God, and attaine to the heauenlie glorie.

Agreeable vnto this, Pope Innocentius commaunded that all the ſatterdaies ſhould be faſted, though now we content vs, with the only abſtayning from fleſh one thoſe daies. The occaſion that he had to commaund it was: that we ſolemnizing ſondaie, for that Chriſt Ieſus was raiſed from death on that day, and

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on the friday we eate no dainties, nor delicacies, for that our sauiour died on that day; It is fit that on the saterday also, we should make some remembrance, being the day which doth mediate betweene ioy and sorrow. We know that on that day the Apostles were sorrowful and sadde, and lay hidden, for which cause, there is no proper Masse, for the holy saterday.

Also Pope Innocentius commmãded, that after the consecration by the Priest, the Pax should be giuen vnto the people, before the Priest receaued. And that he that had done publike penance, should not be a Priest. And that none should be so audatious, as to accuse the Pope. He also ordained, that all the faithful Christians might haue the vse of ordinary oyle, consecrated by the Bishope, for the good and health of the sickly, in extreame vnction: and that the Priest with such oyle should annoint the sicke, that be at the point of death; as the ordinarie minister, of the Sacriment of extreame vnction.

Some heretikes that were in his time persecuted him extreamlie, and he condemned the heretikes with their heresies; as Pelagius, Celestinus, and Iulianus. Against the heresies of those times wrote S. Ierome, S. Augustine, and some others, that liued in those dayes. The comonwelth of Christendome being in good estate, for spiritual affaires, there befell most cruel warres, which were the cause of the ruine, of the Romane Empire.

The principal warre was of the Gothes, who at that time entred Italy, with great furie, hauing diuided their forces, into two partes. Of the one part was captaine Radagaisus, who had in his army. 200. thousand men. And of the other part Alaricus was gouernour. Against Radagaisus was opposed Stillicon, who was tutor vnto Arcadius and Honorius Emperours of Rome. After certaine smale skirmishes, they came to a set battaile, wherein Stillicon was victor, and slewe the captaine of the Gothes, with the greater part of their army. Alaricus defended him selfe better, yet he was vanquished diuers times, and was forced to retyre into Fraunce, hauing made peace with Stillicon; who might easily and vtterly haue vanquished him, but he would not, for that he entended, to make Eleutherius his sonne Emperour.

Hauing made this disseigne, it was not for his purpose, vtterlie to destroie the Gothes, to the end, that the warre continuing, he should haue the commaund of the forces. Therefore, when the Gothes had made peace, and went quietly toward Fraunce, Stillicon sent one Saul, a Iewish captaine, with a great armie, to vexe and molest the hinder part of the Gothishe army, by this inciting them, that they should not depart out of Italy. The Iewe did as he was commaunded, and assaulted them sodeinly on Easter day, they being out of feare, and doubting nothing, trusting to the accord of the peace that was made. The Gothes (though they were of the Arian sect, yet for that they would not violate the holie day of Easter, and shed blood thereon) at the first made no resistance, but seing ful more

cruelty, they laid aſide their patience, and tooke them to armes; ſo that Saul with all his people were diſcomfited, and he was forced to ſaue him ſelfe by flight.

Alaricus who remained victor, tooke ſuch indignation at the treachery of his enemies, that he left his already begunne voyage, turning backe againe, and neuer ſtaied, til he was faſt by the walles of Rome; and at the laſt, he tooke the cittie, and vſed great cruelty vpon the miſerable cittizens. Amongſt theſe cruelties Alaricus made this proclamation: that none of his people ſhould iniury any that had withdrawne them ſelues into any Church, and in eſpecial, into the Church of S. Peter.

When the Emperour Honorius had intelligence of the treaſon of Stillicon he cauſed him to be put to death. But yet he vſed not due diligence, in prouiding to make reſiſtance againſt the furie of the Gothes, in apointing another general in the place of Stillicon. It is thought this was ordeined by God, as a puniſhment to the citty of Rome for her ſinnes. Some authors ſay: that Alaricus, ful of wrath and indignation walking through Rome, met in the ſtreet with a holie Hermite; who bad him remember, that he was a mortal man, willing him to moderate his rage and furie (that ruled him) and wiſhed him for his beſt, to returne homeward. Alaricus anſwered him: Father to returne home, is not in my power, becauſe I am ſolicited, and vrged to ſpoile, and deſtroy this citty of Rome. That miſerable cittie was taken by Alaricus, on the firſt day of April, in the yeare of the foundation thereof 1164. and of our ſaluation, 412.

On the day that the Gothes entred Rome Pope Innocentius was not there, becauſe God would ſhew him that fauour (as Paulus Oroſius ſaith) that he ſhould not ſee, the moſt miſerable calamity of his people, but tooke him out of Rome, as before he tooke Lot out of Sodome, when he would burne it, with fire and brimſtone. Pope Innocentius was at that time in Rauenna, with the Catholique Emperour Honorius, with whom he treated, to write to his brother Archadius, that S. Chriſoſtome might be reſtored vnto his dignity; ſince he had baniſhed him, for his bold reprooving, and ſharpe chaſtiſing the faultes of the Prieſtes, and of the laimen alſo; whereby he had among them many enemies, and among the other few friends. His principal aduerſarie was the Empreſſe Eudoxia, who perſecuted him, and at laſt, cauſed him to be baniſhed out of the citty.

She knew wel, that Pope Innocentius would take in euil partt, his her rigorous dealing, and preſumptuous boldnes; wherefore, ſhe wrote vnto him a letter, in which ſhe excuſed her ſelfe, and accuſed S. Iohn Chriſoſtome. Pope Innocentius did not admit her excuſes, but excommunicated her, and cauſed Honorius to write againe to Archadius, who was Emperour in the Eaſt. The Pope wrote alſo, reprooving him ſharplie for it. He wrote alſo vnto the Church of Conſtantinople, and commanded them: not to admitte any other Prelate but Chriſoſtome, as long as he liued; and he declared, that the ſentence giuen againſt him,

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was vniuſt, and of no force. He wrote alſo vnto S. Chriſoſtome him ſelfe, comforting, and encouraging him, to ſuffer thoſe afflictions patientlie, being for the loue of Chriſt. Alſo Pope Innocentius, apointed a Councel to be kept at Theſſalonica, to proceed againſt Theophilus and other Prelates, that had condemned S. Chriſoſtome vniuſtly. But the ſhort life of S. Chriſoſtome was the cauſe, the councel went not forward, for he died in exile; and the Empreſſe his aduerſarie, died ſhortly after. Which was accounted as a iuſt iudgment of God vpon her; the ſanctitie of S. Chriſoſtome being ſo wel know to all men.

There are extant many epiſtles of Pope Innocentius repleat with holie doctrine, and out of them are taken ſome decrees. In one of them he declareth: that the Byſhop only, is the true miniſter of the ſacrament of Confirmation; and that he only may conſecrate the oyle of the Chriſme, to the end, the Prieſt may anoint therewith them that be baptiſed. He declareth alſo: that extreeme vnction, is one of the ſacraments of the new law, and that the proper miniſter thereof, is the Prieſt, ſo likewiſe is the Byſhop alſo. For it is to be vnderſtood; that he that is Prieſt only, can not do any thing that belongeth to the office of a Biſhop, but a Biſhop may do what ſoeuer belongeth to the office of a Prieſt as being ſuperiour in degree; and ſo many things may be done by the Biſhope, which he that is Prieſt only can not do.

At this time was celebrated, the ſecond councell of Toledo; the fathers aſſembled in the ſame, receaued a letter from Pope Innocentius in which he reprooued ſome abuſes, which were at that time in Spaine, in conſecrating Prieſtes. This Pope built a Church in Rome, in honour of the holie martyrs S. Geruaſius and S. Protaſius, with the goodes of Veſtina a Romane matron, who left him heire of all that ſhe had. He gaue vnto the ſame many veſſells of Gold, and ſiluer, and endowed it with great poſſeſſions. At this day, it hath the title of Cardinal, and is called by the name of Veſtina. He gaue holy orders foure times in the month of December, and in them he made 30. Prieſtes. 15. deacons, and 54. Biſhops. He gouerned the Church of God fifteene yeares on month and ten daies, and paſſed out of this life, the day that the Church celebrateth his feaſt, together with other ſaints which was on the 28. of Iuly, in the yeare of our Lord 418. (Baronius ſaith 417.) in the raigne of Honorius (as Onuphrius ſaith.)

S. Ierome maketh mention of this holie Pope, writing vnto Demetrias; counſelling her to keepe the faith, that he taught and preached. S. Baſile alſo praiſed him exceedingly, for his ſanctitie, in the Epiſtles which he wrote. This holie Pope Innocentius, was a mutual neere friend vnto S. Auguſtine, and in the ſecond yeare of his Papacie, he approoued, and confirmed the rule he had giuen vnto the Hermites, which liued in his company, and granted them Indulgences, and priuiledges, that they might build other Hermitages. Finally, he confirmed the decree of Pope Siricius, that Prieſts ſhould be continent, and not marry. He

commaunded alſo, that the child borne of a Chriſtian mother, ſhould be Baptiſed, although the father being a Pagan did contradict it. God graunt, that by the merits of this Saint, we may be all regenerate vnto a new life. Amen.

The life of S. Martha, Virgin. Iulie 29.

AT the day of Iudgement one of the thinges which Ieſus Chriſt will obiect againſt the miſerable damned, (and for which he will deprive them of the ioyes of heauen, and ſend them vnto eternal torments) will be this: I was a ſtranger, and a pilgrime, and you did not lodge me in your houſe. The Patriarchs of the old law, had this in remembrance, for they gaue lodging, and harbour vnto pilgrimes willingly. Abraham ſtoode at his dore waytyng, and attending, that if any pilgrime paſſed by, he might come into his houſe, and there receaue harbour and entertainment. Loth his coſen did the ſame, and both the one and the other of them (by this their great charity) merited to lodge Angells.

No leſſe was the charity of S. Martha, who being exerciſed in this good worke, had for her gueſt, not only Angells, but the Lord and Creator of all the Angells, Ieſus Chriſt, true God, and man. Not one time only, but many tymes, ſhe harboured, and lodged him in her houſe, ſerving and cherishing him in the beſt manner ſhe could. So he alſo now, harboureth her with all kindnes in heauen. The life of this Saint was written in this manner.

SAint Martha was daughter of Syrus, and Eucaria, perſons of noble lignage, and alſo very rich. She was the ſiſter of Lazarus, and Mary Magdalene. Some ſay, ſhe was the woman that Ieſus Chriſt, healed of the bloody, flixe though it be not knowne for certaine, that it was ſhe. They ſay alſo that ſhe was the meanes by which her ſiſter Magdalene was conuerted. This is not the leaſt thing that may be ſaid in her praiſe; for that ſhe being a virgin, and very chaſt, and the other a publike offender, yet ſhe did not refuſe, to acknowledge her for her ſiſter, neither deſpiſe her, but rather greeuing at her reproach in the world, and much more no doubt for her offence toward God, ſhewed her good countenance, admoniſhing her, and perſwading her, not to runne headlong into perdition, by ſo lewde a life. She adviſed her to haue regard to the nobility of her blood, and the ſorrow her brother Lazarus tooke, to heare ſuch thinges reported of her. Theſe, and ſuch other wordes might this holy woman ſay, to put her in ſome feare, and that ſhe might enter into due conſideration of her life.

Laſtly, ſhe perſwaded her to goe one time to heare Ieſus Chriſt, telling her that he was a very gracious man, diſcreete, and prudent in his ſpeaches, and pleaſing in all other thinges. Hauing brought her ſiſter Mary thither, ſhe was conuerted

uerted (as is ſaid before in her life.) If as our ſauiour ſaith: it were better that he which ſcandalizeth his neighbour, and is the occaſion of his offending of God, had a milſtone tyed vnto his necke, and to be throwne into the ſea (which was the greateſt puniſhment inflicted on any offender in the country of Paleſtina as S. Ieronie ſaith) what reward ſhal God giue vnto him, who is the cauſe, that one that is alreadie falne, ſhould riſe on his feete, and that the ſinner ſhould amend, and do penaunce? There is no doubt but his reward ſhalbe very great. She being then the cauſe of the conuerſion of her ſiſter, Mary Magdalene, who was ſoe lewde a woman, and became afterwardes ſo glorious a ſaint, yea ſhee being not only the cauſe of her ſiſters conuerſion, but alſo of many others, it is cleere, that this notable action, is highly eſteemed, and honored by our Sauiour, and bountifully rewarded,

S. Luke maketh mention of S. Martha, and ſaith: that ſhe lodged the ſonne of God in her houſe. And though it may ſeeme ſome reprehenſion towards her ſiſter, accuſing her, becauſe ſhe ſtayed, and ſat at the feete of our ſauiour: yet if you conſider the matter aright, ſhe is to be excuſed, and the wordes do inferre: that ſuch and ſo great was the affection and deſire ſhe had to ſerue and entertaine Ieſus Chriſt, that not truſting to her handmaides, and ſeruants, whereof ſhe had many, ſhe attended in perſon, to dreſſe the meate, wiſhing that her ſiſter alſo ſhould haue done the ſame, and that all the world ſhould be imploied in no other ſort, but in ſeruing and honoring ſo reuerend, and worthy a perſon, as ſhe had then in her houſe. This ſeemeth to be ſo, by the anſwere our Sauiour gaue her, to wit: that ſhe was too careful and ſolicitous in that thing, which was not much neceſſarie; for he did content him ſelfe with any thing; and that only one thing was neceſſary aboue all, to wit: the fruition and poſſeſſion of almighty God.

S. Iohn the Euangeliſt ſaith: that in the time of the infirmity of Lazarus, whereof he dyed, Mary, and Martha, ſent vnto our Lord, giuing him information of the ſickines of their brother. And when he was dead, our Sauiour coming thither, Martha went to meete him before Mary Magdalene, and ſaid vnto him that, which ſhewed the had faith, but yet imperfect. Her wordes were: *Lord, if thou hadſt bene here, my brother had not dyed.* Which was, as if ſhe had ſaid: thou wenteſt out by one gate, and death came in at the other. She ſhewed faith in confeſſing Ieſus Chriſt was able to defend her brother from death, but ſhe ſhewed imperfection, in ſaying: that it was neceſſary, that Chriſt ſhould then be preſent, for he though he was abſent, was able to do the ſame.

After ſome ſpeach Martha went to call her ſiſter, who was accompanied with diuers Iewes, that had come from Ieruſalem to comfort her. This calling was, as if ſhe had ſaid: Mary leaue theſe people, that can do thee no good, and come and receiue him kindly, that can do good, and helpe vs both if we deſire it. After this, Chriſt raiſed Lazarus to life againe. And although the rulers, and cheife of

the Sinagogue had commaunded: that vnder a great penaltie, none ſhould harbour Ieſus, or receiue him into their houſe; yet ſhe did both receiue him and lodge him, not fearing, or making any account, of the danger that might happen. Hereof it came, that the Iewes awayting an occaſion, (after the aſcenſion of Chriſt into heauen, and the coming of the holie Ghoſt) tooke her, Lazarus her brother, and Mary Magdalene her ſiſter, and confiſcated all their goodes. Then together with Maximinus, and other perſons of their houſe, they put them into a barke, without oares, or ſailes, and launching it into the maine ſea, there left it, that thoſe perſons within it might be drowned, and periſhe without remedie.

The barke guided by God, arriued at Marſiles, where the people of the cittie, accounting their comming for a miracle, (as it was indeed) entertained them courteouſlie, and willinglie harkened vnto the faith of Ieſus Chriſt, which they preached, in ſuch ſort, that all the cittie of Marſiles was conuerted, and another cittie called Acques alſo. S. Lazarus ſtaied there, and was Byſhoppe in Marſiles; and Maximinus who was one of the 72. diſciples of Chriſt, was Byſhope of Acques S. Mary Magdalene withdrew her ſelfe into a caue, in a craggie, and vnpaſſable mountaine, where ſhe remained 3. yeares, in continual prater and meditation. S. Martha, with an handmaid of hers, called Marcella, builded a monaſterie in a deſert place, and with many other damſels, which voluntarily, did followe her life and inſtitution, ſerued God therein many yeares. So that it ſeemeth, that S. Martha was the firſt in the lawe of grace, (after the mother of God) that made the vowe of virginitie, and the firſt that aſſembled women together, to ſerue God in congregation, and monaſtery. It is ſaid that S. Martha killed a dragon, which did much harme in thoſe countries.

S. Lazarus (as I haue ſaid) was Byſhoppe of Marſiles, and Maximinus Byſhoppe of Acques. After S. Martha had liued a long time a recluſed Nonne, her happie paſſage out of this life approached. She being certified from heauen of the houre of her death, cauſed her ſelfe to be borne into a place, where ſhe might ſee the skie, and the Croſſe to be laid before her. She cauſed alſo the paſſion of our Lord, written by S. Luke, which ſhe had by her, to be read. Hereof came that laudable, and comendable cuſtome among Chriſtians; to haue the paſſion of our Sauiour to be read, when one is at the point of death. It is alſo ſaid: that our Lord Ieſus Chriſt appeared, and ſaid vnto her: *Come my loue, and my hoſteſſe, thou ſhalt be lodged in my kingdome.* When the reader of the paſſion, came vnto the place where our Sauiour ſaith: *Father, into thy hands I commend my ſpirit,* She rendred her ſoule vnto God.

Some authors affirme: that Frontonius (a verie holie Byſhoppe, and much deuoted vnto S. Martha) ſaying Maſſe in the cittie of Pettagorke, there appeared vnto him an Angel, who bad him to go and burie S. Martha; and carying him to Tarraſcon, where ſhe dyed, was there preſent, and did helpe the funeral

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office. The deacon that ſong the Ghoſpel, ſeing the Byſhope to make a verie long pauſe; ſtayed a while thinking he had bene in a ſlumber, and at the laſt, he tooke him by the arme and awaked him. The holie Byſhoppe ſaid vnto him: why hadeſt thou not a litle patience? I was burying S. Martha in Tarraſcon. Let ſome diſcreet perſon go thither, and bring me the ring, and the gloues, which I could not take, for the haſte I had to returne ſo ſoone againe. Then they ſent one, who found that Byſhoppe Frontonius wordes were true.

This holie ſaint, is a ſure and certaine aduocate, to helpe thoſe perſons, that recommend them ſelues vnto her; that they may get out, and depart from their ſinnes, euen as ſhe did helpe her ſiſter, S. Mary Magdalene. The Church doth ſolemnize the feſtiual day of S. Martha, on the day of her death which was on the 29. of Iuly. In the yeare of our Lord 84. In the time of the Emperour Domitian. The Spaniſh hath, and Galeſinus in the annotations of his martyrologe, that Marcella the handmaide of S. Martha wrote her life in Hebrew, and that Sinticus traſlated it into Latine. S. Antoninus. part. 1. tit. 6. maketh mention of her; and ſo doth Vſuardus, Caniſius, and others.

The liues of S. Simplicius S. Fauſtinus, and S. Beatrix Martyrs. Iulie 29.

WE read in the booke of kings: that king Achab had a great deſire vnto a vineyeard, which belonged to Naboth, a priuate vertuous man. The king ſpoke vnto him: requeſting him to ſel his vineyeard to him, or to exchange it. And becauſe Naboth would not depart from it, the king was verie penſiue, and ſorrowful. When the Queene his wife called Ieſabel vnderſtood thereof, ſhe cauſed Naboth to be accuſed; that he had ſpoken blaſphemy againſt God, and alſo to the dishonour of the king, and for that, cauſed Naboth to be ſtoned to death. After this, his goods and poſſeſsions were confiſcated, and the vineyeard came vnto the king. But the falſe witnes, and the vniuſt death of Naboth, coſt them both deere, for the king dyed miſchieuouſly in the warre, and the Queene was caſt downe, out of a windowe, of her chamber, and the dogges did eate her body.

The ſame befel vnto a wicked man, a Romane Preſident, who deſirous to get away a vineyeard from S. Beatrix (wherwith she and her two brothers were maintayned) made the Ladie, and owner, to be depriued of her life. But he hauing taken poſſeſsion thereof, dyed an euill death alſo, as it is reported. The life of this holy ſaint, with Simplicius and Fauſtinus his brother, collected out of the Romane, and other martyrologes, is in this manner.

IN the time of the Emperour Diocleſianus, the Church of God endured a verie ſore perſecution, and it endured a long time. There liued at that time in

Rome

Rome two brothers called Simplicius and Fauſtinus, with their ſiſter Beatrix. They liued priuatly, maintaining them ſelues, with a vineyard, which was their patrimony; yet for that it was knowne they were Chriſtians, they were apprehended. The Emperour thought to compel them to forſake their faith, but he ſeing them conſtant therein, after he had put them to ſundry torments, commaunded that both their heades ſhould be cut off, and that their bodies ſhould be caſt into the riuer. Two holy Prieſts, the one called Criſpus, and the other Iohn (guided by S. Beatrix ſiſter vnto the Martyrs, who had a reuelation thereof) ſought their holy reliques, & hauing found thē, buried thē in the way called Portuenſis.

Not long after, Lucretius was preſident, and deputy for the Emperour, who had a vineyeard, neere vnto the vineyard which had belonged vnto Saint Simplicius, and Saint Fauſtinus, and now was come vnto the right of Beatrix their ſiſter. This Lucretius coueted to haue the vineyeard, to ioyne vnto his; and the diuel deuiſed and ſhewed him the manner howe he might haue it, which was to trie Beatrix, if ſhe would ſacrifiſe vnto his Gods, for though it was not certainly knowne that ſhe was a Chriſtian, yet by likelyhood it might be preſumed that ſhe might be one. The bleſſed damſell, being demaunded to ſacrifice vnto the Gods; confeſſed freely, and boldly that ſhe was a Chriſtian, and ſaid: that ſhe would not ſacrifice to the diuells, for ſuch were the gods, that they adored. The deputy vpon theſe wordes, cauſed her to be put in priſon, and the next night to be ſtrangled; and in this ſort, the holy virgin and Martyr, departed out of this life vnto the eternal ioyes. Her body was buried beſide her brethren, by Lucina, a noble Romane matron.

After Lucretius had taken poſſeſſion of the vineyeard, he went thither with ſome of his friends, to whom he made a ſolemne banquet. Whilſt they were at the banquet, Lucretius laughed exceedingly, and ſcoffed, and ieſted at the bleſſed martyrs. There was preſent at that time a woman that had in her armes a lide child, to which ſhe was nurſe, and gaue ſucke. The child lifted vp his voice, and ſaid diſtinctly, that all might heare: Lucretius, thou haſt put Beatrix to death, and her brethren alſo, & thou haſt wrongfully taken poſſeſſion of the vineyeard; therefore, I giue thee to vnderſtand, that the diuel will preſently take poſſeſſion of thee. At that very inſtant Lucretius began to rowle his eyes, and to make ſtrange countenances, like a poſſeſſed perſon; and for three houres ſpace, he was continually pulled, and tormented by the diuel, and then died miſerably. Though his death brought deſtruction to himſelfe, yet it was beneficial to many that were preſent; who ſeeing this ſtraunge accident, were conuerted vnto God, who reuengeth the wronges done to his ſeruants vpon earth, and giueth them full poſſeſſion of his glory in heauen.

The Church ſolemnizeth the feaſt day of theſe ſaints, on the day of their martirdome, which was the 29. of July, about the yeare of our Lord. 300. in the time

time of Diocletianus and Maximianus, Emperours of Rome. The bodies of these holy saints, be at this present in Rome, in the Church of S. Marya Major.

On this day the Catholique Church celebrateth the feast of S. Felix the martyr. Vsuardus called him Pope; and Franciscus Maurolicus (taking it out of the Romane Martyrologe) saith: that he was the second of that name. Damasus writeth of him, that he was a Romane borne, sonne of Anastasius; that he was Pope, one yeare, three months, and 3. daies; and that he was put to death in the persecution of the Arians, who by the fauour of the Emperour Constantius, put to death, & martyred al sortes of Catholiques daily. He saith also: that the death of this holy saint was in Corone, or Corona, together with many other Priestes, and secular men. Some also say: that this holy S. Felix, was an other martyr, of whom Vsuardus writeth on the first day of August. The Roman Breuiary saith onely: that he was called Felix, and was a martyr.

The liues of S. Abdon, and S. Sennen, Martyrs. Iulie 30.

THe holy doctors do highly praise, and commend the charity of the Patriarch Tobias, Who being a captiue, and in bondage in the land of the infidells, with many other Hebrewes: he had a care to bury all them of his nation which dyed, notwithstanding in doing of this, he knew him selfe to be in danger of the law, and to loose all his goodes. For the very like cause the charity of the holy martyrs S. Abdon, and S. Sennen is commendable, and praise worthy, Who imployed their time and them selues also, in burying these Christians, that were put to death and martyred, for the profession of Christ his name, and Catholique faith; and they for that good worke, lost not only their goodes, but their liues also. The history, and manner thereof, (taken out of the life of S. Laurence) was in this sort.

AFter that the Emperour Decius had gotten a noble victory, against the Persians, and taken some of their cities, he thought him selfe much obliged to his gods, beleeuing that he had obteined the same by their fauour, and helpe. For this cause, he desiring to gratifie, and do them seruice, persecuted the Christians that would not adore them. He martyred many of them in diuers countries, and being in Babilon he aprehended Parmenio, Elymas, and Crisotelus, Priests, and Luke, and Mutius, deacons. After he had tormented them in most cruel sort, he caused them to be beheaded; and commaunded vnder great paine, that none should bury their bodies. There was in that citty two noble Lords, of great riches and power, who were Christians. These noble men, that were accustomed to bury the bodies of all those that were put to death, for the profession of the name and faith of Christ, gaue these holy martyrs burial also. The

Emperour being certified hereof, was exceeding wroth, and commaunded that thoſe men ſhould be apprehended and brought before him, which was preſently done.

Decius ſaid vnto them: why haue you bene ſo bould, to breake our Imperial commaund? I haue charged, that none be ſo hardy, as to bury the bodies of thoſe, that be put to death, for refuſing to adore our gods, and you haue done contrary; for you haue buried them, and haue ſhewed plainly, that you are of their opinion; making ſmal account of our gods, euen as theſe men did; and I feare you adore the God crucified, as theſe men did. S. Abdon and S. Sennen, anſwering with free liberty, and Chriſtian modeſtie ſaid: Truth it was that we buried the Chriſtians that were put to death, although we knew the ſame was forbidden by the Emperours decree; for we hould: that the commandements of ſuperiours that are contrary to the Lawes of God, are not to be obeyed. And if thou thinke vs to be Chriſtians, for that we did ſuch deedes, in that thou thinkeſt the truth alſo.

Decius ſaid vnto them: you know that your life is in my power, and if I be diſpoſed, I can take it from you. The holy Saints anſwered: we know that our liues are in the hands of Ieſus Chriſt. He can giue vs life, and he hath power to take it from vs. If thou ſhal take our life away, it is becauſe he is pleaſed it ſhould be ſo, otherwiſe, thou haſt no power, nor canſt not take from vs one haire of our head. Decius commaunded they ſhould be put in priſon, with the others that he had taken in the warres of Perſia, intēding to enter Rome with them in triumph, for his greater glory, for that they were Lordes, of great, and high dignity, and were apparailed in rich and coſtly raiment, conformable vnto their eſtate. Decius indeed entred the citty of Rome in manner of triumph, and led therein, theſe two holy ſaints priſoners, as if he had taken them in the battaile.

Afterward, Decius aſſembled the Senate, (Valerianus the gouernour being alſo preſent) and cauſed S. Abdon, and S. Sennen, being gorgeouſly apparailed, to be brought into the Senate houſe; but vpon their garments, they had chaines like priſoners. Then made he a ſpeach vnto the Senatours, in which he rehearſed the manner, and order of his victories, and laſtly, he ſaid: to ſhewe himſelfe thankful to his goods, he thought it conuenient, to perſecute the Chriſtians enemies vnto them; alſo for that theſe two men were perſons of great account in Perſia, and Chriſtians, he had brought them vnto Rome, and his wil was, that they ſhould offer ſacrifice vnto the gods before the Senate, or elſe, to be put to death.

The Senators and all other that were preſent, fixed their eyes on the holy Saints, the ſight of whom did moue them to compaſſion (for ſuch was the fauour of God toward them, that all that did behold them did pittie their eſtate) conſidering withal, that perſons of ſuch great eſtimation ſhould be loaden with

fetters,

fetters, and ſhackles, their contenance alſo ſhewing that they had euil intreatings, and much affliction in their long iorney. All which mooued to more compaſſion.

Decius cauſed Claudius the high prieſt of the Capitol to bring an Idol into that place; and hauing ſet it before them vpon an altar, he ſaid vnto the holy ſaints: Do ſacrifice vnto theſe gods, and offer incenſe vnto them, and you ſhalbe fauored by the Senat and people of Rome, and enioie your titles of princes, and great lordes, withal your poſſeſſions & your riches. If you wil not, be aſſured that you ſhal ſuffer moſt greuous torments. The glorious martyrs made anſwere: we haue offred ſacrifices vnto Ieſus Chriſt, or our bodies and ſoules; ſacrifice thou vnto thoſe falſe gods, if thou wilt. Decius ſaid: Remember wel, that here in Rome be fierce lyons, and beares. Let there be what there wil (ſaid the holy ſaints) nothing ſhal make vs, alter or change our purpoſe, and faith in Chriſt Ieſus. Then Decius turning toward Valerian ſaid: See that theſe men do either ſacrifice vnto the gods; or let thē be put to the moſt cruel tormēts you can deuiſe.

Valerianus put them in priſon, and on the next day, cauſed them to be led vnto a place neere the Amphitheatre, whither the ſtatue of the Sunne being brought, he commaunded his ſouldiers to make the holy ſaints kneele by force before the ſame. As they endeuoured to enforce them, they ſpitte vpon the ſtatue, and ſaid vnto Valerian: do thou that which thou oughteſt, and do not deſire to haue thy gods adored in this forcible manner. Yet Valerian commaunded they ſhould be ſcourged, with certaine cordes, which had plumets of lead tyed to them, which weakned, and bloodied the bodies of the holie ſaints, though they ſupported this torment with great patience, and courage.

Then were they put into the Amphitheatre wounded as they were, and ſtarke naked, (but clothed with Ieſus Chriſt, and beautified with his heauenlie grace) and two fierce lyons, and foure terrible beares, were let out vnto them; all which ruſhed forth with wonderful furie. But when they aproached neere vnto the bleſſed martyrs, they became lowelie, and humble, and falling at their feete, ſhewed vnto them, a manner of reuerence. Valerian who was preſent at this ſpectacle, ſaid: In my opinion, theſe be magitians, or enchanters, but it ſhal do them ſmal good. At theſe wordes came into the Theater, certaine ſword-plaiers (who were people that fought and killed one an other) to kil the holie ſaints, who gaue them ſo many woundes, that their bodies were mangled, and bathed in their owne bloud, but their inocent ſoules, paſſed vp to heauen, to enioy God in his glory.

The Church celebrateth the feaſt of theſe ſaints, on the daie that they were martyred, which was on the 30. of Iulie, in the yeare of our Lord. 253. (Baronius faith. 254.) in the time of Decius the Emperour. It is ſaid, that their bodies be in Italie, in the cittie of Parma.

AVGVST.

The feaſt of S. Peter ad Vincula. Auguſt. 1.

IT is in ſaid in the booke of Geneſis, that almighty God beeing moued by the many teares that Abraham and Sara his Wife shed, gaue them a ſonne. He thought in this, that God had turned his fauorable eyes towards him, for that he was a ſonne truly giuen by God. But what did he after this. One night he called him ſaying: Abram, Abram? The holy old man knowing who it was that called him, ſaid: What is thy will lord? behold, I am read e to do thy commaundement. God ſaid vnto him: take thy only begotten ſonne Iſaac whom thou loueſt ſo wel, and goe with him vnto a mountaine which I ſhall ſhewe thee, and offer him there a ſacrifice, and burnt offring vnto me.

Origene pondereth and conſidereth of all theſe wordes, for that euery one of them augmented the griefe, and ſorrow of Abram. This good old man might ſay: Lord, Wilt thou haue me ſacrifice to thee? I am wel content, and willing ſo to doe. Wilt thou haue it of sheepe or of bullocks? no ſaid God: It muſt be of mankind. Abram answered: Lord, if thou wilt haue any humane creature to be ſacrificed, ſhall it be ſome Idolater which is thine eneme? If ſo, I will make lawful warre vpon them, and commaund my ſeruants to kil them, for my ſelfe will not kil any man. God replyed: Thou muſt kil them, and it muſt not be mine eneme, but thy greateſt friend, euen thy owne ſonne. If it be thy will (o Lord) that it ſhalbe my ſonne. Let it be Iſmael the ſonne of the bond woman, for thou knowest wel how e deere Iſaac is vnto mee. God ſaid: I will not haue it Iſmael, but Iſaac thy firſt begotten. Abram ſaid: if that be thy will ſo be it, but let him be kylled forthwith, for the deffering of his death, ſhall euerie moment encreaſe ſorrowe in my ſoule. Nay, I will not graunt that ſaid God, but my will is: that thou trauel with him three daies iourney that thou maiſt at euerie ſteppe feele the griefe of death. Abraham ſaid: if it be thy will ſo (o Lord) let it be done, but yet giue me leaue to tel Sara my Wife thereof, leaſt otherwiſe ſhe complaine and afflicte her ſelfe and me with griefe and diſcomforte. Nay, ſaid God, my will is: that thou go forthwith to performe this my commaundement, and ſpeake not thereof to any perſon.

At this we may imagine good old Abram bowed his head, and taking his ſonne with him trauailed three daies, and then came to the mount. Vnto that place Abram had brought two ſeruants, with a beaſt loaden with wood, whom he commaunded to ſtay there, and vnloading the Aſſe, laid the wood on the ſhoulders of Iſaac, who mildly demaunded of his father ſaying: Father I cary the wood, and thou carieſt the fire, but where

is the

is the beaſt to be killed in ſacrifice? Abram anſwered (We may thinke not without teares) God will prouide an offring for vs my ſonne. We may certainly beleeue, that although the old father wept aboundantly, yet that he couered and diſſembled his teares, aſmuch as he could, that his ſonne should not perceiue them.

Being both come to the toppe of the mountaine, and hauing made an Altar, and laid the wood thereon. Imagin that he tooke his ſonne Iſaac and bound his handes, ſaying to him: My ſonne, the will of God is: that I ſacrifice thee to his maieſty in this place. Thou maiſt well thinke what an exceeding griefe it is to mee, but I muſt needes doe Gods commaundement. Now the afflicted father could diſſemble no longer, nor hide the teares, that fel apace from his eyes. We may wel imagine that Iſaac weapt alſo, yet as a wiſe, and prudent child, he ſaid nothing to moue more compaſſion, becauſe he would not augment his fathers griefe. Onely let vs ſuppoſe he ſaid thus vnto him: my louing father, if this be the will of God, I would not haue you to make ſtay, but execute his commaundement, although it coſt me my life. This one thing only I deſire of you, to wit: that you will hide mine eyes, leaſt I ſeeing my father, liſte vp the knife to kill me, I might perhaps haue ſome indignation in my mind. Oh howe theſe wordes pierced the hart of the afflicted father, yet he couered his eyes, tooke his knife in his hand, but liſting vp his arme, and the blowe coming downe, an Angel ſtaied him, and ſaid vnto him: That he had ſufficientlie ſatisfied the commaundement of God, that which he had done ſufficed, that God did remit him of this ſeruice, graunting vnto him, that of his ſtocke, his onlie begotten ſonne should take fleſh, and should be made man in the wombe of a virgin and diſcend of his ſeede.

Out of this figure, We may ſee for our purpoſe; Howe God ſometimes permitteth afflictions and troubles to endure, euen vntil the laſt pinch, and then ſendeth help; as it happened to S. Peter who remaininge in priſon, and all the Church making praier vnto God for him, the night before the daye he should haue beneput to death, an Angel by the commaundement of God tooke him out of priſon, and ſet him at liberty. How this came to paſſe, it is recounted in the actes of the Apoſtles, in this manner.

KIng Herode Agrippa ſent a band of armed men, to perſecute ſome of the chiefe Apoſtles, and diſciples of Ieſus, who preached the Goſpel in Ieruſalem, and the country adiacent. This was 11. yeares (litle more or leſſe) after the aſcenction of our Lord into heauen. The Apoſtles were gone to preach in diuers countries, but they were all returned to Ieruſalem at a certaine time, and were aſſembled to conferre of that which euery one had done.

S. Iames the Apoſtle had bene in Spaine, and there he had preached. Then returned he vnto Ieruſalem where he conuerted many. Yet God (becauſe very fewe in Spaine had receaued his doctrine) graunted vnto him after his death that which he denyed him in his life, to wit: the conuerſion of the Spaniſh nation. The Scribes and Phariſes had great indignation againſt him, agreing among themſelues,

ſelues, to hyre ſome of the Romane ſouldiers, which kept garriſon in Ieruſalem, to take him while he preached, and to deliuer him to Herode, who was lately returned from Rome, with the inueſture of his kingdome. He ſeeing the great deſire the people had, to haue S. Iames put to death, without long ſtudy thereon, like Adam, who to pleaſe Eue depriued vs all of original Iuſtice, or like Pilate, that to pleaſe the Iewes (although he knew he did vniuſtly condemne Ieſus Chriſt, ſo condemned he S. Iames) to looſe his head. The Iewes thought good to gratifie him in the beſt manner, not only in wordes, but alſo with deedes, ſending vnto him goodly preſents out of the reuenewes, deſigned for the building, and repairing of the Temple (out of which they gaue the 30. pence to Iudas) eſteeming it a thing lawful, to ſpend the reuenewes of the Temple, in ſuch workes. Herode, to keepe him ſelfe ſtil in their fauour, and to binde them more vnto him, cauſed S. Peter the Apoſtle (who was then in Ieruſalem) to be apprehended, and to be put into priſon, loaden with fetters, and vnder a ſtrong guard. And for that the Paſche was at hand, he put him not to death, but ſtaied to haue that ſollemnity paſt. The Scripture ſaith plainly: that the Apoſtle was tyed with two chaines, and lay betweene two ſouldiers, within three doores, and at euery doore was a guard of keepers.

Out of theſe thinges, we may take ſome conſiderations. One of them ſhalbe: that Herode hauing beheaded S. Iames, he tooke S. Peter alſo. One ſinne draweth on an other, ſo doth one vice, and one miſchefe drawe on an other. In S. Iames ſlaine, and S. Peter taken, you are to vnderſtand; that S. Iames, which is by interpretation, a wreſtler, is a figure of the moral virtues, which helpe againſt temptations, & preſerue vs, againſt falling into mortal ſinne. Take theſe away & let theſe vertuous actions ceaſe, and then Peter (which ſignifieth faith) is forthwith apprehended, by the perſwaſion of the diuel, and is in danger of death, which ſheweth plainly to vs, that vice, is the author of hereſies. When a man ceaſeth to do good workes, and committeth ſinnes, he is in the way to looſe his faith, and become an heretike. Neither doe I know what can be more dangerous in this reſpect, then for a man to commit a mortal ſinne, which is a diſpoſition to him that committeth it, to looſe his owne ſelfe.

S. Peter was head of the Church, and cheife of the Apoſtles; Herode taking him after the death of S. Iames rather then any other, repreſenteth vnto vs the vſage of the diuel (who mooued Herod to do this wickednes) for he is alwaies moſt malicious againſt thoſe which are heades and guides of the reſte; for if the principall be taken awaie, all the reſt runne to confuſion. The hauke when ſhe would praie, firſt aſſaulteth the guide of the other birds, that flocke together, becauſe the guide being dead, ſhe can praie vpon the other at her pleaſure.

S Iohn Chriſoſtome ſaith in an homily vpon this ſolemnity, that Herode and the Iewes hauing ſeene that among the Apoſtles, S. Peter did the miracles; that he al-

he alwayes answered: he yealded reasons of his doings; and that he was obeyed in his commaundements by all the disciples, they said among them selues: Let vs first take this man away, and all the building of these men wil fall to the ground. In that Herod did not kil S. Peter forthwith, we may note what the diuel doth ordinarily in such a case. For when he hath put a man in prison by mortal sinne, though he desire to carry him presently to hell, yet (God not permitting him) then he endeauoureth to bind him with more chaines making him to committ diuers sinnes, that he may become therby so chained, that he can not be freed, but with great difficultie.

The Euangelist saith also: that Herod deferred the death of the Apostle vntil their Pasche was past. Whence cometh it, that Herod being a most wicked man, which had no regard of God, (for he was as proud as Lucifer, as appeared by his death shortlie after) was yet deuout, and had regard vnto the Pasche? This is also a deceiuing craft of the diuel, that wil sometimes shewe signes of piety or truth, that he may be better credited, when he lyeth. S. Iohn Chrisostome saith: that S. Peter endured most grieuous afflictions, all the time that he remained in prison; for that, the souldiers that kept him, entreated him verie euilly, not onlie in wordes, but telling him; that he had left his trade of fishing, because he could not abide to take paines; and that he went vp and downe the country, to deceiue the people, with the newe doctrine which he preached. They aduised him to be warned by his maister, who was put to death for a malefactor, and hanged on a Crosse. They asked him also, how he became a preacher, hauing neuer studied; and whether he thought he should die in his bed, or some shameful death in the sight of the world? Thus they vexed him with wordes, adding also euil vsage of blowes, and other reproaches, keeping him stil tyed with two iron chaines.

These things the Apostle indured patientlie, in the time of his imprisonment. And in the meane space, the whole Church and the other Apostles and disciples beinge assembled in the Cenaculum, where Christ had celebrated his supper, the euening before his death (which was in the house of Iohn sonne to Marie, who after the opinion of diuers graue authors, was S. Marke the Euangelist) made praier vnto God, to deliuer his Apostle, out of the eminent peril and danger, wherein he was. God could wel haue deliuered him, without any intercession of others, and although he had determined to release and free him; yet would he do it by meanes of the praiers of the Church. Also, God would haue vs to be vnited together, and that we should praie for the heades that rule, and gouerne vs, especiallie, if they be in troubles, or affliction. And if we had that care, to praie for the cheife and principall persons of the Church, which we haue for our owne priuate good, as health, credit, and such like, doubtlesse, our affaires would go better then they doe. The Church should not be restricted, not kept in one corner of the world, as now it is. The enemies thereof, should not be so potent,

not

nor ſo able to diſquiet it.

S. Chriſoſtome ſaith: God would not deliuer his Apoſtle forthwith, that the miracle might be more manifeſt, and that they might not callumniate it, which they could not wel do, for that he was in the priſon bound in chaines, & vnder a ſtrong guard. God ſtayed a while in the deliuerance of S. Peter, as he did with Abram, when he was to ſacrifice his ſonne; for he ſuffered him to fetch his blowe vnto the necke of Iſaac, and in that inſtant he ſtayed his arme. So did he alſo with the children of Iſrael, when they fled out of Ægipt; for thus was their caſe: on their ſide, they had moſt high hilles; before them the red Sea, and at their backe, Pharao with an armie followed to kill them; but when they thought they had no remedie, then God deliuered them; cauſing the ſea to deuide it ſelfe, through which they paſſed as on drie land. When Ioſeph was in priſon in Ægipt, and looked euery howre to dye, God ſent him remedie vnexpected. So happened it alſo vnto S. Peter, God ſtayed vntil he was in extreeme neceſſitie, and then euen in the night next before the appointed day of his death, he deliuered him in this manner, S. Peter ſleeping, bound with his chaines, betweene two ſouldiers.

It is not without a miſterie, that S. Peter ſlept being ſo nigh his death, ſo he ſlept when he was vpon mount Thabor, where Chriſt was transfigured: alſo, when he was in the companie of Chriſt in the garden where the Iewes tooke him. This ſignifieth: that he that ſleepeth, and ſlumbreth in his life, ſhal alſo be drowſie in his death. In this alſo that there came an Angel (ſent by God) and touching him on the ſide, bad him ariſe, and gird him ſelfe; and that he ſhould take all his garments, leauing nothing in the hands of his enemies, but to followe him, we may note firſt the ſtriking of him lightly on the ſide, for by that is ſignified: that God ſometimes (to awake vs out of the ſleepe of our ſinnes) ſtriketh vs but lightlie. When Saul purſued Dauid, and pitched his tent at the foote of the mountaine, where Dauid laie hid, it happened: that Saul with all his companie, were faſt a ſleepe. Dauid deſcended from the mountaine with one ſouldier, and might haue killed him, but would not, onlie taking awaie a little veſſel of water, and a launce, that ſtood at his beds head. Then calling him, he awaked; and Saul being much aſhamed, determined, not to purſue him anie more, but asked him forgeuenes of that which was paſſed. God doth the ſame with ſinners ſleeping in their ſinnes; he cometh and taketh awaie their launces, to wit: their bodilie ſtrength, and ſendeth them ſome infirmitie. He taketh away alſo a veſſel of water, which ſignifieth: their temporal riches and goodes, which runne away like water. Then he calleth them, and maketh them to awake, and in this manner to remember them ſelues, to lament, and bewaile their ſinnes, and to craue pardon. This doing of his, is a ſoft touching, as the Angel touched S. Peter. Secondly he bad him alſo, take all his things with him, and to leaue nothing

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in his enemies handes for that God would not haue in vs any thing to remaine that might be vnto vs occasion to returne to the seruice of the diuel. Thirdly and lastly the Apostle was vnlooſed; it is conuenient that the rigour of a mans penance, be somewhat mitigated, when one is in tribulation and affliction, leaſt the great weight oppresse the whole bodie, and beare it to the ground.

S. Peter vnderstanding what the Angel bad him do, tooke vp his garments, and sawe, that instantlie, his chaines fel from him to the ground, and that the two souldiers which were beside him, for feare of the Angel (if they sawe him) or for that they were fallen into a dead sleepe, mooued not at all. The first gate opened of it selfe, and gaue him free passage, and that was by the meanes of the Angel that guided him. The same did the other two gates also. The guarders are not spoken of, for that they were silent, and continewed the sleepe in which they were holden. S. Peter departed out of the prison in the companie of the Angel, who hauing brought him a good distance from it, left him in a streete, and vanished away; for God doth helpe vs in that we can not doe, and willeth vs to helpe our selues in that we can doe. The Apostle seing him selfe alone, ful of ioye he said. *Now am I assured, that God hath sent his Angel, and hath deliuered me out of the hands of Herod, and of the Iewes*, who thought to haue made a festiual day at my death.

Then went he vnto the house of Iohn, whose surname was Marke, where he imagined the Apostles, and disciples were assembled together. He knocked at the gate, and a maide called Rhode answered him, from the windowe. Rhode knowing S. Peter voices, ran vnto the place where the Apostles and disciples were in prayer, (not opening the doore) and told them; that Peter was at the gate. They said vnto her: why saiest thou so? thou art fooliſh: yet she said it was true; for she knewe the Apostles voice verie wel. Then the Apostles said: that it was his Angel keeper, who had taken his shape, & voice on him. All this while, S. Peter knocked still at the gate; and at last, they opened the gate, and knewe him; euerie one being astonied, and amased, and he with them rendred thankes vnto God.

The Apostle departed forthwith from Ierusalem, and tooke with him S. Torquatus and others, who had bene disciples of S. Iames, and had bene in Spaine with him; for that his other disciples, which were Spaniards, had taken his bodie, assoone as he was beheaded, and were departed, to returne into Spaine. Then S. Peter made S. Torquatus Bishoppe, and his fellowes also, and sent them into Spaine, knowing, that they being men expert in that country, might helpe forward with so good a worke, as the conuersion of the Spaniards, and so they did. Herod vnderstanding, that S. Peter was gotten out of prison, made diligent search for him, and not finding him; discharged all his choller, and furie vpon the guard, (and as S. Luke seemeth to insinuate, and S. Iohn Chrisostome affirmeth)

he put them to death. This is the ſtorie, of the impriſonment of S. Peter.

Concerning the feſtiual daie of his chaines, you muſt vnderſtand; that S. Alexander the Pope, being priſoner in the houſe of Quirinus the gouernour, and hauing done ſome miracles, by curing diuers perſons of ſundrie infirmities, Quirinus brought his daughter to him to be healed, who had the kings euil; promiſing, if he ſawe ſuch a thing done, to be made a Chriſtian. The damſel was led vnto the Pope, and ſhe kneeled before him on her knees. Then he bad Quirinus take the chaines wherewith he was bound, and put them about the necke of the damſel. Quirinus did as he was commaunded, and his daughter was preſently cured; and ſhe for ioy kiſſed the chaines wherewith the Pope was tyed. But he ſaid to her: daughter, kiſſe not my chaines, but ſeeke for the chaines of S. Peter the Apoſtle, with which he was chained in this cittie, in the time of Nero, for thoſe deſerue to be reuerenced, and eſteemed more then mine. The damſel by her fathers meanes, cauſed them to be ſought for diligentlie, and at laſt found them, and not onlie ſhee, but other Chriſtians alſo of thoſe times, did highly regard and eſteeme of them, and laid them in an oratorie, which afterwards was a famous Church in Rome.

It happened, that in the time of the Emperour Theodoſius the ſecond, which was in the yeare of our Lord. 450. the Empreſſe Eudoxia his wife, went to Ieruſalem, to performe a vowe ſhe had made. Many things were preſented vnto her and amongſt other, a chaine of iron, adorned with pearle, and gold, and as they ſaid: was one of them with which S. Peter was chained by Herods apointment. This Ladie, brought it to Rome, & ſhewed it to Pope Sixtus the 3. who knowing that there was an other chaine in Rome, which was ſaid to be S. Peters, cauſed it to be brought thither; and hauing vewed them both together, they were found to be verie like one vnto the other. Gods wil being that they ſhould be ſo, for that the ſame Apoſtle, had bene chained with either of them, for one, and the ſelfe ſame cauſe, that is to ſay: for preaching of the Goſpel. And becauſe it ſhould be manifeſted, what honour God doth vnto his ſaints in heauen, he would: that the inſtruments of their torments ſhould be honoured in earth. Euen as theſe chaines were, which from that time to this, are had in greater eſtimation by Chriſtians, then before, by reaſon of ſome miracles, which God wrought by their meanes.

Amongſt which ſurelie, that which happened a long time after, to a great Lord (very priuate with the Emperour Otho) was verie notable, and worthy to be kept in memorie. He was poſſeſſed by a diuel, who made him often madde, and furious, ſo that he tore, and broke in pieces with his nailes, and with his teeth, all things, that he could come by or laie hold on. This wretched creature was led into the Church where the chaines of S. Peter were, which were put about his necke, and at the ſame inſtant, the diuel departed, and he was perfectlie freede.

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The daie on which the Empreſſe Eudoxia brought the chaine to Rome, and matched it with that which was already there (and was found to be of the ſame greatnes and making) was the firſt day of Auguſt, on which day the Romaines made a feaſt, for a victory obteined by Auguſtus Cæſar, againſt Marcus Antonius, and Cleopatra. Pope Sixtus commaunded that the feaſt ſhould be kept, but ſo that it ſhould be changed; and whereas before, it was kept in the honour of Auguſtus Cæſar, from thensforth it ſhould be celebrated in the honour of the chaines of S. Peter, and of his imprisonment, which was not at this time, but in the month of March. For the Hebrewes celebrated their Paſch (to which Herod had regard, and would not put S. Peter to death) in that month. The foreſaid Pope built a Church in Rome, in which he put the foreſaid Chaines, and in that place is celebrated the feaſt, on the firſt of Auguſt.

S. Chriſoſtome in the homily he made on this ſollemnitie, ſaith: (and Simeon Metaphraſtes recounteth it alſo) that in his time, one of theſe Chaines, were in Conſtantinople, and that there was alſo the ſword of S. Peter, wherewith he cut off the eare of Malchus. It may be that the Apoſtle being bound with two Chaines (as S. Luke ſaith) in the deſtruction of Ieruſalem the Chriſtians departing thence, by aduiſe from heauen, caried them both away, and the citty being after reedified, it may be one chaine was caried backe againe, and that the other remained in Conſtantinople, where it was alſo at the time of S. Chriſoſtome, as he ſaith. S. Chriſoſtome was in the time of Arcadius, who was father to Theodoſius, husband to Eudoxia, who brought the other from Ieruſalem to Rome. Vpon this day in Rome is kept great triumphes, we therfore hauing this citty as chiefe among al other, becauſe not without the ſpecial motion of almighty God, the head of the Church hath there placed his ſeate, it is fit we alſo make triumph this day, eſpecially this feaſt being inſtituted for our ſpiritual good. Let vs therfore deſire of God by the meritts of his holy Apoſtle, that as he deliuered him from the chaines of this body, ſo he wil deliuer vs from the chaines of vices which do fetter, and ſhackle our ſoules, that with freedome we may enioy the triumphes of heauen. Amen.

The life and Martyrdome of the Machabees. *Auguſt* 1.

AT ſuch time as the Hebrewes trauailed through the deſert towardes the land of promiſe, the king of Moab, whoſe name was Balaac fearing to loſe his kingdome (by which the Hebrewes were to paſſe) deuiſed therfore all meanes he could to conſerue the ſame, and to do all the anoyance, and miſchiefe he could to that people. And the better to performe the ſame, he tooke counſel herein with a prophet called Balaam, a man of very euil diſpoſition, as may wel be gathered by the aduiſe

that he gaue him, which was this: He told him: that as long as the Hebrewes were in the fauour of God, no nation had power to reſiſt them, and therefore he muſt vſe ſome meanes to make them fal into his diſpleaſure, and cauſe them to offend his maieſtie; and then they might not only be withſtood, but alſo, be verie much damnified. The king ſaid: for what vril their God be wroth with them? the prophet answered: If they worſhip any other God in his place.

The king of Moab being thus aduiſed, by this counſel of Balaam, ſought out the moſt beautiful women of his kingdome, and to them he gaue all thinges that might adorne them for entycements. He commaunded them that in tollity and lightnes, they ſhould go vnto the campe, and lodgings of the Hebrewes which was neere at hand, and if that any of them deſired to dallie or ſport with them, that they ſhould not by any meanes conſent except firſt they adored Belphegor the Idol which they adored. Theſe women did euen thus, and by this meanes many of the Hebrewes committed Idolatrie.

God was exceeding wroth with them, and whileſt he ſpoke with Moyſes, to chaſtice them by executing the principal offendors; An Hebrew in the ſight of Moyſes and of all the people, went vnto a woman Madianite, and holding her by the hand, tooke her with him to lie with her. Phinees the ſonne of Eleazar (grandchild vnto Aaron being a courageous yong man, and alſo zealous of the honour of God) ſeeing it, tooke a launce in his hand, and going into the place, where the Hebrewe and the woman were; thruſt them both through at one ſtroke, and ſent their ſoules, vnto the pit of hel. This worthy acte did ſo much pleaſe God, for the circumſtances thereof, that he was appeaſed and mittigated in pardoning the people, and gaue vnto them a litle chaſtiſement, leſſe a great deale then they deſerued.

Although many deſirous to imitate Phinees, by doing ſuch thinges wherby they think to pleaſe God, yet they do offend him, becauſe many circumſtances are required in ſuch a caſe, ſo as if one be lacking, the deed will not be good, for that God hath commanded vs, not to kil, nor to offend our neighbour neither in deede, nor word. Yet Mattathias the Prieſt, father of the Machabees, did ſuch a like thing (which pleaſed God much) as that of Phinees did, and it was in this manner.

King Antiochus (who ſucceded Alexander the great in Greece) hauing diſcomfited and vanquiſhed Ptolomie King of Aegipt, made warre vpon the Hebrewes and tooke the cittie of Ieruſalem by force of armes ranſaked the Temple & made hauocke, and deſtruction in the countrie. This king being certified of that which the king of Moab had done, againſt the Hebrewes, in maintenance of his eſtate; he alſo, to keepe vnder his dominion, that which he had by force taken from them, laboured to make them commit, or at leaſt to violate, the lawe that God had giuen them, by doing that which was contrarie to his commandement, one thing was: to eate Swynes fleshe. And the rather to enforce them to commit Idolatrie, or els in ſomething to doe contrarie to the lawe of God, he vſed extreame cruelties, and put many of them vnto death.

Mattathias

Mattathias the Prieſt ſeeing this, called to him his fiue ſonnes, which were valiant men, and with others of the people, that accompanied him, he retyred into the citty of Modin, and there they ſomtly lamented and bewailed the affliction, and miſerie of their country. Whereupon king Antiochus publiſhed certaine edicts, and withal ſent ſome perſons to perſwade thoſe people to adore the Idolls, as others had done; promiſing them fauour and grace (on the kings behalfe) if they did ſo. But Mattathias with a reſolute mind anſwered: that he would not doe againſt the lawe of God, although he were to looſe his countrie, his goodes, his children, and his life alſo. Whileſt they were thus talking, one of the Hebrewes approached vnto an Altar, thereby (whereon ſtood an Idol) to doe ſacrifice thereon, in the ſight of them al.

This thing ſo diſpleaſed Mattathias, that like vnto an other Phinees, he reſolutely ran vnto him, and with valiante courage thruſting him through, with his ſword, killed him, and ſo did he the man likewiſe that had brought the meſſage from king Antiochus, perſwading him to adore the Idolls. Yet not fully content herewith, he threwe downe the Altar and broke the Idolls in peeces. When he had done this; he badde thoſe that were zealous of the honour of God that they ſhould followe him, and ſo he departed from the citty. His ſonnes, kinſfolke and friends with many other of the people, went vpvnto a hil and there fortified themſelues.

Then the affaires of Mattathias and his ſonnes proſpered ſo wel, (and in eſpecial the deedes of one of them called Iudas Machabeus) that they recouered the cittie of Ieruſalem, and caſt the Gentiles out of it, and reduced into the Temple the vſe of ſacrifices, as had bene in former times. God alſo gaue them victorie againſt their enemies, til at laſt, Iudas dyed in a battaile, and his brethren alſo dyed by diuers miſhaps, as we read in the two bookes of Machabees, which be both Catholique Canonical, and approoued by all the Church, as S. Auguſtine affirmeth in the 17. booke and 33. chapter de Ciuit. Dei. But becauſe vnto them that reade thoſe bookes, perhaps there may ariſe ſome difficultie, for that in the firſt booke is written the death of Iudas and ſome of his brethren, and in the ſecond booke he returneth to ſpeake of them as if they were aliue, and there their worthie acts, and deedes are eſpecially recited. It is neceſſarie to be vnderſtood, that the ſecond booke is not a continuation of the firſt, for the authors of them were diuers.

Of the firſt booke an Hebrewe was author, whoſe name is not knowne, he wrote it in Hebrewe, as S. Ierom affirmeth, in the preface to the booke of the kinges, ſaying: that he hath ſeene, and read it in the Hebrewe tongue. Of the ſecond booke the firſt chapter, and part of the ſecond doth containe ſome letters, ſent from the Senate of Ieruſalem: vnto the Hebrewes which did dwel in AEgipt, and vnto Ariſtobalus, ſchoolemaiſter to the king of AEgipt. And from this clauſe of the ſecond chapter which beginneth: Of Iudas Machabeus, and his brethren, &c. a Greeke writer made an Epitome or recapitulation of fiue bookes, which Iaſon Cyreneus wrote. S. Ierome ſaith: that he was called Ioſephus, and that he was the ſonne of Mattathias, not of him that was father of the Machabees, but of an other, for the former had fiue ſonnes & none of the was called Ioſeph.

Honorius a prieſt of Auguſtodonenſis, ſaith in his booke of Eccleſiaſticall Writers: that Philo the Hebrew wrote this ſecond booke. I haue ſaid this: for that I hauing vſed to cite the authors which haue written the liues of the Saints of whom I write I would not faile to do the ſame in this of the Machabees, though it be not very important ſo to doe, for that the bookes being canonical, the Holy Ghoſt was author of them.

You muſt alſo vnderſtand, that the cauſe why Iudas was ſurnamed Machabeus, and that they which followed him were called alſo Machabees, beſel, (as Iſac Benſcola an Hebrew author ſaith:) for that Iudas to knowe his ſouldiers from others, and that they ſhould be knowne one from an other, gaue them a name, and ſigne of foure Hebrew wordes, which be aſmuch to ſaie: Who is as thou ô Lord among the mightie? This ſentence beginneth in the Hebrew toung with this word Machabei. Moreouer, they had in their ſtanderds foure letters, to wit: M. C. B. I. And from hence receiued he the name of Machabeus. The time wherein Iudas and his brethren gouerned the people of the Hebrewes, was about 170. yeares before the birth of Chriſt.

The feaſt which the Church celebrateth of the Machabees, is not of them all, though it be aſſuredlie beleeued, that Mattathias, Iudas, and his brethren, with many others of them are ſaued, for doing ſuch renowned feates of armes in the ſeruice of God, and were ſlaine for obſeruation of his lawe; This feaſt is onlie of nine perſons, to wit: one Scribe, and one mother with her ſeuen ſonnes, who ſuffered torments, becauſe they would not do againſt the lawe of God. The Catholique Church doth celebrate the feaſt daie of theſe ſaints, to the end, her children conſideringe what torments theſe holie ſaints ſupported, rather then they would breake the obſeruation of the lawe, they may thereby take heart and courage, to endure the like, and greater alſo rather then to offend God by breaking their Chriſtian lawe. The hiſtorie of theſe holie ſaints is written in the 2. booke of the Machabees, and 7. chapter.

AT ſuch time as the perfidious and ſacrilegious Antiochus entred into Ieruſalem, and prophaned the Temple, he was not content onely to rifle, and ranſacke the cittie, with the ſlaughter of people, but to be more famous to poſteritie, he laboured all he could, to bring the Hebrewes into the diſpleaſure of God, to the end he might abandon, and forſake them. To effect this, he caſt how he might bring them to Idolatrie, or els to commit ſome act or other againſt their lawe, as was the eating of ſwines fleſh.

Hereupon a ſcribe was apprehended, called Eleazarus, a man verie olde, and of good account. The officers bad him to eate ſwines fleſh, for ſo the king commanded, otherwiſe, he ſhould be put to death. He anſwered: he had rather looſe his life then to do contrarie to the law. Eleazarus was a man of a venerable aſpect, which cauſed all that beheld him to loue him, and ſo did the verie miniſters which were appointed to torment him. For they hauing taken ſome affection to him, (and alſo being entreated by ſome of his friendes) ſaid vnto him

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wel Eleazarus, to the end thou ſhalt not die, we wil do thus much for thee, we wil giue thee the fleſh of a calfe, and thou ſhalt eate before, and in the ſight of ſome perſons, and we wil ſaie; it was the fleſh of an hogge; By this meanes thou ſhalt ſaue thy life, and yet ſhalt do nothing contrary to thy lawe.

Eleazarus hauing conſidered thereon, after a litle pauſe, ſaid: God forbid I ſhould do any ſuch thing. For by this meanes many without inquiringe after the truth, wil ſay it was ſwines fleſh, and would be ſcandalized that Eleazarus for feare of torments or death had done ſuch a deed, and peraduenture ſome taking example by me, would do the ſame; therfore I wil not giue this occaſion. The miniſters and officers ſeing that he would not do as they counſelled him, turned their fauour into furie, and put him to ſo great torments, that he ended his life in them. The bleſſed old man ſtil calling vpon God, and ſaying: that though the body endured ſharpe torments, yet the ſoule reioyced to ſuffer them, for the loue of God his creator. Eleazarus being dead, there was brought before the king a conſtant and reſolute woman, and her ſeuen ſonnes with her. They were all commaunded to eate ſwines fleſh, or if they did not, they ſhould ſuffer moſt cruel torments.

The eldeſt of them ſpake firſt, and ſaid: Stay not, nor looſe not time in threatening vs, for we be prepared rather to die with torments, then to breake the lawe of our God, which he hath giuen vs. The king being wroth hereat, cauſed certaine pannes, and cauldrons of braſſe, to be made hotte, which they vſed in tormenting them. And vnto the firſt, (becauſe he had ſpoken with ſuch boldnes) he cauſed his toung to be cut out, and then to ſhaue his head, and to pul all the skinne of it. Not content herewith, he commaunded his handes and feete ſhould be cut alſo. His mother with her other ſonnes were preſent, who animated them to endure the like torments, and they ioyntlie deſired God to helpe them, that they might endure them with patience. The firſt brother being thus vſed, the king cauſed him to be put into the cauldron without water, and there to be ſcorched vnto death.

Then they tooke the ſecond, and hauing pulled the skinne of from his head, as they had done vnto the former; they asked if he would eate that which the king commaunded, before they gaue him the other torments his brother had ſuffered. He anſwered: that he would not; and ſo he was put to death, as the former was. When he was euen yeelding vp the Ghoſt, he ſaid vnto the king: Thou wretched and curſed man, thou doeſt take our liues from vs, but the king of heauen wil raiſe vs vp againe vnto eternal life, becauſe we die, for that we wil not violate his lawe.

The ſecond being dead, they came vnto the third, and bad him hold out his toung that it might be cut of. He redilie put it out, and then ſpred his armes that they might be cut of alſo, ſaying: I haue receaued theſe limnes of God, and nowe

I reioyce,

I reioyce, to offer them vnto him for the obſeruation of his lawe; and I am aſſured, that farre better limnes ſhalbe reſtored to me againe in eternal glorie. The king was amaſed to ſee ſuch courage, in this yong man, who endured patientlie ſo ſharpe torments, without anie ſigne or token of griefe or paine.

The third being dead, they tooke the fourth, who ſupporting the like torments, with the ſame conſtancie ſaid vnto the kinge: we haue hope to be raiſed againe to liue eternallie, in all happines, but ſo ſhalt not thou; for thou ſhalt be raiſed againe to remaine euerlaſtinglie in hel.

Then was the fifte put vnto the torments, who ſaid vnto the kinge: Thou haſt power and authoritie to torment our bodies, but do not thinke that we be forgotten of God, as thou art, for the time ſhal come, that thy houſe ſhalbe tormented more cruellie, then thou tormenteſt our bodies at this time.

When they began to vexe, and torment the ſixt, he ſaid vnto the tyrant: we haue deſerued theſe paines for our ſinnes, but be aſſured, that thou art alſo to make a ſtrickt account, of the ſinnes thou doeſt commit, by inflicting theſe paines, and puniſhments vpon vs; and that chaſticement ſhalbe greater, then this which nowe thou giueſt vnto vs.

The holie mother, (worthie of eternal memorie) all the time that her ſonnes were thus tormented vnto death, (ouercoming motherlie affection, with the hope ſhe had in God) did admoniſhe and comfort euerie one of them with prudent, and diſcreete ſpeaches, ſaying: reioyce with me my children, for he which created you of nothing, wil giue you an other newe life, becauſe you contemne, and deſpiſe this life, rather then to forſake him, or breake his commaundements.

The ſix brethren being nowe dead, the king vſed many faire and gloſing wordes vnto the ſeuenth, promiſing him with an othe, to make him a rich and mightie man, if he would forſake the lawe of his forefathers. The king ſent alſo for the mother, to counſel and aduiſe her ſonne, not to die wilfullie as his brethren had done. She made anſwere: that ſhe would counſel her ſonne, to that which was conuenient. So ſhe aproaching to her ſonne, ſaid to him: my ſonne, haue compaſſion on me that haue borne thee nine monethes in my wombe and haue three yeares fed thee with the milke of my breaſts, and haue brought thee vp, and maintained thee vnto this preſent. I deſire thee to behold the heauen, the earth, and all that is therein, and conſider, that God created al things of nothing. He alſo created thee, to the end, the inferiour creatures ſhould ſerue thee; and that then thou ſhouldeſt enioye the kingdome of heauen. Do not thou in a moment looſe all thy hopes. Endeauour to beare the torments this tyrant threateneth to giue thee; with a noble and reſolute mind, as thy brethren haue done, that thou and I may enioye and poſſeſſe the glorie of God with them for euer. Be not in doubt of me anſwered the conſtant yong man, for I am reſolued, not to obey the commandement of the king, but the precept of the lawe giuen by God

vnto

vnto Moyſes, and by him vnto vs. Then looking on the king he ſaid vnto him: Thou inuentor of all wickednes, and cruelty againſt the Hebrewes, be aſſured, thou ſhalt not eſcape the hands of God. We ſuffer theſe afflictions iuſtlie for our ſinnes; but our Lord, though he be at this time wroth with vs, wil ſhortlie ſhow the fatherlie loue and affection he beareth vs, but it ſhal not ſo befal thee; for to thy ſorrowe and paine, he wil make thee confeſſe in hel, that he is the true God creator of heauen and earth. The king was mooued with more indignation againſt this, then he was againſt all the reſt, & put him to greater torments, which he ſupported with great patience, putting his truſt and affiance in God.

The ſeuen brethren being put thus vnto death, the king cauſed the holie and conſtant mother to be ſlaine alſo, who was worthie of eternal memorie, not onlie; for that ſhe had bene mother vnto ſuch ſonnes, but alſo, for that ſhe ſeeing them die in cruel ſort, yet alwaies exhorted and animated them to ſuffer theſe torments.

Many holy doctors giue vnto her incredible praiſe, namelie: S. Gregorie Nazianzen, S. Iohn Chriſtome, S. Ambroſe, S. Bernard, Euſebius Emiſſenus, and manie other, ſpeaking all to the high commendations, both of the mother, and the ſonnes. Therefore I returne & ſaie; with great reaſon the Catholike Church celebrateth their feaſt, for they ſuffring ſuch torments for the obſeruances, and ceremonies of the old lawe, would ſurelie haue endured the like, or more, for obſeruing of the lawe of grace, if it had bene in their time. S. Antonius in Florence ſaith: the martyrdome of theſe ſeuen brethren, was in Antioch where the king remained at that time.

The life of S. Stephen, Pope and Martyr. Auguſt 2.

THe Prophet Elizeus going on a time vnto the citie of Bethel, being neere the ſame, certaine boyes of leWde behauiour, and euil education, cryed aloud behind him in reproach: Come vp, come vp, thou old bald head. He curſed them on the behalfe of God, and forthWith iſſued out of the Wood tWo beares Which ſleWe 42. of them. And though curſing or reuenge by our oWne authority, is not laWful but rather ſinne; yet this Which Helizeus did Was not ſinne, but rather a holy, and meritorious Worke, he hauing a particuler inſtruction from God ſo to doe. Alſo, he Was a Prophet, and a perſon dedicated to God, Whoſe Will is that ſuch perſons be reuerenced, and honoured.

God Would alſo haue it as a Warning to men of more yeares, that they ſeeing the puniſhment ſent by God vpō thoſe children for opprobrious Wordes vſed to Helizeus might the more feare, and reſraine, to vſe anie misbeſeeming Wordes or other Wiſe, to Wardes prieſts, and religious perſons. For God ſpeaking of them ſaith by the mouth of the

Prophet Zacharie: He that toucheth you in the veſture, toucheth me in the eyes. *Againe he ſaith by the Prophet Dauid: Touch not my Chriſts, to wit anointed: by which he meaneth the Prieſts. Haue reſpect vnto them. Let none be ſo bold as to wrong them. He that ſhal doe them anie greuuance, let ſuch an one knowe, he doth it to me. Saul alſo would perſecute the Apoſtles, and the other Chriſtians, he went thereto wel furniſhed, with letters pattents, and commiſſions, but God met him in the high way, ſtroke him to the ground, and if he had not humbled him ſelfe, it had gone much worſe with him.*

This was conſidered by the holy Pope Stephen, who commaunded by decree: that the Prieſtly veſtures ſhould be kept, with al due reuerence, as if he would ſay: it is not only reaſon, that honour and reuerence be borne vnto prieſts (for the office they haue, and for that they be of ſo great authority, that God deſcendeth into their hands, as when they abſolue from ſinnes and adminiſter the ſacraments) but we muſt alſo make eſtimation of their veſtures to wit: the ornaments, with the which according to their degrees, they ſerue in the Church. The life of this holy Pope was written by Damaſus, but more copiouſly by Simeon Metaphraſtes, and others. They ſay that.

IN the time that Valerianus and Galienus raigned in Rome, the perſecution againſt the Church was ſo ſharpe, that manie fearful Chriſtians, fel vnto Paganiſme, for feare of the torments. Thoſe that were conſtant in the faith, hid them ſelues in denns, and caues, vnder the earth, and ſome in the ſepulchres of dead men; finding by their companie ſome refuge and defence, from the warre the liuing made againſt them. The tirants hauing knowledge hereof, made a proclamation, publiſhing thereby: that whoſoeuer could giue notice of any Chriſtian, (that he might be taken and put to death) ſhould haue and poſſeſſe all his goodes.

This proclamation came vnto the eares of Pope Stephen, who with manie prieſts and others laie hid in the ſepulchres of the martyrs, for which cauſe he ſpoke vnto them and ſaid: You haue vnderſtood (ô you ſouldiers of Chriſt and my friends) the wicked and cruel edict latelie publiſhed againſt vs, to wit: he that giueth notice of vs, ſhalbe put in poſſeſſion of our goodes. I admoniſh you all therefore, rather to make ſmale account of earthlie riches, rather then by the loue of them to looſe eternal and heauenlie treaſures. Feare not the prince of this world, but rather the king of heauen and earth Ieſus Chriſt true God. Feare him, adore him, haue recourſe vnto him, and he wil deliuer you from all paine and tribulation whatſoeuer. A prieſt called Bonus anſwered: O bleſſed father! we be all determined, and readie, not onlie to looſe our goodes, but our liues alſo, for the profeſſion of the name of Chriſt Ieſus.

Then came ſome prieſts vnto the holie Pope, and told him: that certaine Gentiles deſired to be Baptiſed, and therfore requeſted to know of him, to what

place

place he ſhould bring them. The Pope appointed it in the caue called Nepotiana, wherin were aſſembled 108. perſons, men and women, whom the Pope Baptiſed; Then ſaid he Maſſe, and gaue them the bleſſed Sacrament. He alſo preached in the ſaid caue and expounded vnto them many high myſteries of the kingdome of heauen. Many Græcians went to heare his Sermons, and diuers of them were conuerted.

Thither went alſo a tribune called Nemeſius who had one only daughter, who was borne blind, and at his arriual there, he fel at the feete of the Pope and ſaid; Father, I beſeeche thee baptiſe me and my daughter, that ſhe may recouer her ſight, and our ſoules be deliuered from eternal torment. The Pope ſaid vnto him: if thou beleeue faithfully in Ieſus Chriſt, thou ſhalt obtaine all that thou deſireſt. I beleeue (ſaid Nemeſius) that he which opened the eyes of the man borne blind, which was Ieſus Chriſt, is the true God. I come not to be Baptiſed by any humane perſuaſion, but called by him. The holy Pope vnderſtanding this, inſtructed him in the faith, and cauſed both of them to faſt vntil the euening. Then in a place called *Titulis Paſtoris*, where the font-ſtone was, he Baptiſed them, beginning at Nemeſius. Aſſoone as he was Baptiſed, his daughter ſaid with a lowde voice: I ſee a man which hath touched mine eyes, who is enuironed with great brightnes. Then the Pope Baptiſed the young woman, who was called Lucilla: (and had recouered her perfect ſight) with 62. perſons, men and women, that were then Baptiſed alſo.

The holy Pope remained with thoſe people, now in one place, now in an other, preaching and giuing vnto them the bleſſed Sacrament. Nemeſius the father of Lucilla, gaue good proofe of his ſincerity in the Chriſtian faith, and ſeruice of God, wherfore the Pope ſhortly after made him Deacon, and by his meanes the tribune Olimpius, and Exuperia his wife, were Baptiſed. This was procured by Sempronius the ſeruant of Nemeſius, who was a faithful Chriſtian, and valiant ſouldier of Ieſus Chriſt. Pope Stephen, Baptiſed Olimpius and his wife, and alſo a ſonne of theirs called Deodatus, and not long after they were all martyred, for being Chriſtians. Sempronius was moſt cruelly tormented, for the Emperours tooke greater indignation againſt him, then againſt the other. The laſt torment was: they cauſed a fornace to be heated, and caſt them into it, and therin they loſt their liues, but it did not burne one heare of there head.

The Emperours had notice of Pope Stephen, and cauſed him to be ſearched for. The ſergants which were appointed to take him, found 12. Prieſts, whoſe names were, Fauſtus, Maurus, Primitiuus, Colonius, Ioannes, Exuperius, Cyrillus, Honoratus, Theodorus, Baſilius, Caſtulus, and Donatus, all theſe being taken for the confeſſion of the faith of Chriſt, were put to death. Their bodies were buried by Tertullinus, who had bene ſeruant to Olimpius the tribune. Vpon the occaſion of this charitable deede, done by Tertullinus, Pope Stephen

hauing fully vnderſtood therof, he preached the faith vnto him, and conuerted him, for before he was a Gentile. He was Baptiſed, and ſhortly after was taken, as wel for that he profeſſed him ſelfe publikly to be a Chriſtian, as alſo that he ſhould declare and vtter, where the treaſure of Olimpius his maiſter was, for they verily preſumed, that he knew. For this cauſe they put him to many torments, as burning him with lighted torches ſet to his ſides, breaking his teeth with ſtones, laying him on a wheele, which as it turned pulled out of their places, all the ioyntes of his body, and finally, he was beheaded.

The holy Pope could not endure to lye hid any longer, and the Emperours ſending a ſquadron of ſouldiars to take him, they found him accompanied with Prieſts, Deacons, and others of the cleargy, which were all taken. As they were led away many Chriſtians followed them, lamenting and weeping, ſeeing their ſhepheard vſed ſo baſely. When he came before Valerianus, he ſaid vnto the Pope: art thou Stephen that lewd man that maketh trouble and diſturbances in the common wealth? and with ſlye deceipts and perſuaſions, ſeekeſt to take away the honor and religion of the immortal Gods? The Pope anſwered: I make no diſturbance in the realme, much leſſe do I deceaue the people, but admoniſh and councel euery one, to leaue to honor the diuels, whom you adore in the Idols. They ſhould better adore and honor the God that created heauen and earth. Then ſaid Valerianus: thou haſt ſpoken that which deſerueth death, and thou ſhalt haue it; that other may take example by thy puniſhment.

Then he commaunded the ſouldiars, to lead him to the Temple of Mars, which was neare vnto the port Appia without the wales, to the end that he ſhould ether ſacrifice, or els receaue iudgement of death. When the holy Pope was in the Temple, he lifted vp his eyes to heauen, and ſaid. O Lord God, father of our Lord Ieſus Chriſt, who dideſt deſtroy the workes, of the towre of confuſion the tower of Babylon, I beſeech thee, ruinate and deſtroy this place, where the diuel is adored, by the vaine ſuperſtition of Idols. This ſaid the holy Pope; and on a ſuddaine they heard a great thunder clappe, after which fel a thunder bolt, that beate downe a great parte of the Temple. Herewith the ſouldiers and Gentiles were ſo frighted, that they fled in great haſt, and left the Pope alone, with ſome Chriſtians that followed him.

The Pope ſeeing him ſelfe free went with thoſe Chriſtians, vnto the Church-yeard of Lucina, and there he comforted and exhorted them, to ſuffer patiently for the loue of Ieſus Chriſt, and not to feare the menaces of the tyrants. Then he celebrated Maſſe, and communicated all them that were preſent. Hauing ended it, whiles yet he ſat in his Pontificall weed, he ſaw many armed men, which the Emperour ſent (for hauing vnderſtood what had befallen in the Temple of Mars, and alſo that the Pope was in the Church-yeard of Lucina) they ſent theſe men to kill him. The bleſſed Pope ſhewed no ſigne of feare in his

his countenance, but ſtood with his accuſtomed grauity. The miniſters of iuſtice (or rather of the diuel) cut off his heade: his ſeat and habit, being bathed in his blood. His body was buried by his Prieſts, in the Church-yearde of Calixtus, on the 2. of Auguſt.

The Church celebrateth his martirdome, on the ſame day, which was in the yeare of our Lord 258. (Baronius ſaith 259.) In the time of the before named Valerianus and Gallienus. This Pope made a decree (as is before ſaid) in which he commanded that the holy veſtures, with the which ſacrifice is offered vnto God, ſhould be decently kept, and hallowed, and that none ſhould be ſo bould as to be apparailed with them, or touch them, but ſacred perſons, and in a hallowed place, leaſt it befel vnto them, as it did vnto king Baltaſar, who for touching the veſſels of the Temple, and vſing them ſo profanely, was Chaſtiſed by God from heauen. He alſo ordained: that no infamous perſon ſhould be admitted vnto Eccleſiaſtical dignities. It was the iuſt iudgement of God that the Emperour Valerianus (who was he that cauſed Pope Stephen to be put to death, and many other Chriſtians alſo) fighting in battaile with Sapores king of Perſia, ſhould be ouercome and taken priſoner, and that Gallienus his ſonne, ſhould be ſo weake, and baſe minded, that he neuer ranſomed him, nor euer endeuored to do it. So that Sapores kept him priſoner while he liued. And alwais when he would ride, he ſet his foote vpon his ſhoulders, in ſteade of ſtirropes. But let vs retorne to Pope Stephen.

He was Pope 7. yeares. 5. moneths and 2. days. (Baronius ſaith. 3. yeares 3. moneths, and 22. days.) He gaue holy orders twiſe, in the moneth of December, and ordered 9. Byſhops. 6. Prieſtes and 5. Deacons. Before he was elected Pope he was arch Deacon of Rome where he was borne, and was commended by euery one for his vertuous life. Now he liueth in heauen, where he is a citiſen, (with the title of Pope and martyr) in the company of the bleſſed ſaints, with whom he enioyeth the viſion of God, which he of his mercy graunt vs alſo to enioy. Amen.

The Inuention of S. *Stephen, the firſt Martyr. Auguſt* 3.

KIng Dauid ſaith in one of his pſalmes; that God wil not vtterlie forget the poore, in their death, and at their end. *He ſaith not thus of the rich, but of the poore whom God doth remember in their death, ſince it ſeemeth they were forgotten of him in their life. The contrary hapeneth vnto the rich man. Of him; God is forgetful in his death, for that it ſeemeth he did remember him in his life. In the Goſpel that is read at Maſſe, vpon the day of the Inuention of S. Stephen. Ieſus Chriſt is likened vnto a Hen, ſaying; that as she gathereth her chickens vnder*

her winges, and there giueth them warmeth, and conforteth them. Euen so he spred his winges, when he stretched out his armes vpon the Crosse, to gather vnder them his faithfull beleeuers, there to comforte and cherish them. He would haue the poore, who be also his children, to be likened vnto the Hen (though in an other respect) for howsoeuer her life be prolonged for a time with picking and scraping (because she is alwayes hungry) yet commonly at the last she dyeth a violent death, but what then insueth after when she is dead? she is set vpon her Lords table.

So happeneth it to the poore. In his life he passeth with necessitie and hunger like as the Hen, he is despised of the mighty of this world, and if he speake but any thing which doth discontent their humor, streight he is out faced and oppressed. In this manner it befel vnto S. Stephen, who because he spoake in the behalfe of Christ and his Gospel. Diuers times also the poore man dyeth not naturally but is put to death, euen this also befel vnto S. Stephen and other martyrs. Yet because God doth remember them at their end, he ordeineth them for his owne table, and honoureth them with great triumphes in heauen.

The contrarie of this happeneth to the rich man, who is resembled vnto the Faulcon, or hawke; for as she in her life is carried on the fist of great Lordes, and fed and nourished with the best flesh, yet when she is dead, she is throwne on the dunghil, and no reconing is made of her: so many of the rich go vnto the dunghil of hel, and as Ieremias saith of rich Ioachim, it befalleth vnto the rich man as vnto the Asse after his death, whose skinne is taken of and applied to other vses, his flesh he leaueth for dogges and vermine, and his bones on the dounghil So the couetous rich man taketh not with him his skinne, that is his goodes & riches wherein he was delighted but of those which he abused, others reape the fruite and commodity. He leaueth his flesh to wit: his bodie, to the wormes, his bones, to wit: his soule, on the donghil of hel.

All this we see exemplified in the couetous rich man, of whom S. Luke saith: that he dyed, and was buried in hel. But much better is the lot of the poore, who as Lazarus was: is carried by Angells, no more into the bosome of Abraham but to heauen, which now is opened. We see now, that verified which Dauid said God remembreth the poore at his death. And to the end, we may more plainly see that it is so, his will is: that some times their bodies, that haue beene forgotten and hidden many yeares, should be found and knowne, that they might be reuerenced, and honoured of men, in signe and token, that their soules be cherished by God.

This happened to the glorious Protomartyr S. Stephen, who hauing beene forgotten and hidden a long time, his bodie was found with the bodies of other holie men, that were buried with him, to the end, all of them (especialie his) should be honoured, and reuerenced by the Christians. The manner of this Inuention, and howe his bodie was found by Lucianus a priest (to whom was reuealed the place where they were) he relateth in a letter which he sent into diuers partes of Christendome, in this manner.

Lucia-

LVcianus (the leaſt of the ſeruants, of God, by his mercy Prieſt in the Church of the vilage called Cafarmigala, in the dioceſſe of Ieruſalem,) wiſheth health in our Lord to all the Chriſtians in the world, that be ſouldiers vnder the ſtanderd of Ieſus Chriſt. It ſeemeth vnto me, a thing verie fit and neceſſarie, to recount vnto all, a viſion or reuelation which it pleaſed God to ſhewe me, concerning the reliques of the glorious S. Stephen Deacon, and Protomartyr of Ieſus Chriſt, and of Nicodemus, of whom mention is made in the Goſpel, and of Gamaliel, who is ſpoken of, in the acts of the Apoſtles; and eſpeciallie for that this charge is impoſed on me, by Auitus the Prieſt, and ſeruant of God, who may commaund me, as a father may his ſonne.

It happened, on a fridaie, being the 3. of December, in the ſixt yeare of Theodoſius Emperour of Rome, I ſleeping in the night in the Baptiſterie, (as I was accuſtomed) for the better guard of my Church, and alſo, for that I would be readie, and prepared with dilligence, for any accident that might happen, vnto my faithful pariſhioners; on a ſodenie: in the third houre of the night, which is in the firſt watch, being in a traunce or extaſie, and halfe awake, I ſawe a venerable ancient man, who had the habite of a Prieſt with graie heares, and a long beard, he had on him a ſtole, and was couered, with a white garment all adorned with pretious ſtones which were ſet in gold, and in euerie one of them was a Croſſe, he had in his hand, a rod, or wand of gold, and coming cloſe to my right ſide, he touched me lightlie with the wand, and calling me three times ſaid: ô Lucianus, Lucianus, heare me Lucianus: then ſaid he in the greeke tong: go vnto the cittie Elia, which is: Ieruſalem, and ſaie to the holie Biſhoppe thereof called Iohn: how long ſhal we remaine cloſed vp? why doth not he open our ſepulchres? Saie to him: it is Gods wil; that in the time of his Byſhoprike, that which is heere ſhalbe found. Tel him: that the ſepulchre where our bodies be, muſt be opened ſpeedilie, that by our prayers; the father eternal, with his ſonne Ieſus Chriſt, and the holie Ghoſt, may open the breſt of his clemencie, and take pittie vpon the world, which is in danger of vtter deſtruction, by the many euils, which dailie, and hourelie do happen, and be comitted in the ſame. I care not ſo much for mine owne bodie, as for them that be buried with it, and be worthie of all honour and reuerence.

I anſwered, and ſaid vnto him: who art thou Lord? and who be the other that be with thee? He ſaid: I am Gamaliel, who was inſtructor, and bringer vp of the Apoſtle S. Paul at Ieruſalem. He that is with me in the monument on the eaſt ſide, is the bleſſed Protomartyr S. Stephen, who was ſtoned to death by the Hebrewes, and princes of the Prieſtes in Ieruſalem, without the gate which is on the North part of the cittie, and goeth to Cedar. His bleſſed bodie remained there, a whole daie, and a night without burial; for ſo had the wicked princes of the Sinagogue commaunded, that it might be eaten by wild beaſtes. But none

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touching it, (as it was Gods pleasure) I Gamaliel hauing compassion on Christ his seruant, and desiring to obtaine the reward of our Lord, gathered some Christians together, and perswaded them to go by night, and to take vp his body, and carrie it to my village, called: Cafarmagala, which is asmuch to saie: as the village of Gamaliel. It being 20. miles from Ierusalem, and is the same, where thou nowe art, I prouided all things necessarie for that entent, and so they caried the bodie; and I, together with them, buried it in a newe sepulchre of mine at the east side. The Christians remained with me 70. daies, bewailing, and lamenting him continuallie; and I gaue them entertainment all that time.

In an other sepulchre thereby, is Nicodemus, that came to Iesus by night, when he said vnto him: that he that is not borne againe of water, and the holie Ghost, cannot enter into the kingdome of heauen. He was Baptised by the disciples of Christ, for which cause when the Iewes had depriued him of his principallitie, and all offices, excommunicating him, and casting him out of the cittie, I Gamaliel vnderstanding this, (as one that had endured also, like troubles, and afflictions, for the loue of Iesus Christ) had pittie on him, and brought him to my village, and gaue him his dyet, and clothing til he died; and then I buried him honorably, neare vnto the bodie of S. Stephen.

The same happened to Abidon my deare sonne, who ioyntlie with my selfe was Baptised by the disciples of Christ, being 20. yeares old. He dyed before me, and I buried him in that sepulchre, which is higher then the other, in which I apointed my owne bodie should be buried after my death. My wife Ethna, and Sedemias my eldest sonne, were buried in an other village called: Cafarsemelia, because they would not be Christians. Hauing heard all this related, then did I Lucianus (the vnworthie Priest) demaund of him: where shal we find the place where your holie bodies be laid? He replyed: in the middest of the field, which is neare to the village, that is called: Delagabri, that is: of the seruants of God.

I then being sullie awaked, desired of God with all humillitie, that if this vision was sent from him; that he would let me see it the second and third time. I fasted all that weeke, vntil the other fridaie and that night the same Gamaliel, in the same figure and habite that he appeared to me before, appeared againe, and said vnto mee: why art thou negligent, and goest not vnto the Byshoppe Iohn, to tel him that which I appointed thee? I answered: Lord, I was fearful to go the first time, least he should make a scoffe of me, and deride me as a foole, I besought God, that if thou camest to me from him, that thou mightest appeere to me the second, and third time. Doe (said he) as I appoint thee, and be assured, that my wordes be true. When he had said thus, he vanished awaie; and I arose, and rendred thankes vnto God, beseeching him: that the vision might appeere vnto me the third time.

I continued stil my fasting, and on the third fridaie, I sawe the blessed old man,

to come

to come on the other ſide; and ſeeming to be angrie, and to threaten me he ſaid: for what cauſe haſt thou delaied vntil this time, and art not gone to tel the Byſhope Iohn that which I ſaid vnto thee? what excuſe canſt thou make vnto God in this caſe? howe thinckeſt thou to obtaine pardon of him at the daie of Iudgement, hauing thus deſpyſed him? In deſpyſing me, thou haſt deſpyſed him, knowing, that which I did, I did at his commaundement. Doeſt thou not ſee what negligence and coldnes is amongſt many, and what other afflictions and tribulations diuers haue in the world, which haue great need of our prayers for their helpe? why art thou ſo ſlacke and negligent in their loſſe and hurt? Doeſt thou not conſider, that in the deſert, be many better men then thy ſelfe, yet we haue left them, and choſen thee, to declare this miſterie? This was the cauſe, that it was ordeined in heauen, that thou ſhouldeſt come from an other village, to be Prieſt and curate of this, that by thy meanes, our bodies might be found, and made knowne vnto the world. Ariſe, and goe vnto the Byſhoppe, and wil him, to diſcouer our bodies, and prouide vs a Church, wherein prayers may be made, and that ſo God, by our interceſſions, may haue compaſſion on his people. I ſeing him angrie, all trembling with feare ſaid: my Lord, I was not negligent, but ſtayed to be certified the third time. Nowe wil I goe, to do thy commaundement. And ſo the viſion vaniſhed awaie.

I being awaked, and daie being come, went to the bleſſed Byſhoppe Iohn, and told him all that, which I had ſeene and heard. When he vnderſtood my wordes, he ſhed teares for ioye, and ſaid: Bleſſed be Ieſus Chriſt, ſonne of the liuing God. If it be as thou ſaieſt, it ſhalbe fit to bring into this cittie, the bodie of the glorious Protomartyr S. Stephen, who ſhewed him ſelfe vnto the Iewes, to be a true ſouldier of Ieſus Chriſt. Go my ſonne and digge in the field thou ſpeakeſt of, and ſee in what place theſe bleſſed bodies bee, and let me knowe when thou haſt found them.

I tooke leaue of him, and retorned vnto my Church, and gaue publike charge to all the pariſhe, that euerie one ſhould riſe earlie the next morning, to digge in that field, for that pretious threaſor. The next daie being come, and we hauing ſong the accuſtomed himnes in the morning, we went and digged vnder an heape of ſtones, in the field that was ſhewed mee. But then one called Negutius came vnto me (the vnworthie Lucianus) and told me, how the laſt night, the ſame Gamaliel had appeared vnto him, and had bidden him to aduiſe me, that their bodies were not vnder that heape of ſtones (for that was made by the Chriſtians, in memorie of that plaint, wherwith they bewailed S. Stephen 70. daies) but that he ſhould digge a litle further of, in a place called in the Syrian tong Dabathalia, which is: the place of ſtrong men, and there the bodies were to be found.

I rendred thankes vnto God, that an other had the ſame reuelation, yet we digged vnder the heap of ſtones but in vaine, for there was nothing found. Then

went we to the place the brother had named and digging, we found three ſepulchres, couered with three ſtones, on which were engraued three names to wit: Celiel, which is: the ſeruant of God. And: Appan, Dardan, which is: Nicodemus, and Gamaliel. I would not ſuffer the holie reliques to be vncouered, vntil the Byſhoppe Iohn (who celebrated a Sinode in Lidda, which is Diolpolis) was certified of that which happened.

When he had notice hereof, he came to the place, accompanied with Eleutherius Byſhoppe of Sebaſte, and of Eleutherius Byſhoppe of Iericho. When the ſtone of the ſepulchre of S. Stephen was taken vp, there was felt ſuch a fragrant, and ſweete odour, that neuer liuing creature did feele the like, the place reſembling terreſtrial Paradiſe. Among manie people that were preſent, there were diuers ſicke perſons alſo, who feeling this moſt ſweete ſmel, were cured to the number of 73.

Then the other two ſepulchres were opened, and in the one was Nicodemus, and in the other, which was much greater (for it was deuided into two partes) were the bodies of Gamaliel and Abidon his ſonne. The bodie of the father and the ſonne being to be knowne aſunder apparantly. The bodies of theſe holy men, were caried into places more conuenient, the bodie of S. Stephen being placed in the Church of Syon. I (ſaith Lucianus) tooke ſome litle bones, of the ioints of his handes. The bones indeed were verie litle, but the relique was great, and worthie eſtimation. I tooke likewiſe of the duſt, into which his bleſſed body was conuerted, and I ſent it to the holie Prieſt Auitus, that he might alſo poſeſſe ſome of that threaſore which we enioied, and might praie vnto God for vs, that we maie be worthie to appeare in the preſence of Chriſt our Lord. Theſe reliques were found in the yeare. 400. of our redemption, on the 26. of December, when the Church doth celebrate the feaſt of S. Stephen. It had not rained in that countrie of a long time, but aſſoone as the bleſſed bodies were vncouered, the raine fel in aboundance, to the great ioie of the faithful, who praiſing God, rendred him thankes, holding for certaine, that his diuine maieſtie, had ſhewed this mercie, at the interceſſion of theſe holie ſaints. This is the letter, and relation, of the holie Prieſt Lucianus.

He ſaid: that the bodie of S. Stephen was caried to Ieruſalem, and laid in the Church of Syon, and from thence, by the meanes of the Emperour Theodoſius the yonger, which ſhortlie after was Emperour of the Eaſt, it was tranſlated to Conſtantinople. After this in the time of Pope Pelagius, and in the yeare of our Lord, 560. the bleſſed bodie was caried from Conſtantinople vnto Rome, on the 3. daie of Auguſt; on which daie, his inuention is celebrated. This bleſſed bodie was brought into the Campus Veranius, and laid in the ſame tombe, where was the bodie of S. Laurence, the martyr, and it is ſaid by tradition, that when the ſepulchre was opened, to put it in; the bodie of S. Laurence of it ſelfe

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gaue place, withdrawing vnto the left side, leauing on the right side roome for S. Stephen. From that daie forward, many (by this occasion) called S. Laurence, The courteous Spaniard. S. Augustine in the. 22. booke *De ciuitate Dei*, writeth some miracles which were done in sundrie places, when the bodie of S. Stephen was discouered: And in all christendome, Churches were built to his honour.

On a certaine time, a Bysshoppe passed (with some reliques of S. Stephen) by a place called Aquæ Tibillitanæ, and a blind woman drawing neare to do them reuerence, recouered her perfect sight. An other Bysshoppe called Lucillus, touching the same reliques, was healed of an old incurable disease and a sore, which had put him to extreame paine. Eucarius, a Priest, and a Spaniard, who was sick of the goute, was cured, and deliuered, by meanes of this saint. The same Priest being past hope of life by an other infirmitie, and the reliques of S. Stephen being put about him, he recouered his health forthwith. In a place called, Audurum, a cart went ouer a child and killed him. The mother brought him to the Church of S. Stephen, weeping, and praying; at last, recommending him vnto the helpe of the holie saint, the child arose aliue, and safe without harme. Two children, to wit the brother and the sister, were cursed by their mother, and they fel into an extreame shaking palsey. They hauing sought for remedie farre and neare, could find none. But at last, they were cured and healed in a Church of S. Stephen, in the sight of S. Augustine, who recounteth this miracle, as being an eye witnesse thereof. This holie saint is vndoubtedlie in the highe fauour of God. Vouchsafe, (ô S. Stephen) to obtaine for vs all, by thy intercession, the eternal glorie. Amen.

The life of Saint Dominicke. *August* 4.

AMong many other the memorable and famous acts that Sampson did for the seruice of God, against his enemies the Philistims, one was: he tooke many foxes aliue, and to the taile of each of them he tyed a firebrand, then let them go amongst the corne of the Philistims, that was now ripe, and readie to be reaped, so that he burned all their harnest of that yeare. He was wel pleased to do this seruice to almighty God (by whose instinct he did it) and for that his enemies were endamaged, and defeated.

In this figure, Sampson was a liuelie patterne of the glorious S. Dominike, Who being as valiant, and strong as he, and no lesse desirous to please and serue God, made continual warre against his enemies, as wel heretikes, as euil Christians, and to endamage them, he gathered together many foxes, Which burnt vp their deuillish deuises, and this signified, the blessed order of preachers, Which he instituted, and ordeined. The foxe is subtle and politike, so a preacher must be wise and politike, to knowe what he should

ſaie, and when he ſhould ſpeake. He muſt alſo carrie the firebrand, to wit: the fire of the loue of God, fire of the loue of his neighbour, fire of rigour, wherewith to reprehend vices, and to burne the euil herbes, and the wicked ſeedes, which heretikes ſowe by their falſe, and curſed doctrine, and the euil Chriſtians, with their lewde life, and bad examples. All theſe muſt the preachers burne and conſume, with the fire of the loue of God; euen as the fathers doe of the order of S. Dominicke, whoſe principal profeſſion is to preach.

This compariſon doth alſo fittly agree to this holie Patriarch, for he being yet in his mothers wombe ſhe dreamed, that ſhe was deliuered of a whelpe, with a firebrand in his mouth, with which he ſet the whole world on fire. Moreouer as the preachers be likened vnto the foxe in being wiſe and politique, ſo muſt they alſo be like a whelp in boldnes, and barking. The preachers which faile in this, are called by Eſaias in reproach: Dumbe dogges that cannot barke. The firebrand they are to haue in their mouthes, is the fire of the loue of God, which as we ſaid before, the preacher muſt haue. Further more, he muſt endeuour, that his life be as the light, and ſhine in the world, that with his clearnes, he may put and drawe ſinners out of their darknes, as did the holie father S. Dominicke, and for that cauſe, his mother had that reuelation.

The life of this glorious ſaint, is written by diuers authors, but the moſt eſpecial, and whom I entend to followe, is: Ioannes Gerzonius, an orator of Bologna, and frier Theodorius de Apoldia, a religious man, of the ſame order of S. Dominicke. I do not entend to ſaie all that which they ſaie, but onlie to recount ſome ſpecial partes thereof, and to giue a taſte, of his moſt holie life, and admirable deedes.

To declare all things worthilie of this ſaint, (which without doubt are verie admirable) and according to my deſire, I wiſhe S. Iherome would lend me his learning, S. Auguſtine his ſharpnes of witte, S. Iohn Chriſoſtome his eloquence, S. Ambroſe his grauitie, S. Iohn Damaſcene his Theologie, and the ſweete ſtile of S. Bernard, that I might giue better ſatiſfaction to the readers, and giue worthie commendations of S. Dominicke, ſomewhat anſwerable to his due deſerts, as alſo, that thoſe that be deuout vnto him, might not haue cauſe to complaine of me, as being ouer ſparing in declaring his prayſes. The hiſtorie of his life is in this manner.

AT the time when Alexander the third was Pope, and Frederike the third of that name Emperour of Almaine, and Don Alonſo the 9. raigned in Caſtile (who gaue the great ouerthrowe and diſcomfiture to Miramolinus, in the place called Nauas in Tolola) in the yeare of our Lord 1170. There dwelt in a cittie of Spaine called Calaruega, in the Bythoprike of Oſma, an honorable citizen, called: Don Felice de Duzman, who had to wife a noble ladie, named Donna Gioanna Deza. They were both of great parentage, and the faithful ſeruants of God. Don felice ſurpaſſed in vertue: the moſt vertuous, and Donna Gioanna his wife, excelled the moſt admired women of her time. Theſe two liued

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thus together, or to saie better, they liued, and were ioyned vnto God, and were equal in all holie and vertuous thinges.

They had three sonnes, two of which were good and holie Priestes. One of them liued in an hospital where was a great companie of poore, helping and curing their diseases, both of bodie and soule. And in these workes of mercy both spiritual, and temporal he continuallie exercised him selfe. His holie life was such, that after his death God wrought many miracles by his meanes. The other brother entred into religion, whollie consecrating him selfe to praier, and meditation, and therein he persteuered to his death.

The third was the blessed father S. Dominicke, of whom (as is said before) when his mother was with child she dreamed, that a dogge hauing a firebrand in his mouth, gaue light therewith to all the world. It was afterward euident, that this was a reuelation; since that by his doctrine, and the friers of his order, all the world was illuminated, and receaued light. Likewise, an other ladie that was his second mother in respect of Baptisme, sawe a starre vpon the head of S. Dominicke (being but verie yong) the light whereof, shined ouer the world. And that it might more euidentlie appeare, what a holie man he should be, the same befel to him, which happened to S. Ambrose, vnto whom lying in his cradle, came a swarme of bees, which setling on his face, entred, and came out of his mouth againe, signifying: his sweete doctrine, and pleasant speech; the same I say, befel to S. Dominicke. His name also shewed that he should be whollie ours Lords. From the daie of his birth, he was alwaies his, neuer comitting any mortal sinne.

When he had the vse of reason, about the age of sixe or seuen yeares, he would come from his bed, (wherein his mother had laid him softe, and easilie) and lie on the bare ground, thus beginning his austere life, and vsing rigorous pennance, which he entended to performe, at his perfect age. When he came to more discretion, his dilligent parents instilled into his mind, the loue, feare, and glory of God, with their continual counsel to persteuer in vertue. The holie yong man receiued their good aduise verie gladlie, so that he being but yong in yeares, seemed already an old man. And by his graue and considerate carriage he had graie haires in discretion, which yet he had not on his head.

He was temperate in his diet, he auoided all those pleasures and delights, which youth to greedilie followe. Then his father sent him to Placentia, where at that time florished, the studie of all sciences, but were after translated to Salamanca by king Ferdinando the second. There he studied the liberal artes, and in short time, not onlie surpassed his other schoolefellowes, but some of his masters, and teachers also; notwithstanding for the following of his studie, he did not omit his ordinarie exercises of deuotion. He prayed often, he was verie merciful, and had great compassion on the affliction of his

neighbour, and when of him ſelfe, he could not releeue nor helpe them, he by his prayer obtained helpe from God. His exceeding charitie, was euidentlie declared, in a great dearth, which was ouer all Spaine, at ſuch time as he ſtudied; for when he had no other thing to releeue the poore with all which reſorted to him, (hauing diſtributed that which his father ſent him to liue on) he ſold all his bookes, and gaue the mony ariſing thereof to the poore. This his example, cauſed many to do the like.

One time S. Dominicke ſawe a woman that wept bitterlie, for that the Moores had taken her brother, and made him a ſlaue. He being mooued to compaſſion, perſwaded, and beſought the woman as much as he could to ſel him for a ſlaue, and to redeeme her brother. And if the woman would haue done ſo, he would gladlie haue accorded thereunto. Hauing ſtudied Logike, and Philoſophie foure yeares, he paſſed to Diuinitie, which he followed ſo diligentlie, that by the ſharpnes of his wit, and quicke vnderſtanding (the grace of God aſſiſting him) he profitted wonderfullie, in ſhort time, ſo that both for his ſtudies, and other admirable ſanctity he was much knowne, not onlie for a man of holie life, but alſo, for his great learning.

At that time Don Diego a holie man was Biſhoppe of Oſma, who was verie careful in his charge, concerning his Biſhoprike, both for the aduancement of the ſeruice, and glorie of God, and for the good of his flocke. His eſpecial care was, to haue in his Church and companie, men of knowne learning, and holines of life, both which he him ſelfe, was endued withal. This Biſhoppe, through his great zeale, and by authoritie from the Pope, ſo reformed the Chapter of his Church, that of Chanons ſeculer he made them Chanons regular. The report of S. Dominicke coming to his eare, he ſent for him, and placed him in his Church amongſt the Chanons, who obſerued the rule of S. Auguſtine. S. Dominicke made profeſſion of that rule, to the great good liking of all the Chanons, who hauing nowe knowledge by experience of his learning and vertuous life, were glad they had him in their companie, he being to all, a mirrour of true religion. He vſed to praie much, and verie diligent and deuout he was in al diuine offices. In brotherlie loue he exceeded others, and ſurpaſſed all in tender compaſſion ouer the afflicted. God gaue vnto him the perticuler guift of teares, of which he ſhed abundance, for all wants, or neceſſities of his neighbours, aſwel corporal, as ſpiritual. The vertue of humilitie, did ſhine moſt cleerlie in him, for he humbled him ſelfe, not onlie to his betters, but to his equalls, yea, and his inferiors alſo.

For the attainment of his vertues he was much furthered by a booke which Iohn Caſſianus wrote, intituled: Collations of the fathers. Wherin were contained certaine conferences of the auncient monkes, which dwelt in the deſerts, to wit: as concerning the puritie of the hart, of the victorie and ouercoming of

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vices, of the attainment of vertue, of the exercise of contemplation of mans life, of the steps to perfection. Out of these, the holie man tooke aduises, and examples, whereby he increased still in all these vertues, and stroue with desire to arriue, to the highest toppe, of the most perfect men. It fel out, that for the great vertues the Chanons knewe to be in him, and for the great prudence he showed, in their rules, and other their affaires, they accorded to elect him for their cheife Prelate, and to place him superior ouer them. He (with lowlines) accepted the place, and exercised it very diligentlie a certaine time, vntil our Lord called him to a more worthie office, and came to passe in this manner.

Alonso King of Castile, sent on an Embassage into Fraunce, Don Diego Byshoppe of Osma, and vnto him committed, the most important busines of the affaires of the Church, and of religion. The Byshoppe, who knewe the holines, and had a taste of the learning and other vertues of S. Dominicke (whose counsel he had vsed in his principal affaires, and in whose sweete conuersation he had great delight) tooke him in his companie, (such being the ordinance of God, to bring that to passe which after happened.) For as he passed by Tolosa in Fraunce, there was an heresie discouered at that time, which was: Albigensium, who held some errours, and especiallie one, about the reasonable soule, which the verie Philosophers that had not the light of faith, held for a follie and madnesse. S. Dominicke being at that time lodged in a house, vnderstood, that the maister thereof, was infected with that heresie. He praied to God for him, and alleadged to him such pregnant and manifest proofes and reasons, that he reduced him to the true Catholique faith. This man was the first, that is knowne, to haue bene conuerted by S. Dominicke.

The Byshoppe dispatched his busines, which he had vndertaken for the king of Castile, and went himselfe to Rome (with his holie companion) where at that time Innocentius the 3. was Pope, successor to Alexander. The Byshoppe requested the Pope to take from him his Byshopricke, that he might labour to conuert those heretikes which he found in his last iourney. But the Pope would not consent there to. They returned by Fraunce, and visited a monasterie of Carthusians, vnto which order, the Byshoppe was much affected, and staying with them certaine daies he tooke the habite, and bore it alwaies with him. In this iourney S. Dominicke got great acquaintance, and many friends, whom he took with him, in the companie of the Byshoppe, to labour in the conuersion of these heretikes, which they hartelie desired, knowing that it would be most acceptable seruice to almightie God.

At Mountpellier they found a legate of the Popes, with certaine Byshops, and twelue Abbots, of the order of S. Benedicte, who coming also purpotelie, for the conuersion of these heretikes euen as they did, they went together in one companie. By the counsel of S. Dominicke they leste their horses, and seruants, and

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began to preach in pouertie and humillitie, after the manner of the Apoſtles. It were two long to recount all that which happened to euerie one, (or particulerly to S. Dominicke) in their preachings and diſputations, with the heretikes, onlie, we wil touch, ſome eſpecial and moſt principal heades.

On a time they accorded with the heretikes (in a certaine countrie where they came) that they ſhould write downe their oppinions in one booke and the reaſons they alleadged to confirme them, and they ſo doing; S. Dominicke wrote in an other booke, the Catholique doctrine, that the vniuerſal Church holdeth and confeſſeth about the ſame matter, and he confuted all that the heretikes ſaid, by inuincible arguments, and ſound reaſons. Theſe two bookes were throwne into a great fire in the ſight of many people; and the booke of the heretikes, was forthwith burned and conſumed to aſhes, but the booke S. Dominick had written in defence of the Catholique faith remained without hurt, and leaped three times out of the fire, hauing bene ſo many times caſt into it. Although this ſufficed, and brought ſome to the truth, yet others remained obſtinate in their errours, and conceiued ſuch indignation againſt S. Dominicke, that they entended his death, and ſought a fitte time and place to performe it.

Once they lai in waite for him, in the waie that he was to paſſe, and tooke him, and drewe him violenthe out of ſight, that they might ſafelie performe their wicked intent, hauing him in their hanes they ſaid to him: thou ſeeſt Dominicke thou art in our hands; if we wil we can kil thee, for what canſt thou do? The bleſſed man changed not his countenance, but anſwered: I praie you diſpatch me not at one blowe, but by litle, and litle. Cut of my handes firſt, then my feete, and ſhewe me them cut of in that manner. Then pul out mine eyes, and let my bodie rolle, and tumble in mine owne blood, laſthe with manie woundes make an ende of my life. This is all that I requeſt at your hands. So ſhal I ſuffer ſomewhat for my Lord Ieſus Chriſt. They hearing the wordes ſpoken with a courage and reſolution, (God ſtriking alſo terror into their hartes) departed, and left S. Dominicke to goe at his pleaſure without hurt.

Yet they ceaſed not to perſecute him with their venemous tongues, (whom they had not harts to hurt with their hands) either ſpeaking of him opprobrious wordes, or els ſlaundring him among the people. He bore all this with great patience, and the people knewe wel that they falſlie belyed him, ſo that by this meanes, his credit and fame increaſed the more. The heretikes accuſed him to be a glutton, and that he pampered his bodie two exceedinglie. Wherefore, he to manifeſt their ſlaunder, tooke a roome one lent, in the houſe of certaine noble women, which were tainted with the hereſie of that countrie.

The life that he and his companie led, was this: They faſted dailie onlie with bread and water, they ſlept on the ground, wore haire cloth, and preached dailie, whereby appeared, that they were not ſo much addicted to eaſe, and pleaſure,

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the heretikes made report, yea the ladies of the houſe were herewith reduced to the Catholique faith. Other matrones alſo hearing a ſermon of his (being conuerted from their errors) came to him in the Church and ſaid: ô thou holie ſeruant of God, this day in thy ſermon thou haſt called them heretikes, whom we reputed to be deuout, and good men, we thought their doctrine had beene Catholique, and hitherto we haue followed the ſame. By what meanes may we now know that which thou ſaieſt to be true; for if we knew it to be truth, we would yeeld and followe it. S. Dominicke hearing their wordes ſet to praier; then ariſing he ſaid: now God wil ſhewe you whome you haue followed til nowe, forthwith they ſawe a great ouglie catte, whoſe gaſtlie eyes, ſparckled like fire, and ſhe had an odious ſmel. She coming among them, went to theſe women ſeuerallie, and they being fearful, fled, and ran from it. Laſtlie, it tooke hold of a belrope, and climbing vp by the ſame, vaniſhed awaie. This ſtrange accident, drewe theſe matrons from their errors, & reduced them to the Catholique faith.

The Byſhoppe of Oſma returned to viſite his Byſhoprike, entending to ſet things in ſuch order, that he might labour to conuert theſe heretikes to the Catholique faith: but aſſoone as he came home, he dyed of ſickneſs, many Prieſts and religious men, that held him for their father, were lefte deſtitute, and without helpe. For many of thoſe, that employed themſelues againſt thoſe heretikes, were furniſhed and prouided of thinges neceſſarie by this good Biſhoppe. This ſtaie, and reliefe failing them, they ioine themſelues vnto S. Dominicke, and took him for their father and ſuperiour, he appointing to each one their dutie and office, in their exerciſes, which was cheiflie to preach, and diſpute againſt the heretikes. And ſeeing many came, and were ioined to him dailie, he began by degrees to found a religious order, which are called: of the preachers.

Theſe men had great ſuccours and ayde, from the Byſhoppe of Toloſa, and Simon de Mountfort, who raiſed powers againſt the heretikes, to deſtroy them by force of armes, the Pope hauing graunted the Cruciata, to thoſe that made ſuch warre againſt the, many Catholiques came, to be partakers of thoſe Indulgences. S. Dominicke by the helpe of thoſe two Lordes founded a Conuent, vnto which he brought all thoſe that were imployed againſt theſe heretikes. They all held S. Dominicke for their prelate and head, and were obedient to him. He hauing knowledge, that many Catholiques (conſtrained through pouertie) ſet their daughters, to the ſeruice of heretikes, who by that meanes were infected with their hereſie, cauſed a monaſterie to be founded, to receiue all ſuch poore maides; where they had maintenance giuen them, helping forward themſelues alſo with their owne labour. By this meanes, they were freed from that danger of hereſie, and ſerued God vnder the name of religious women, S. Antoninus of Florence ſaith: that in the time while S. Dominicke ſtayd in that country, by the endeauours of him and other preachers, there were reduced to the Catholique

faith aboue a 100000. persons.

The good father seeing this great fruite, determined to goe to Rome, and to certifie the Pope thereof, the rather to moue his holines to allowe, and approoue, this his order of life, whereby it might be of more authoritie, and they might freelie endeauour to giue more soules. At that verie time, was a councel held in S. Iohn Laterane, which was in the yeare of our Lord. 1215. Thither was to goe, the Byshoppe of Tolosa, called Fulco, who was the protector of S. Dominicke, and others that were with him (as is said before) and had giuen them a Church in the same cittie of Tolosa, and a house, neere vnto it wherin they might dwel, and he assigned to them the tithes of the tenth part of his Byshopricke whereon they might liue. S. Dominicke accompanied the Byshoppe vnto Rome, and by his meanes, obtained a fitte time to speake with the Pope, which was then Innocentius the third.

He told him what great need Christians had of instruction, and teaching; aswel for the reprehension of their vices, as for the conuiction of heresies which were of late risen and discouered, and that therefore it was needful to institute a newe order of preachers, who should haue no other care but that onelie. Also, that him selfe, with other holie Chanons were assembled and vnited in Tolosa, and had offred themselues to this seruice of God, for the saluation of soules; and that alreadie, they had done much good, and conuerted many. Moreouer, he said: that if it should go forward, it was necessarie to haue the approbation, and confirmation, of the sea Apostolique, head of the vniuersal Church of Christ. Therefore, he humbly beseought his holines, that it would please him by his authoritie, to confirme the order, and manner of life, that he and his fellowes had beginne, for they entended to preach the Gospel of Christ, if he would fauour, and helpe forward their good entent.

The Pope shewed himselfe somewhat straunge at this request, saying: that in the Church were many orders alreadie, who serued God deuoutly and wel, and that it was more fitte, to helpe and aide them, then to found more newe orders. The Pope enquired of the Byshoppe of Tolosa what man that should be, in such meane apparel, that was of such a graue, and venerable aspect, and had spoken to him with such discretion, and with so highe and bold a spirit? The Byshoppe told the Pope what he thought of S. Dominicke, giuing him great commendations, and affirming him what great good, he and they had done in Tolosa, yet the Pope would not yeeld, nor graunt S. Dominicke his request, vntil he sawe a vision, which he often recounted, and was in this manner.

The Pope thought he saw in his sleepe, the Church of S. Iohn Laterane to totter, and readie to fal, and that S. Dominicke (whom he knewe by his habite, and countenance) supported, and held it vp with his shoulders, signifying: that the blessed father, with those of his order, should do great good vnto the Catho-

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lique faith. The next daie, the Pope cauſed S. Dominicke to be called, and ſaid vnto him: that he allowed of his intent for good, approouing his holie purpoſe, and hoping (as God had reuealed vnto him) that it ſhould be verie profitable for the Chriſtian Catholique faith. He commaunded that S. Dominicke, aſſoone as he could, ſhould returne vnto Toloſa, where his companions were, and among them, that they ſhould chooſe out ſome of the auncient rules, approoued by the Church, to whoſe cenſure, they ſhould ſubmit themſelues, & this being done, they ſhould returne vnto Rome, at which time, he would graunt aſmuch as he requeſted.

This anſwere pleaſed S. Dominicke verie wel. Such was his humillitie and diſcretion herein, that he entended to vſe ſome rule of life, alreadie approoued in former times, which ſhould carrie credit alſo, as wel for the holines and wiſedome of him that ordained it, as alſo, for that the Catholique Church had allowed it. And this determination pleaſed them better, then to deuiſe a new manner of liuing, with this reſolution. S. Dominicke determined to returne to Toloſa to his brethren, which were 16. in all, aſſembling them together, and praying for the aide and aſſiſtance of the holie Ghoſt; the good father, with his deare and louing ſonnes, reſolued to make choiſe, of the rule of S. Auguſtine; altring ſome things therein to a ſtraighter courſe of life. Being thus determined, S. Dominicke returned to Rome, where he found Pope Innocentius dead, and Honorius the third choſen in his place. This was in the yeare of our Lord, 1216.

S. Dominicke hauing audience of the Pope, declared vnto him the ordinance of his predeceſſor, and howe he had obeyed the ſame. He told him alſo, the reſolution they had made, wherefore he humblie prayed his holines to giue them the approbation of their rule, whereto the Pope willinglie graunted. And ſo, in the firſt yeere of the papacie of Honorius, foure daies before Chriſtmas, in the Church of S. Peter, the order of the frier preachers was confirmed, with the good liking of the Pope and Cardinalles, to the great comfort of all Chriſtendome, and of S. Dominicke alſo, who ſeing nowe his deſire fulfilled, yeelded infinite thankes to almightie God, for this highe fauour graunted vnto him.

On a time S. Dominicke being at his praiers, was in an extaſie, and ſawe Ieſus Chriſt, who had three ſpeares in his hand, threatening, as if with them he would deſtroie the world, for three vices that raigned therein, to wit: pride, couetouſnes, and carnallitie. Then ſawe he our bleſſed ladie, his mother, who fel at his feete, lamenting for the world; and to mooue him to compaſſion, ſaid to him: that ſhe hoped of great good and amendment in the world, by meanes of his two faithful ſeruants, pointing to them with her finger. The one was; S. Dominicke, and the other S. Francis. By meanes of this viſion, the firſt time theſe two ſaints ſawe on an other, they were knowne each to other, and talked with great familiaritie, & betweene them two, was euer deare, and priuate friendſhip.

They alſo commaunded, that among, and betweene the religious men of their orders, there ſhould be mutual, and brotherlie loue for euer.

S. Dominicke was euer deuout vnto our bleſſed ladie the mother of God, but after this viſion he became more deuout vnto her, but eſpeciallie, after an other reuelation, that frier Reginald, (a famous man of his order) had, in the life time of S. Dominicke, when ſhe gaue to them the white ſcapular, and the forme of the habite, they nowe weare; whereas before, they wore their coates, or vpper garments, as the Chanon regulers vſe, which they alwaies wore vntil that time. Moreouer, our bleſſed ladie ſhewed manie graces, to this ſacred order, and to the religious men thereof, calling them her ſonnes, appearing viſiblie in ſome of their conuents, ſpeaking to ſome of the religious men, as ſhe alſo ſpake many times vnto S. Dominicke, to whom ſhe ſhewed many fauours; for which cauſe, he and they alſo, did hold, and doe ſtil hold her, for their perticuler patroneſſe, and aduocate.

Before S. Dominicke departed from Rome, he founded there, two conuents, one of men, the other of wemen, and as it is read, in the bul of his canonization: ouer and beſide he cured many ſicke men of their infirmities, and many which were poſſeſſed of deuils he deliuered from their cruel-tyranny. Beſide many with the great force of his praiers, were conuerted to God, from their wicked life, and tooke the habite of his order, which neuer had a thought theron before (for that he made perticuler praier vnto God for them) ſhewing hereby his holines, and howe much he was in Gods fauour.

It was alſo prooued by credible teſtimonies, that he had raiſed three dead men to life. One was the ſonne of a matrone of Rome, who frequented his ſermons much; and once coming from the ſermon home, ſhe found her ſon dead. She hauing a great good opinion in the holie ſaint, tooke the dead bodie of her ſonne, (accompanied with many of her houſhold) and went to the Church of S. Sixtus, where S. Dominicke had his conuent, and with great lamentation and teares, ſhe laid her ſonne, at his feete. The bleſſed father, mooued with compaſſion toward her, fel to praier, and riſing vp againe, made the ſigne of the Croſſe vpon the child, and taking him by the hand, he forthwith ſtood vpon his feete, aliue, and in perfect health.

The ſame befel to a carpenter, which wrought in his conuent, who being in a pitte, which the labourers had digged, the ground fel vpon him. S. Dominicke, and all the religious men, being ſorrie for this miſhappe. The holie ſaint commaunded them to take his bodie from vnder the earth, and it was found cruſhed all to pieces. Then prayed he for him and he was reuiued, and no hurt appeared.

The third dead man that S. Dominicke raiſed, was nephewe to the Cardinal Stephen called Neapolion, S. Dominicke was with that Cardinal, and two others in the Church of S. Sixtus, where, by the apointment of the Pope, they thought

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to haue assembled all the Nonnes, of the monasteries in Rome, for that the charge thereof was giuen to the foure abouenamed, which were then together, talking of their affaires. On a sodeine was heard great lamentation, among the seruants of Cardinal Stephen; and demaunding the cause, they vnderstood, that the Cardinalles Nephewe, was cast from a horse, and killed. The vncle hearing of his nephewes mischance, was verie much afflicted. The dead bodie was brought thither, and euerie one turned to S. Dominicke, desiring him to resuscitate, and raise him, for that they heard, he had raised others before. The saint prayed three times, and at the third time he rose vp, and laid his limnes handsomelie, which were bruised, and out of ioint. Then he tooke him by the hand, and said with a loud voice: yong Neapolion, arise in the name of Iesus Christ, and forthwith the yong man stood vp on his feete, aliue and sound of all his wounds. So great was the authoritie and credit, S. Dominicke gained by this miracle, that when he went through the streetes of Rome, people snatched at his habite; euerie one desirous, to haue a piece thereof for a relique. Some that were in his companie, would not suffer them so to do, but he said: let them alone, let them do it, and satisfie themselues, this he said; for that his care was smal, what reproaches he suffred, for going in meane and ragged clothes.

The affaires in Tolosa against the heretikes were brought to good passe; aswel by the preaching of S. Dominicke (who was treturned backe thither) and of his friers, as also by the victories, of the Catholique armies. At the last died a king that fauoured the heresie, and then they fel to vtter ruine, and their heresie was quite extinguished.

S. Dominicke sent men into diuers partes, to found and build conuents, and especiallie in Spaine, whether (as it is said) he went in person, and made some, aswel for men, as for wemen. His holie order multiplied exceedinglie in all the world, aswel by the report of the life, doctrine, and miracles of the glorious saint, as of his disciples, which were esteemed and honoured, in euerie place where they went. In some places the people met them in procession with the Crosse, as if they had beene the Apostles of Iesus Christ, whom indeed they imitated in life, workes, and miracles. S. Dominicke stayed and continued seuen yeeres in Fraunce, to conuert those heretikes. The most part of this time, he resided in Tolosa, or els in Carcasona, but more in Carcasona, then in Tolosa, and for that he alleadged this reason, saying: that in Tolosa he was honored, and in Carcasona he was persecuted.

The seuen yeres being ended, with the time also, that he remained in Rome, all the remnant of his life, he spent in trauailing from one place to an other, in all which his trauel, he had his houres and office, as oulie, as if he had bene in the conuent. He said masse dailie, if he could haue a Church conuenientlie to late it in. He obserued silence at certaine determinate houres. Sometimes

he went from dore to dore craning almes, not so much for neede, as to humble himselfe, and to inure him to beare with patience, the roughe, and churlishe answeres that many would giue vnto him. Sometimes he went barefoote, and alwaies with his eyes on the ground. He was verie abstinent, he eate no flesh, and ordinarilie, he slept on the ground, and in his clothes, yet were they not noysome, or of anie euil smel. After his death was found an iron chaine, wherwith he had alwaies girded him selfe next to his skinne. Euerie night he vsed to discipline, or whippe him selfe three times, once, for himselfe, the second for his neighbour, and the third, for the soules in purgatorie. His praiers were long, and he hath bene seene borne from the earth, and lifted vp in the aire. Sometimes were heard a good distance off, the sighes he gaue, when he vsed discipline.

One night he was in praier in the conuent, and he sawe the diuel in shape of a man, searching vp and downe in euerie corner, not staying in anie place. The holie saint knowing him, said: what doest thou there thou cruel beast? he answered: I am searching to make some purchase, and though it be but smale, yet, for that it is of thy friers, I hold me therewith wel contented. The saint who was neere the place where they slept, asked him: what gainest thou in this place by the friers; the diuel answered: that they sleepe more or lesse then needs is, and that they rise not to mattins, if they doe, it is with an euil wil, and if they giue any occasion, I incite them to dishoneste dreames, wherein if they take any delight and comit sinne, be it neuer so litle, I content me therewith. Then the saint led him to the quire and said: what doest thou here? The fiend answered: I procure them to come late to their office, and to depart quicklie, and while they be there, to be distracted, and to thinke on worldlie affaires. Of the refectorie he said: that there he tempted them to eate more then need was. When he asked him of the Parlatorie, he laughed, and said: that place is wholly mine, for there watch neither murmurings, nor grudgings, nor idle wordes. He led him then to the Chapterhouse, but the diuel fled awaie saying: all that I gained in the other places, I loose in this; for here the friers be admonished, and reprehended of their faultes, here they confesse them and are pardoned.

Many other things are written of this glorious saint, which I omitte, for that I would not be too tedious. This onlie I wil saie, to finishe, and make an ende; To those that search but into the order which he founded, and to the holie and famous learned men of the same, which be fruites of that tree, it wil easily appeare howe good the fruite is, and howe excellent the tree: the fruit wil be found to be holy, and the tree more holy.

The time of his departure out of this life being at hand, he knewe it long before, (being then at Bologna) and he fore-told it also to some of his friends. He fel into a sharpe feuer, which inforced him to keepe his bed, where was giuen vnto him all the Sacraments conuenient. He called his brethren together, and

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exhorted them to the obſeruance of vertue, charitie, humilitie, chaſtitie, and pouertie, which he bequethed vnto them as an heritage, and for their patrimonie, and then he gaue them wholeſome admonitions. The friers harkened vnto him with attention, but perceiuing that he laie ſtil, and was giuing vp the ghoſt, they began to ſing the reſponſorie, ordained by the Church for that time, which beginneth thus: *Subuenite ſancti Dei, occurrite Angeli.* And thus he paſſed out of this life. In the yeare of our Lord. 1223. on the fifth daie of Auguſt. Being 53. yeares old. In the time of the Emperour Frederike the 2.

The Church celebrateth his feaſt one day before his death, leauing that day for the feaſt of our Lady ad Niues. His body was buried in poore ſort, in his conuent in Bologna where he dyed, for ſo he had commaunded; but ten yeares after it was tranſlated into a ſepulchre of marble. It is verily a memorable thing; that when the coffin of wood was opened in which the bleſſed body laie, there was felt ſuch a ſweete, and fragant odour, that it ſeemed vndoubtedly to be celeſtial. A fewe daies after, Pope Gregorie the 9. cannonized him, and put him in the catalogue of Saints; whereunto he was mooued, not onlie for the deuotion all Chriſtendome had to him, and miracles which he did in his life, but alſo, for the manie miracles done after his death to thoſe that were in neceſſitie, and craued and deſired his helpe.

The feaſt of our Ladie ad Niues. Auguſt 5.

IT is written in the third booke of kings; that Salomon after he had taken poſſeſſion of the kingdome of Iſrael, ſitting on his royall throne, in his pallace, all his principal Lordes enuironing him; yet ſeeing his mother Berſabee come towards him, forthwith he aroſe from his ſeate, and went to meete her, and receiue her with affection. Although he was king, and she a priuate woman, of no great noble bloud, yet becauſe she was his mother, he honoured her, and made her to ſit vpon a Royal throne which he had cauſed to be ſet at his right hand. She being thus ſet, requeſted a certaine maiden called Abiſag, for one of the brothers of the ſame Salomon, which maide being pleaſing vnto the yong man, he deſired to haue her to wife.

Salomon is a figure of Ieſus Chriſt, who was a king as he was, though his kingdome be not of this world, but in heauen. He tooke poſſeſſion, when he aſcended into heauen with victorie, in bodie and ſoule, in the ſight of his Apoſtles, and other people. Being then peaceablie poſſeſſed of his kingdome, ſitting vpon his Royal throne, enuironed with Angels, and other celeſtial powers; he ſawe the moſt bleſſed virgin, figured in Berſabee come; and though he was true God, and she but a poore damſel, yet he diſdained not to honour her, but rather he was well pleaſed to account her for his mother, and to make her ſit vpon a ſeat of great maieſtie, placed neere vnto him ſelfe.

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There the moſt bleſſed virgin asketh fauour for Chriſtian people, and the ſonne graunteth her more, then Salomon graunted vnto his mother. The ſonne of God would not that his bleſſed mother ſhould haue a ſeat onlie in heauen, that she might there praie for ſinners; but his will was alſo, that she ſhould haue a place in the Churches, dedicated to her name; where all faithful beleeuers much reſort, to honour her, and to obtaine her helpe in all neceſsities and troubles, that may befal them. The manner howe a perticuler Church was firſt founded vnto the moſt bleſſed virgin in Rome, the Church doth celebrate for a wonderful miracle which happened; and is read in the leſſons of the Romane Breuiarie in this manner.

IN the time of Liberius the Pope, there was in Rome a noble gentleman called Iohn, who was verie riche, and a man highlie reſpected. He had a wife, but he had no children by her, to whom he might leaue his goods. He liued a vertuous life, and was verie deuout vnto the mother of God, and his wife was alſo like vnto him, in all theſe holie exercises. Theſe two talking and conferring together, to whom they ſhould leaue their goods, at laſt they reſolued to make the mother of God their heire, and thereof they made a vowe. Then they beſought the moſt bleſſed virgin, that ſhe would vouchſafe to ſhowe vnto them, in what vertuous worke they might beſt beſtowe their goods to her ſeruice. The glorious virgin hearing their pious, and deuout praiers, as appeared by a miracle which happened, and was this.

In the night next before the fifth daie of Auguſt, (at which time is moſt feruent, and exceſſiue heat in Rome) there fel great ſtore of ſnowe vpon one part of the mount Eſquiline. The ſame night, the bleſſed virgin ſpoke ſeuerallie to each of thoſe her deuout ſeruants, and willed them: that in that place where they found the ground (on the next morrowe) to be couered with ſnow, they ſhould build a Church, in which the Chriſtians might honour and reuerence her; and in this their ſo doing, ſhe would account her ſelfe to be made their heire.

The husband and the wife (on the morrowe) told the one to the other the reuelation they had, and they thought it to ſpeake thereof vnto the Pope. When they came vnto him, they vnderſtood; that the ſame night he had the ſame reuelation alſo. Wherefore, he cauſed the Prieſts and clergie, with others to be aſſembled, and going together deuoutlie in proceſſion vnto the mount Eſquiline, where they found ſnowe, that couered ſuch a portion of the hil as beſt ſerued for the building of a Church. The place was marked out, and the worke begun, and finiſhed with the goods of Iohannes Patricius and his wife, who were both very deuout ſeruants vnto the moſt glorious virgin, mother of God.

This was the firſt Church that was built in Rome, vnder the name of S. Mary; which Pope Sixtus the third reedified afterward. This Church had diuers names at ſundrie times. It was called; the Church of Liberius. Then it was called

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S. Maria de preſepio; for that the ſame maunger, wherein Ieſus Chriſt was laid when he was borne in the cottage of Bethleem, was brought thither for a relique. When other Churches afterwards, were builded in Rome to the honour of our B. ladie, this Church for difference, and for the excellencie aboue the reſt, was called: S. Maria Maior.

The Catholique Church celebrateth the building of this Church, and the miracle alſo, on the ſame daie it happened, which was: on the fifth of Auguſt, in the yeare of our Lord. 363. In this we may ſee the deſire, that our bleſſed ladie hath of our good, ſince ſhe ſhewed a place, where a Church might be founded to her name; that we might reſort thither, and craue ayde and helpe of her, in all our neceſſities and troubles. Let vs demaund of her that which we haue need of, to wit; that ſhe wil obtaine of her ſonne for vs, pardon for our ſinnes, on earth, and the reward of our good workes in heauen. Amen.

The Transfiguration of our Lord. Auguſt 6.

ALmightie God being deſirous to geue knowledge to the people of Iſrael, of the abundant fertilitie of the land of promiſe, vnto which he guided them through the wilderneſſe, to the end, that being aſcertained thereof, they might haue a longing deſire to come thereunto, for this purpoſe, he commaunded Moyſes (as we read in the booke of Numbers) to ſend before, certaine men to view the land, and that they ſhould be valiant men, that they might goe, and ſeeke the land thorough, and hauing viewed it, they might come and make relation to the people, what they had ſeene. Thus Moyſes appointed, and it was done accordinglie.

The men went through the land of promiſe, and came to certaine vines, where they found a cluſter of grapes verie great and the grape was pleaſant. They had a deſire to carrie it vnto the people, with other fruites that they had gathered, that when they ſhould ſee theſe fruites they might perceiue therebie, howe pleaſant and fruitful the countrie was. They tooke the cluſter of grapes, and hung it vpon a pole, then two of them caried it on their ſhoulders, and brought it to the people. When they came in preſence of all they ſaid: We haue gone to viewe the countrie whether you ſent vs, and we haue ſeene, that it is indeed a countrie, that bringeth forth milke and honny. The land is fertile and aboundāt as you may perceiue by theſe fruites, which we bring from thence.

This figure ſerueth fitlie, for the tranſfiguration of our Lord. For when the eternal father would geue notice vnto Chriſtian people, of the aboundant fertilitie of the land of promiſe, which is heauen; vnto which he guideth vs by the deſert of this world, that our deſire of coming thether might encreaſe, he ſent before, certaine diſcouerers and ſerchers, who ſhould ſee and proue part of that which is found therein. Theſe were the Apoſtles, to wit, S. Peter, S. Iames, and S. Iohn. S. Peter ſpeaketh of this voyage

in one of this Epiſtles, in theſe wordes: We do not recount vnto you fables, founded vpon ornaments of wordes, as the Poets doe; but we laie open vnto you the ſtrength, and wiſedome of Chriſt, we being beholders of his greatnes, and glorie.

Theſe men came vnto a place, which is the hil Caluarie, where they found a cluſter of grapes; which was the moſt delicate that euer was in the world, and this was Ieſus Chriſt, who like vnto a grape was laid vnder the preſſe, of his paſsion, and there was crushed and bruiſed by the cruel officers, with blowes, and diuers woundes, til he diſtilled all the diuine liquor, of his moſt pretious blood. This cluſter of grapes, was put vpon a pole or ſtaffe, and was laid on the ſhoulders of two valiant and ſtrong men, Moyſes, and Elias, who appeared by the ſide of Ieſus Chriſt, when he was transfigured, and ſhewed part of his diuine beautie. The pole or ſtaffe, was his holy Croſſe, for that S. Luke ſaieth: they two talked of his death and paſsion.

With this cluſter of grapes at this day come vnto the Chriſtians theſpies, to wit. S. Peter S. Iames, and S. Iohn, and ſay vnto them, wee went vpon an high hil, to ſee the land of promiſe, that is heauen, toward which wee all trauaile. This is a bleſſed land, which floweth with milke and hony, it hath in it all good things, but wee cannot poſsibly expreſſe them all. Wee bring vnto you the cluſter of grapes, to wit: Ieſus Chriſt transfigured, who is the celeſtial fruite, and the very beſt that is there, if the land be ſuch, let vs all couragiouſly endeuour to goe thither, willingly ſupporting all vexations and troubles in the iorney. How this miſtery appeared, three Euangeliſts, to wit: S. Mathew, S. Luke, and S. Marke, declare in this manner.

IEſus Chriſt hauing preached vnto his Apoſtles and Diſciples and perſwading them, and others, to take vp his Croſſe and follow him, and to ſupporte patiently and willingly, the troubles and paines which might happen vnto them. In rewarde of this, he promiſed them his glory in the kingdome of heauen. And becauſe they ſhould not thinke it to be onely wordes, and that heauen ſhould not be ſuch as he promiſed vnto them, he added further, and ſaid: I tel you verily, that there be ſome amoungſt you, which ſhal not taſt of death, vntil they ſee the ſonne of man in his kingdome, that is, except they ſhal ſee me glorious, as I ſhal bee in heauen, S. Mathew ſaith: ſix dayes after this, Ieſus Chriſt choſe out three of his Diſciples from the reſt, and led them vp vnto the toppe of an hil, and there ſhowed him ſelfe transfigured before them, obſeruing herein the promiſe he had made, that ſome of them ſhould ſee him glorious before his death.

It was a matter of miſtery, that ſixe daies paſſed, before our ſauiour ſhewed him ſelfe glorious vnto his Apoſtles. The miſtery is this: that God at the beginning of the world, wrought (if one may ſay ſoe) ſix dayes, and on the ſeaueneth he reſted. The Churches deſire is: that her children the faithful beleeuers, ſhould doe the ſame. They labour ſixe dayes in the weeke, and exerciſe them ſelues in

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all corporal affaires: but when ſunday cometh they reſt, and keepe the feaſt.

Theſe ſix dayes of worke, is a figure of all the time that the life of man endureth. The ſonday ſignifieth the other life. They that doe not worke theſe ſix dayes on earth, ſhal not merite to reſt on ſonday in the other life in heauen. God caſt Adam out of Paradiſe, and therfore it is not fit that man ſhould make his Paradiſe in this world, but his life muſt be heere all of trauaile and penaunce, then ſhal the ſix dayes paſſe away, and the ſonday wil come; that is to ſay: this life ſhal end, and he ſhal come to the feaſt of heauen. This S. Mathew would ſignifie, in ſaying: that after ſixe daies, Chriſt ſhewed him ſelfe transfigured vnto his Apoſtles. He did not ſhew him ſelfe vnto all; but vnto ſome of them which were three, for all things are not conuenient for all men. One kinde of meate agreeth not with all ſtomacks, that which helpeth one, may hurt an other. If you giue ſtrong meate to one in health, and that hath a good ſtomacke, it wil nouriſh, and doe him good; but if you giue it to one that hath a weake ſtomacke, and is ſicke, it wil hurt and oppreſſe him, for much heate is requiſite, to diſgeſt ſtrong meate.

This S. Paul entended writing to the Corinthians: *vntil this time, I haue geuen you the meate of children, which is milke, and not meat fit for a man of perfect age.* The Apoſtle ſpeaketh of his doctrine, which is the true foode of the ſoule, & he meaneth: that he hath geuen them vntil that time, ſome documents, conuenient for nouices in the faith; but thence forward, he would geue them other precepts, as to people more exerciſed in the ſeruice of God. And though the faith of all Chriſtians be one, and the Goſpel be alſo one, yet be not therefore all the documents of the Goſpel, for euerie perſon, and for euerie time. The Goſpel appointeth the ſuperiour to commaund, and the inferior to obey, the rich man to geue almes, and the poore man to haue patience. The Eccleſiaſtical perſon, to ſaie his office, and to praie, the labourer to worke. All theſe things do not fitte euerie perſon.

This was the cauſe, that Ieſus Chriſt choſe three of his diſciples, and would not haue the other to ſee him transfigured. The reaſon wherefore he elected theſe three out of all the reſt (notwithſtanding that theſe he moſt fauoured, S. Iames and S. Iohn being his coſens, and neere his owne age, and natural condition, and S. Peter for that he was to make him head of his Church) was this: the aſcending vpon the mountaine, ſignifieth: the entring into heauen, for to enter there, may be likened vnto theſe three Apoſtles. Dauid demaundeth in one of his pſalmes and ſaith: *Who ſhal aſcend vnto the mount of our Lord?* to wit: vnto his heauenlie kingdome. He anſwereth preſentlie. The innocent of hand, the cleane of hart, and he which hath not receiued his ſoule in vaine. Theſe be the three vertues that muſt acompanie thoſe that are to enter into heauen, being contrarie vnto three vices that repleniſhe hel, that is: pride, couetouſnes and carnallitie.

The vertues be humillitie, chaſtitie, and liberallitie toward the poore and needy.

Theſe three vertues be figured in theſe three Apoſtles. Humillitie in S. Peter, which is that which Dauid calleth Innocent of hand, for the humble man is he that wrongeth not his neighbour, neither in word, deed, nor thought; for he taking care, and watch ouer him ſelfe, iudgeth him ſelfe the worſt of all other, and looking vpon other, iudgeth all other better then him ſelfe. The humillitie of S. Peter may be ſeene, in that he refuſed to haue Chriſt to waſhe his feete, and when he bad him depart from him for he was a ſinful man.

Chaſtitie is figured in S. Iohn the Euangeliſt who was a virgin, and is that vertue, which Dauid calleth cleane of hart, for the man that is trulie chaſte, muſt be ſuch in word, worke, and thought alſo. S. Iames ſignifieth: liberallitie, and charitie toward the needie, being that which Dauid ſaith: that he taketh not his ſoule in vaine, for many men be in the world, that liue in vaine, and ſerue for nothing but for a ſhadowe and to make vp an number, though they ſometimes ſeeme to attend, to one thing or other. But if you marke wel what they doe, and what they followe, all is not worth a ſtrawe, for their mindes be euer running to get temporal goodes; and they neuer thinke of the eternal kingdome. Thus we ſee, thoſe that be couetous, receiue their ſoules in vaine. S. Iames was of a contrarie diſpoſition to theſe men, for hauing preached the Goſpel not onlie in Paleſtine vnto the Hebrewes, but alſo in Spaine vnto the Gentiles, being returned vnto Ieruſalem, was the firſt of all the Apoſtles, that dyed for the profeſſion of the faith of Chriſt; and he that geueth his verie life, can geue no more. This is the miſterie, and reaſon, why our Lord and ſauiour led theſe three Apoſtles to the toppe of the hil, and none of the others.

When he was with them on the toppe of the hil, he fel vnto praier, and becauſe it was long, the Apoſtles fel a ſleepe. It is the propertie of a good father; that whileſt his children ſleepe, he ariſeth from his bed, and caſteth all meanes to gaine, both to find them victual, and to leaue them ſubſtance to liue on after him. So did alſo Ieſus Chriſt, whileſt his children the bleſſed Apoſtles ſlept, he procured from the eternal father, meanes, to leaue them rich in ſpiritual goodes; for that was his deſire alwaies when he was in praier. As he praied, on a ſodeine, his face became cleere and reſplendant, as the ſunne, and his garments became white as the ſnowe.

You muſt conſider, that the bleſſed whoſe ſoules be at this preſent in heauen, and after the general iudgement ſhalbe in ſoule & in bodie there alſo, haue foure guiftes in the ſoule, and foure they ſhal haue alſo in the bodie. The guiftes of the ſoule be theſe. The firſt is perfect knowledge of God in the vnderſtanding. The ſecond is perfect rectitude of the wil; for the bleſſed man hath all that he can deſire, and he cannot deſire any thing that is euil. The third is: great ſecurity in the memory, to wit: neuer to looſe that beatitude which he poſſeſſeth. The fourth

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is great ioie and content of hart, in ſo much that no toung can expreſſe it. Theſe guiftes Ieſus Chriſt had in effect, euen from the inſtant of his conception; for as concerning the ſoule he was happie. The other foure guiftes which the bleſſed man hath in his bodie, be (as S. Paul ſaith to the Corinthians) impaſſibilitie, ſubtilitie, agillitie, and claritie, and theſe guiftes Ieſus Chriſt had in *Potentia*, for when it pleaſed him, he made vſe of them and ſhowed them. The guift of impaſſibilitie, he ſhewed in his laſt ſupper, when he gaue him ſelfe for meat, to his Apoſtles. He gaue them his body vnder the forme of bread, yet for all that was he not wounded nor torne with their teeth, but remained impaſſible. He ſhewed ſubtilitie, in being borne of the virgin Mary without breaking the ſeale of her virginitie. The guifte of agillitie, he ſhewed when he walked vpon the water without ſinking. And the guift of claritie he ſhewed in his transfiguration. Our Lord would, that this ſhould happen while he prayed, that the great valewe of prayer might be knowne, and what is gotten thereby.

Ioſephus ſaith of Moyſes, that when he was in Egipt, before he went to the deſert to be a ſheapheard, he was ſo gratious and beautifull of fauour, that as he walked through the ſtreets, the artificers left their worke to behold him, and were aſtonied at his beautie. After he aſcended on the hil, and remained there. 40. daies in praier, ſuch was the ſhining beautie that came from his face, that it could not be beholden. At the firſt, he had humane beautie, but after by the meanes of praier, it ſeemed diuine. The like beautie, the ſoule alſo getteth by prayer; and they that wil not vſe it, are found to be counterfaite and deformed.

You muſt alſo vnderſtand, that Ieſus Chriſt being bleſſed (as I haue alreadie ſaid) concerning his ſoule, this beautie was alſo, to redound from it into the bodie, but it was kept cloſe by miracle, and this was, to the ende, the bodie might ſuffer. Ieſus Chriſt did miracles, that he might ſuffer, & doth miracles to the end that men that be his ſeruants ſhould not ſuffer. When he held the fire that it ſhould not burne and conſume the three yong men in the fornace of Babilon, when he deliuered the martyrs from fire, from wild beaſtes, and from diuers other torments, which the cruel tyrants impoſed vpon them; all theſe were miracles that he did, to the ende, his ſeruants ſhould not ſuffer. But that he him ſelfe might ſuffer, he did a miracle, in with holding the glorie of his ſoule, that it ſhould not redound into his bodie, though at this time he gaue it leaue. The glorie of the ſoule is ſpred, and waſheth the bodie, and it becometh cleare, and reſplendant as the ſunne, his verie garments were partakers of this his glorie, in almuch as was poſſible, becomming as white as the ſnowe.

Our ſauiour was beautiful and gratious, that from all partes people might

come to ſee him, and ſo they did. For Moyſes came from Limbus, and his ſoule (taking a bodie formed of thickned ayre, as Angels doe, when they appeere vnto men) ſtood beſide our ſauiour. There came alſo Helias (from the place where God keepeth him in ſafetie, that he maie preach againſt Antechriſt) and ſtood on the other ſide of our Lord. Helias was aliue, Moyſes was dead, and Chriſt was in the middeſt, wherebie it was to be knowne manifeſtlie, that he was to be Iudge, both of quicke and dead. He alſo was ſet in the middeſt of thoſe two ſaints, becauſe Helias was ſterne, auſtere, and terrible, and Moyſes was moſt milde and peaceable, but Chriſt was placed betweene them both. For though theſe two extreames were not faultie, or blameworthie in theſe two holy men, yet the meane is of more vertue, and therefore was it the place of Chriſt.

We may alſo ſaie: that Ieſus is ſet betwixt Moyſes and Helias, for in them be figured the two eſtates of perſons, Eccleſiaſtical, and ſecular. The Eccleſiaſtical perſons are ment by Moyſes, and the ſecular by Helias. Moyſes and Helias faſted, ſo muſt the Eccleſiaſtical and ſecular, faſte, and do penance. But in this is a difference; Moyſes went in the deſert 40. yeares, as it were doing continual penance; and Helias remained in the deſert in penance 40. daies. The meaning hereof is: that penance ought to be greater in the Eccleſiaſtical, then in the ſecular. Moyſes was dead, and Helias was aliue, meaning herebie; that Eccleſiaſtical people, are to be as dead perſons touching things of the world, as in gathering too great aboundance of temporal goodes; in which ſecular men may be aliue, but yet they muſt procure them without any offence to God or their neighbour, and without the damage of a third perſon. Both theſe holie ſaints looked with their eyes vpon Chriſt, becauſe men, both in the one and the other eſtate, may be ſaued.

Let vs alſo conſider, that when our ſauiour would die a ſhameful death. For this purpoſe, he choſe a hil neere vnto the cittie of Ieruſalem, and for the time it was neere the ſolemnitie of the Paſche. Vnto this feaſt many people reſorted, and his wil was that it ſhould be ſeene of many. But at the time, when he would be transfigured, he choſe the mount Thabor, which was farre from the cittie, and from people. Thither alſo he brought a dead man which was Moyſes, and an other which laie as it were hid, and that was Elias, and three Apoſtles which did nothing but ſleepe. The reaſon hereof is: that to die in ſuch ſorte was ſhame, and to be transfigured was an honour. The wil of Chriſt therfore was: to haue his glorie and honour ſeene in the world by fewe, but his reproach and ſhame, to be ſeene and knowne of many. He would haue vs alſo, to imitate him herein, that we ſhould not be ſo great friends vnto the honours of this world, nor ſuch great enemies to the reproaches in the ſame.

Moyſes and Elias were with Chriſt, talking together (as S. Luke ſaith) of the exceſſe of thoſe thinges that Chriſt was to ſuffer in Ieruſalem. The paſſion of Ieſus

ſus Chriſt is called exceſſe, aſwel for the exceſſiue loue with which he ſuffred, as for the exceſſiue dolors that he endured. It was exceſſe, becauſe he with one ſigh had power to redeeme a thouſand worldes, yet to redeeme on world, he would giue a thouſand ſighes, and his life alſo. It was exceſſe, for that the ſhedding of one drop of his blood, had bene ſufficient to haue redeemed the world, yet he to redeeme it would ſhed all the blood that was in his vaines. It had ſuffiſed, if he had died a mild and eaſie death, ſince he determined to die, and yet he would die a moſt paineful, and a moſt cruel death; and this was the exceſſe they talked of.

It is a thing much to be noted, that in the 30. yeares that Chriſt liued in the world, he had not one houre of reſte, but onlie at this time in his transfiguration. And to the ende, none ſhould be deceiued, thinking to haue perfect content in this life, he ordeined: that in the ſhort time of his repoſe, Moyſes and Elias ſhould come and talke with him of his death, and paſſion. Eſaie calleth him a man of dolours, in deed his life was ful of dolour, hauing alwaies in his memorie, the paines and torments which at the end of his life he was to endure. This apprehenſion was ſo ſtrong in the garden of Gethſamanie, that without any blowe, it made him ſweat water and blood in great aboundance, ſo that it ran to the ground. And therefore Eſaie calleth him: a man of dolours.

S. Luke ſaith: that Moyſes and Elias were readie to depart when the Apoſtles awaked. They opening their eyes, and ſeing Ieſus Chriſt transfigured ſo beautiful and reſplendant, with ſuch glorie and maieſtie, they were amaſed, but filled with great ioie and content. They knewe Moyſes and Elias, though they had neuer ſeene them before, for this was a patterne of heauen, in which the ſaints knowe them whom they neuer ſawe on the earth. They alſo in part vnderſtood that which they ſpoke of, wherefore S. Peter who neuer before had prooued the like content it was not maruaile if he ſaid, what is this ô Lord? Art thou ſo rich in glorie, in ſuch content and repoſe, and haſt thou let vs ſleepe that we ſhould not be partakers of ſo great good, but haſt called hither ſtrangers to enioie it? yet Lord ſince I am nowe awaked, and feele ſuch content in ſeeing thee as I now doe, let me requeſt this one thing of thee; the remaining heere being ſo good, let vs (if it pleaſe thee) make heere three tabernacles, one for thee, an other for Moyſes, and an other for Elias, and let vs ſtaie alwaies heere with thee, for ſo I had rather doe, then to be Lord of the whole world.

The intention of Ieſus Chriſt in his transfiguration was: to make men haue a loue, and affection vnto heauen in geuing thereof a litle taſte, doing herein as is done to a litle child, to whom is giuen a plumme, or apple, when we would draw him on to do any thing more willingly. Or elſe as one that would ſel a quantitie of graine, who ſheweth a handful onlie thereof for a patterne, and ſample. So did Chriſt with S. Peter, he ſhowed him onlie a handful of his glorie, taken out

of

of the granarie of heauen, that ſeing the patterne, he might more willingly endeauour to buie the whole.

This cauſed many to be ſo deſirous thereof; as Abraham, for this left and forſooke his countrie and kinsfolkes, and was a pilgrime in the world, and endured much paine and trouble. S. Paul, ſaith: that Moyſes would not be great in the houſe of king Pharao, for the deſire he had, to be among his people. The Apoſtles lefte their goodes, the martyrs their liues. Many of thoſe that liue now in our daies leaue father and mother, kinsfolkes, riches, and great honours, and enter into religion. They that in this world faſte, and do mortifie, and reſiſt their appetites, haue ſome notice, and ſome taſte of heauen; for in doing theſe things, it is a ſigne they be deſirous to attaine it. Let not worldlie men thinke, that God keepeth his ſeruants vtterlie depriued of all neceſſaries for their life, neither let them thinke, that they onely enioie delight and comforte in this world; for God doth ſometimes giue ſome fewe teares vnto a ſeruant of his, which doth more trulie and inwardlie delight and content him, then all the vices can giue pleaſure and recreation vnto worldlie men. S. Auguſtine is a good witneſſe hereof, to whom theſe teares were ſo pleaſant that he ſaid to God: Lord, howe ſweete wil the ioie be in heauen, ſince lamentinges (for thy ſake) on earth be ſo pleaſing? Theſe teares, this tendernes of hart with which God viſiteth his ſeruants, be crumes which fal from the table of heauen. They be the verie ſame which S. Peter ſawe, and ſeing them (as S. Remigius ſaith) he forgot Perpetua his wife, Petronilla his daughter, and all other temporall thinges, and had a deſire to continewe in that place. And though he were neither carpenter nor maſon, yet he proffered to make three tabernacles, in which they might remaine all the night; intending in the daie time, to doe nothing but behold and looke vpon Ieſus Chriſt.

S. Luke ſaith: that Peter knewe not what he ſaid. And S. Auguſtine declareth it, talking with the ſame Apoſtle in this manner: what ſaiſt thou ô Peter? Thou ſeeſt multitudes of people diſperſed, ſeeking their redemption, and wilt thou hinder it? Thou ſeeſt the world ful of darkenes, and wilt thou hide awaie the light? Why wouldeſt thou enioie the price before the combat? wouldeſt thou haue heauen, before Chriſt died on the Croſſe, or thy ſelfe haue obtained martyrdome? S. Peter conſidered not any of theſe things, and therefore he knewe not what he ſaid.

It is no maruaile though Peter erred herein, for whenſoeuer any heauenly taſte is felt, forthwith worldlie thinges are forgotten, and therefore he was not reproued preſentlie, as he was when he would haue diſſwaded Ieſus Chriſt to dy; although indeed, the not anſwering him, was a maner of reprehenſion. Then came ouer them a cleere, and reſplendant cloude, and from it came a voice which ſaid: *This is my beloued ſonne, in whom I am wel pleaſed, heare him*, and obey him.

As

As if he would haue ſaid: Moyſes is not my ſonne, nor Elias, but Ieſus Chriſt is my natural and onlie ſonne, which alwaies pleaſeth mee, giue more eare to him then to Elias, loue him more then Moyſes; for he is the end of the lawe, and the Prophets. In this miſterie was ſhowed the bleſſed Trinitie. The father in the voice, the ſonne in the fleſhe, and the Holie Ghoſt in the cloude. This voice was not terrible and dreadful, but amiable and ſweete, yet S. Peter and the other Apoſtles fel like dead men to the ground. What ſhal then become of vs, when that terrible and dreadful trompet ſhal ſound, and Ieſus Chriſt ſhal ſaie vnto the damned, goe ye curſed into euerlaſting fire?

While the Apoſtles were thus in a traunce, our Sauiour commaunded them to ſtand on their feete, and not to feare. They ariſing, and opening their eyes, ſawe none but Ieſus Chriſt in his ordinary ſhape and apparel, he vſed to weare. Then coming downe from the hil, Chriſt charged them, not to ſpeake of this viſion, vntil he were riſen from death. They kept it ſecret, vntil the prefixed time, and vpon that verie daie, they told the Apoſtles, and diſciples thereof. But let vs come to the inſtitution of this feaſt becauſe it fel out, that the Chriſtians had a famous victorie againſt the Turkes in Hungarie, Pope Calixtus the 3. a Spaniard, borne in Talentia Delcid ordained: that the feaſt ſhould be kept on the 6. of Auguſt, which was the daie, on which the victorie was gotten, in the yeare of our Lord. 1456. The ſame Pope graunted; that thoſe that were preſent at Maſſe and at the canonical houres that daie, ſhould get and obtaine the ſame Indulgences and pardons, that many Popes haue graunted for the feaſt of Corpus Chriſti. To the ende we may obtaine them, let vs praie vnto our Lord Ieſus Chriſt, to aſiſt vs with his heauenlie grace. Amen.

The life of S. Xiſtus Pope, and of S. Feliciſsimus and Agapitus, Martyrs. Auguſt 6.

THe Prophet Eſaie, hauing written of the comming, and the adoration of the three kings vnto Ieſus Chriſt in the name of the Gentiles; he ſaith forth with: Theſe be the *which flie as the cloudes, and as the doues vnto their windowes. Although it agree ſitlie vnto all the martyrs, to be called cloudes which flie, and doues which be at the holes of their neſtes, yet in eſpecial this agreeth, vnto the glorious S. Sixtus, Pope and martyr, and the other that ſuffred martyrdome with him. The cloudes are framed in the middle region with the vapoures which the ſonne draweth vp from the earth. The heat and fire of the holie Ghoſt, who was Patrone of theſe holie ſaints (though they were framed of an earthly body) lifted them vp from earth, and made their conuerſation to be in heauen, as ſaith S. Paul of all other the holie ſaints.*

The cloudes be of diuers colloures, they be ſometimes white, ſometimes blacke, and

ſometime of the colleur of roſes. The martyrs alſo, were of diuers collours, ſometimes they were blacke, that is: When they were tormented, other while they were white, if you conſider their innocencie, and puritie, and ſometime of a damaske colleur, when they shed their blond for the faith of Chriſt. The cloudes be reſolued into water which batheth the earth, and maketh it fertile; The martyrs alſo, were reſolued into water as cloudes, when the heauenlie liquor with which they were furnished, cauſed the hartes of the Gentiles, which were as vnfertile earth, as arie, and barraine ground, to bring forth, moſt aboundant frutes of good workes; and this was done by the martyrs. The cloudes go ſwiftlie, from one part to an other, and the martyrs tooke a moſt ſwift flight, from earth vnto heauen. All this is fitting vnto S. Xiſtus, and the other martyrs, as may be ſeene in their liues. But eſpecialtie, they were doues that remained at the entry of their neſts; for they being inocent, and mild without gaule as doues, remained hidden in the caues, flying from the perſecution of the tirants; and they remained as it were at the dore, to receaue thoſe louinglie, and charitablie, that came to be made Chriſtians. The liues of theſe holie ſaints, hath bene taken out of the life of S. Laurence, in this manner.

THe Emperour Decius being deceiued by the Prieſts of the Idols (who made him beleeue, that the victories which he obtained againſt the Perſians, and other enemies of Rome, were all gotten, by fauour and helpe of the Idols) he, to ſhewe him ſelfe thankful vnto them, raiſed a great perſecution againſt the Chriſtians; holding them for enemies vnto their Gods, as indeed they were, and this perſecution laſted til Galienus was Emperour. Decius hauing notice where Pope Xiſtus laie hidde, apprehended him, and all the clergie that were with him, and committed them to a comon iayle. Vnto this priſon came many Chriſtians, to whom he gaue the bleſſed ſacramẽt, encouraging them to be prepared, in reſpect of the perſecution, which threatened them ſtil with death, and amongſt other he baptiſed alſo ſome children.

S. Xiſtus was borne in Athens, and firſt he was a Philoſopher, and then a diſciple of Ieſus Chriſt: when he vnderſtood that Valerianus, a iudge in Rome had ſent for him, and thoſe that were with him, he ſpoke vnto them in this manner: My friends, and companions, you alreadie knowe, what great torments, the holie martyrs haue endured: who at this preſent enioie the glorie of God in heauen. Alſo, our Lord and maiſter Ieſus Chriſt would ſuffer for vs, giuing vs an example, that we ſhould followe his ſteps. If we wil ſerue him, that is ſo worthie to be ſerued, and enioie that which he hath promiſed, let vs abandon and caſt, all feare from vs. Be nowe couragious ô you ſouldiers of Chriſt, the time approacheth, we be called out to the conflict. He that fighteth valiantlie, is ſure to be crowned, not with laurel, or oke, as the Romanes vſed in old time to thoſe that fought valiantlie, but with eternal, and vnſpeakeable glorie. The conflict ſhal endure but a ſmale time, but the reward ſhalbe euerlaſting. S. Feliciſſimus

and

and Agapitus anſwered: we be readie and prepared (ô holie father) to follow thee, and to die in thy companie, for the loue and profeſſion of Chriſt.

Theſe holie ſaints were led before Valerianus, who ſaid vnto the Pope; knoweſt thou the cauſe, why thou art apprehended, and brought before me; The Pope ſaid: yea, I know it wel. The iudge replied: if thou do, then do that, which euerie one knoweth to be beſt, ſo maiſt thou ſaue thy life, and encreaſe thy Prieſts. S. Xiſtus ſaid: trulie, I haue alwaies endeuoured, and do ſtil labour to haue my cleargie to encreaſe. Valerianus ſaid: Sacrifiſe vnto the immortal Gods; and thou ſhalt be made cheife of all the Prieſts. S. Xiſtus anſwered: I haue alwaies ſacrificed, and do ſacrifice, vnto God the father omnipotent, and to Ieſus Chriſt his ſonne, and to the Holie Ghoſt, a true, and imaculate ſacrifiſe without ſpotte. Valerianus ſaid: conſider that I haue regard to thine old age, and that I giue thee good counſel, receaue thou this counſel for thy ſelfe, and giue it alſo vnto thy Prieſts. S. Xiſtus anſwered: I haue alwaies counſelled my Prieſts, and my ſelfe alſo, to ſhunne the doing of theſe things, that deſerue eternal death. Then ſaid Valerianus to the officers: lead him vnto the temple of Mars, and if he wil not ſacrifiſe, put him into the priſon Mamertinus, that he may receaue iudgement of death.

The Pope was led vnto the temple of Mars; and the officers counſelled him to ſacrifiſe; but he ſaid vnto them: you might doe better, to leaue the adoration of your falſe, and dumbe gods, and to be conuerted vnto Ieſus Chriſt, and doe penance for your ſinnes, that you may eſcape the eternal torments in hel. The ſouldiers ſeing this was not the waie to make him yeeld, put him into the priſon Mamertinus, and S. Feliciſſimus, and Agapitus the Deacons with him.

When S. Laurence (the Popes Archdeacon) vnderſtood, that he was led vnto priſon, to be ſentenced vnto death, he followed him, ſaying: whyther goeſt thou (ô holie Prieſt) without thy deacon? goeſt thou (peraduenture) to offer thy ſelfe in ſacrifiſe vnto God? when dideſt thou euer vſe to ſacrifiſe without thy miniſter? I haue hitherto ſerued thee in this office; what is it that diſpleaſeth thee in me, that now thou refuſeſt mee? Thou gaueſt me the charge, to diſtribute the bleſſed ſacrament, of the bloud of Chriſt, to the faithful in thy companie; why wilt thou now ſhed, thy bloud without me? Thou haſt choſen me for a great and worthie office, and doeſt thou denie me in this matter of importance? Take heed thou be not praiſed as a couragious perſon, and reprooued, as inconſiderate herein; for the want of the diſciple, is a loſſe vnto the maiſter. Many worthie perſonages obtained the ſurname of victorious, becauſe their diſciples, and followers ouercame. Many captaines triumphed, becauſe their ſouldiers fought valiantlie. Abraham would not ſacrifiſe himſelfe, but his ſonne: S. Stephen went vnto martyrdome before S. Peter, ô holie father) doe thou ſo alſo. Ouercome thou in me with my death. Let me die, and remaine thou aliue. It is ſmale

loſſe for me to die, and great good for thee to liue.

S. Xiſtus anſwered: my ſonne; I do not forſake thee, much leſſe reiect thee, as baſe or weake minded, but giue thee to vnderſtand for certaine, that greater torments are reſerued for thee. My martyrdome ſhalbe ſhort, for that I am old, and weake, but thou ſhalt triumph more ouer the tyrant, becauſe thou art ſtrong, and yong. Nay lament not, for thou ſhalt followe me ſhortlie. Three daies only, ſhal the Prieſt goe before his Deacon. Wherefore deſireſt thou to haue a companion in thy death? ſince all the glorie muſt be attributed to thy trials, and martyrdome? for what cauſe wouldeſt thou haue me with thee? Helias left Heliſeus, and yet therfore did not he want power to doe wonderful things. The ſame ſhal befal vnto thee without mee. This thing onlie I comaund thee: to diſtribute and beſtowe vpon the poore, the threaſors of the Church, whereof thou haſt the charge.

On the next daie S. Xiſtus was brought before the tyrant, to receaue ſentence of death, the iudge ſaying vnto him: ſee what compaſſion I haue of thine old age, yeeld yet at laſt, and be not ſtil obſtinate, but ſacrifiſe vnto the Gods. S. Xiſtus anſwered: thou ſhouldeſt doe better to beleeue me, to haue compaſſion on thy ſelfe, and therfore ſhouldeſt doe penance for thy ſinnes, and for the great aboundance of Chriſtian bloud that thou haſt ſhed.

S. Feliciſſimus and Agapitus ſaid: O Valerianus, if thou doe accept and receiue, the aduiſe of this our holie father, how happie ſhalt thou bee? and what terrible torments ſhalt thou eſcape, which be readie prepared in hel for thee, if thou perſeuer in this thy obſtinacie, and blindnes? Valerianus ſaid: Why ſhould theſe wretches liue any longer, that threaten me with eternal torments? this therfore is the ſentence. Let them be led againe vnto the temple of Mars, and if they wil not ſacrifice, let them be put preſentlie to death. When S. Xiſtus was at the gate of the temple, he ſaid vnto the Idol: Chriſt the ſonne of the liuing God deſtroie thee: and all the Chriſtians that were preſent, ſaid with a loude voice: Amen. Forthwith the Idol fel downe, to the great hurt of the temple. The ſouldiers more incredulous, led the holie ſaints out of the cittie, to be beheaded; S. Laurence following the Pope and ſaying: Father, forſake me not, for I haue alreadie diſtributed the threaſors as thou dideſt wil me. It is not meete that I liue any longer, hauing now accompliſhed thy commaundement. When the officers heard S. Laurence ſpeake of Threaſors, they laid hold on him and put him in priſon. S. Xiſtus, S. Feliciſſimus, and Agapitus, were beheaded; and with them foure deacons called: Ianuarius, Magnus, Innocentius, and Stephen.

S. Xiſtus was buried in the Churchyard of Callixtus, and the deacons in the Churchyard of Protextatus. Pope Xiſtus held the ſeat of S. Peter two yeeres, 10. monethes, and twentie daies. (Baronius ſaith: 11. monethes, and 20. daies.)

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He gaue orders once, in the moneth of December, and ordered. 4. Prieſts. 7. Deacons, and 2. Byſhops. The Church maketh commemoration of theſe holie ſaints, the ſame date, on which they were martyred, which was: on the 6. of Auguſt, in the yeere of our Lord, 258. (Baronius ſaith: 261.) Galienus (the ſonne of Valerianus which was then priſoner in Perſia) being Emperour of Rome.

The life of S. Donatus Byſhoppe and Martyr. Auguſt 7.

SAint Paul ſpeaking of thoſe that ſuffer afflictions for the loue of Ieſus Chriſt, and eſpecialie of the martyrs, ſaith in his Epiſtle to the Philippians: Ieſus Chriſt hath giuen you this honour, not onlie to beleeue in him, but alſo to ſuffer for his ſake. It is to be conſidered, that S. Paul calleth the reward that God giueth to the iuſt men, for their great paines, the crowne of Iuſtice, whereby it ſeemeth he giueth to vnderſtand (as ſome doctors be of opinion) that God is in ſome ſort bound to giue the reward of Iuſtice, ſince he obliged him ſelfe vnto it, hauing made this accord, and agreement with a Chriſtian, ſaying vnto him: ſerue me, and I will giue thee heauen. It is alſo worthie of conſideration, that he calleth the ſuffrings for his ſake, by the name of guift, and grace. So that for the ſeruices that a Chriſtian doth vnto God, he arriueth not to be a martyr, but that which he obteineth is by guift, and pure grace, that God pleaſeth to beſtowe vpon him.

This may be euidentlie ſeene by experience in S. Dominicke, and S. Francis, who deſired martyrdome exceedinglie; & though they were ſuch holie ſaints, yet they neuer obtained that grace. This agreeth fitlie with S. Donatus the glorious martyr, whoſe name ſitted him verie well; God beſtowing that vpon him which S. Paul ſaid: that he ſhould not onlie beleeue in him, but alſo that he ſhould die for his ſake. His life collected out of venerable Bede, and other authors of martyrologes, was in this ſort.

AT ſuch time as Iulianus the Apoſtata ruled the Empire, Donatus Byſhoppe of Arrezzo was martyred. This holie ſaint was borne of a noble familie, and was brought vp in his childhood in the companie of the ſame Iulian who was afterwards Emperour. Pigmonius, a holie and learned Byſhoppe was his inſtructor in the citie of Rome, who perceiuing alſo that Iulian had a verie good witte, and found that he profited much in diuers ſciences in a ſhort time, made him Deacon, and gaue vnto Donatus, the inferiour orders. After this Iulian denying the faith became an Idolater, and put many Chriſtians to death in the moſt priuate and couert manner he could, though he perſecuted them all publicklie. Among others, the father of S. Donatus was one, whereupon he flying, departed Rome, and lodged in Arezzo in Tuſcane and kept companie with Hillaryenus, a monke of holie life, by whoſe meanes, God wrought

many miracles. S. Donatus ſtaying with this holie ſaint, a pagan woman called Syrana who was blind, went to craue the helpe of Hillarianus, and he ſent her vnto Satyrus Byſhoppe of the ſame cittie, that he might baptiſe her. The Byſhoppe baptiſing her, forthwith ſhe receaued her ſight. The gouernor of the cittie called Apronianus, came to ſeeke out S. Donatus and Hillarianus, and brought to them his ſonne, which was poſſeſſed of the diuel. The holie ſaints deliuered him, and when the diuel departed out of his bodie, he cryed with a loude voice: Donatus caſteth me out of my houſe.

There was alſo an officer of the Emperours in Tuſcane, called Euſtaſius, who was receiuer of all the reuenewes in that prouince, for the emperial eſchequer. He hauing occaſion to make a iourney, leſte in his wiues hand and gouernement all that he had receiued, which were ſommes of great valewe. Shee, for feare of robbing, made a hole, in a corner of the houſe, and buried in the earth, all the monie that her husband leſte. It fel ſo out that this woman died ſodeinly, hauing no time to declare, where ſhe had hidden the monie. Her husband coming home, was much affli&ted, both for the loſſe of his wife, and of his monie. The wretched man thought him ſelfe in danger of impriſonment and death, fearing ſome torments would be inflicted vpon him by the cruel Emperour, who would perhaps imagine, that this was but ſome cunning craft, to robbe, and deceiue him of his threaſor. Euſtaſius not knowing what to do in this caſe, reſorted vnto S. Donatus, and told him, what misfortune had befalne him. The holie ſaint taking compaſſion on him, went with him vnto the graue of his wife Euphroſina. S. Donatus made his praier vnto our Lord, and then in the hearing of many people, he ſaid with a loude voice: Euphroſina, let vs knowe where thou haſt put the monie. She anſwered in the graue, and told the place plainlie, where it was hid. The companie going thither, digged in the place appointed, and found all there accordinglie. This thing cauſed the fame of S. Donatus to encreaſe, ſo that the Byſhoppe Satyrus made him Prieſt, and after his death he ſucceeded him in the Byſhopricke, being elected by all the people of the citty for their Prelate, and Byſhope.

S. Donatus one daie ſaid Maſſe, and gaue the bleſſed Sacrament vnto the people. The chalice wherein he did conſecrate was of glaſſe, and certaine pagans coming thither brake it. This ryotous diſorder, and breaking of the chalice, did trouble and greeue S. Donatus, and all the Chriſtians that were preſent. The holie ſaint cauſed all the pieces thereof to be gathered together, & hauing laid them on the altar, and praying, the pieces were againe conioyned, and the chalice became whole and entire as it was at the firſt. S. Gregorie reciteth this miracle in the firſt booke of his dialogues, and this marueilous worke cauſed many gentiles to be conuerted to the faith of Chriſt. All theſe things befel in a litle ſpace, for Iulian his raigne was but ſhort.

After

After this Quadratus his lieuetenant apprehended S. Donatus and Hillarianus, vnto Hillarianus he cauſed ſo many blowes to be giuen, that they depriued him of his life. Then the lieuetenant turned backe vnto S. Donatus, and exhorted him to adore the Idoles, but ſeing he would not, he commaunded he ſhould be beaten vpon the mouth with a ſtone, and after tormenting him in diuers manners, iudged him finallie to be beheaded. The bodies of both theſe holie ſaints, were buried neere vnto the cittie, and their ſoules went to heauen, to inioie in that place the glorie of God.

Sozomenus in the tripartite hiſtorie, maketh mention of an other Donatus, Byſhoppe and martyr, and ſaith of him: that he ſhewe a terrible dragon with the ſigne of the Croſſe, and ſpitting into his mouth. He ſaith: this was done in Euria, a cittie of Epyrus. It is ſaid of him: that he trauailing with other perſons, they were all like to die of thirſt, ſuch was their want and penurie of water. The holie ſaint prayed vnto our Lord, and he cauſed a cleere, and pure fountaine of water to riſe, and ſpring in a drie field, which had no ſhewe, nor kind of moiſture in it. Of the firſt Donatus the Church celebrateth the feaſt on the 7. of Auguſt, which was the daie of his martyrdome, in the yeere of our Lord. 363. Iulianus the Apoſtata being Emperour.

The liues of S. Cyriacus, S. Largus, and Smaragdus. *Auguſt* 8.

DAuid that mightie king and Prophet, complained vnto God, that he hauing done much good vnto many perſons: as Saul, Abſolon, Cemei, and others, they rendred vnto him euil for good. The recompence (ſaith he) for the good that I haue done them is: to do me miſcheiſe, to perſecute me, and deſire to kil me. The ſame words, might the glorious martyr S. Cyriacus ſaie, Who deliuered one of the daughters of Dioclefianus from a diuel where with she was poſſeſſed, and ſet her free. In requital of this beneſite, he was deprined of his life, by Maximianus, fellowe and companion with Dioclefianus in the empire. The life of this holie ſaint, and of others that were martyred with him, taken out of the life of S. Marcellus the Pope, which was written by the Romane notaries or regiſters, was in this manner.

MAximianus coming out of Africa vnto Rome, and being deſirous to do ſome worke that might be grateful to Dioclefianus, who had made him his companion in the empire, cauſed a moſt ſumptuous edifice to be builded, which he called the Thermæ of Diocletian, and he commaunded all the Chriſtians which would not ſacrifice vnto the Idolles, to labour and worke in building vp that edifice.

There

There was in Rome at that time a Christian called Traso, who was very rich. This man sent sustenance vnto the Christians, that wrought on that worke, and this he did by the meanes of foure vertuous Christians which were his seruants, and their names were Sisinnius, Ciriacus, Largus, and Smaragdus. S. Marcellus the Pope at that time, lying hid in some close and secret places of Rome, vnderstood hereof, sent for Sisinnius, and Ciriacus, who informed him what they had done, which he allowed, and commended. And to giue some comfort and encouragement to them, that had serued in this good and holie function, hauing taken aduise therein of his Priestes, he ordered Sisinnius and Ciriacus Deacons of the Church of Rome.

It fel out not long after, that as they caried the victaules (which Traso sent) vnto the Christians, the souldiers descrying them, put them in prison, and after deliuered them into the hands of Spurius the Tribune, who committed them to the comon iayle, and three daies after he gaue notice of them vnto Maximianus, who commaunded, that they should be set to worke among the other Christians and that they haue a watch ouer them. The worke of the holie saints was: to beare stones and sand on their shoulders, which they did verie patientlie. There was among the Christians, a venerable old man called Saturninus, who being aged and feeble, could not carrie the load appointed vnto him. Sisinnius and Ciriacus seeing this, did helpe and ease him; each of them taking part of his burden. The ouerseers of the worke certified Spurius the Tribune hereof, who admired much the charitie of the two deacons. Spurius made relation hereof vnto the Emperour, and said to him moreouer, that when they caried the burdens on their shoulders, as they went, they sung Himnes, and Psalmes to the praise of Christ their God.

Maximianus called Sisinnius before him, and said vnto him: what is thy name? The deacon answered: I am a sinner, the seruant of seruants, and of Iesus Christ, my name is Sisinnius. Then said Maximianus; what verses be those that you sing when you worke in the building of the Thermæ? Sisinnius answered: If thou shouldest knowe this, thou shouldest knowe also who is thy Creator. Who is my Creator (said Maximianus) but the most potent, and mightie Hercules? Sisinnius said. The eares of vs Christians can not abide to heare that which thou speakest. Thou shalt see then what we wil do said the Emperour. Aduise thee and resolue to do one of these two: either to offer sacrifice to Hercules, or to be consumed with fire. Sisinnius made answere: I haue a long time desired to suffer for Christ his sake; therefore I dread not thy fire.

Maximianus committed him to prison, in which he remained seuen dayes, and there he Baptised Apronianus the ordinarie iudge, who was conuerted to the Christian faith by hearing a voice from heauen which said: *Come vnto me, you that be Wearie and laden with affliction, and I will refreshe you.* The Emperour being

being certified hereof, reproued him verie sharplie, but seing him to be constãt in the profession of the faith he had receaued, he commaunded he should be beheaded. So were Sisinnius and Saturninus, for after they had bene tormented in diuers manners, they were beheaded in the waie Numentana, two miles from Rome. Traso who had bene maister vnto Sisinnius, took a priest with him called Iohn, and buried their bodies in one of his farme houses, in the waie called Salaria.

Then came Diocleſian vnto Rome, and hauing notice of that Maximianus had done againſt the Chriſtians, he praiſed and commended him wonderfullie for the ſame, him ſelfe being to them a moſt deadlie enemie. But to the ende he ſhould ſee, that though he was Emperour, yet he had need of the Chriſtians; God permitted the diuel to enter into the bodie of his daughter who was called Artemia, and tormented her greeuouſlie; which thing made Diocleſian verie heauie, and ſorrowful. S. Cyriacus remained in priſon euer ſince the time that Maximianus comitted him and Siſinnius, for helping to beare the burdens of the old man Saturninus working at the Thermæ. Some ſicke perſons had ſought out S. Cyriacus at the priſon, and he by his praiers vnto God had healed them.

On a time Diocleſianus viſited his daughter, and the diuel then tormenting her, cryed out aloud and ſaid: I wil ſtil torment her, and wil not depart, if Cyriacus come not. The Emperour vnderſtanding wel who Cyriacus was, cauſed him to be brought. His other two compagnions Largus and Smaragdus, were taken out of priſon, and brought alſo before the Emperour, who led them to the place where his daughter was, and he beſought Cyriacus verie erneſtlie, to cure and heale her. The holie ſaint approched neere vnto the damſel, and ſaid vnto the diuel: I comaund thee in the name of my Lord Ieſus Chriſt, to auiode, and depart from this creature. The diuel made anſwere by the mouth of the damſel: If thou wilt haue me to depart, giue me then an other lodging, whereinto I may enter. Cyriacus ſaid: Enter into me if thou canſt. The diuel anſwered: I cannot enter into thee, becauſe thou art a veſſel ſealed, and cloſed vp on euerie ſide. Cyriacus ſaid: I comaund thee againe on the behalfe of my Lord Ieſus Chriſt, to depart out of this damſel, that ſhe may be an elect veſſel of God: ô Cyriacus (ſaid he againe) if thou inforce me to goe out from hence, I wil cauſe thee to go into Perſia. Then ſaid the holie ſaint with a forcible, and loud voice: depart out of her, thou accurſed diuel in the name of Chriſt Ieſus I charge thee. Forth with the diuel departed, and the damſel being freed, fel on her knees before the holie ſaint, & ſaid vnto him: ô Cyriacus ſeruant of God, I beſeech the to Baptiſe me, for I deſire to be a Chriſtian.

S. Largus and S. Smaragdus lifted her vp, and ſet her on her feete, and her father ſeing his daughter perfectlie recouered, reioiſed exceedinglie. There was great triumphes made in Rome for the recouerie of her health, and on the daie

following the yong damſel was Baptiſed, with the conſent of Serena her mother who was a Chriſtian. Diocleſianus ſent rich and coſtlie preſents vnto Cyriacus, and honored him exceedinglie, appointing vnto him a houſe, & ſeruants, with a conuenient reuenewe.

Not long after, there came a meſſenger from the king of Perſia, vnto Diocleſianus, earneſtlie beſeeching him: to ſend Cyriacus the deacon to heale his daughter, who was poſſed with a diuel, and the diuel ſaid: none was able to expel him or make him depart, but Cyriacus onlie. The Emperour conferred of this matter with Serena his wife; who entreated Cyriacus to vndertake that iourney. for the glorie of God, and good of the people of Rome, vnto whom the king of Perſia ſhould be much obliged and bound, for receiuing ſuch a benefitte from the Emperour. Cyriacus anſwered: that with the helpe of Ieſus he would performe that voyage; and going to shippe, the Empreſſe prouided for him all neceſſaries, Largus and Smaragdus bearing him companie.

When they came to the preſence of the king of Perſia, he asked: which is Cyriacus, and being told, he gaue him kind entertainment, and brought him where his daughter Iobia was. Preſentlie the diuel ſpoake by the moth of the damſel and ſaid: How now Cyriacus, howe doeſt thou; art thou not wearie; haue I not done as I told thee? haue I not made thee come into Perſia? behold, thou art nowe come, what is thy wil? Cyriacus ſaid: I commaund thee in the name of Ieſus Chriſt, to depart out of this damſel, and neuer to returne into her againe. The diuel ſaid: giue me then ſome other bodie, whereinto I may goe. Cyriacus ſaid: my Lord Ieſus Chriſt, who is the true God commaundeth thee, to leaue this his creature free forth with without any moleſtation. The diuel departed; and howling horriblie in the aire ſaid: O terrible and dreadful name, that hath ſuch power ouer me, that it enforceth me ſtil to depart from my habitation.

The damſel remaining thus perfectlie freed and whole, Cyriacus ſaid vnto her: daughter, beleeue in Ieſus Chriſt, and thou ſhalt be wel for euer. The damſel anſwered: I beleeue that Ieſus Chriſt whom thou preacheſt is the true God. Cyriacus made her a Catecumen and then he Baptiſed her, with many other perſons, to the number of 420. The king proffered honnorable rewardes vnto Cyriacus, but he would take none, nor of any thing more, then ſufficed for the ſuſtenance of him ſelfe, and Largus, and Smaragdus, that accompanied him.

After they had ſtayed a fewe daies in Perſia teaching the newe Baptiſed Chriſtians the faith, they returned vnto Rome, bringing with them letters from the king vnto Diocleſianus; in which he yeal ſed him thankes for ſending Cyriacus, who had healed, and cured his daughter, and recommended Cyriacus vnto the Emperour. Afterward Diocleſianus departed from Rome, and went into Dalmatia, where he remained a long time.

In

In his abſence Maximianus his companion perſecuted the Chriſtians ſeing that Diocleſianus did the ſame in all places where he went. Many Chriſtians were martyred in Rome, by his appointment, and notice was giue of Cyriacus, Largus, and Smaragdus his compagnions. Although he knewe that Diocleſian wished him wel, for the benefitte that his daughter had receiued at his hands, yet as an vnthankeful perſon, without any regard hereto, much leſſe to the Empreſſe Serena, or her daughter, who fauoured the Chriſtians, he put them in priſon, thinking, if he diſpatched theſe three out of the waie firſt, many other would recant, and fal from the Chriſtian faith. The time being come, that in Rome were to be kept certaine feſtiual daies, with great preparation, and the Emperour ordinarillie being therein, he commaunded that Cyriacus should be led before his chariot, ſtarke naked, and loaden with fetters; which he did, to terrifie the Chriſtians, when they should ſee the fauourite of the Emperour to be vſed with ſuch reproach.

Then he comitted the hearing of his cauſe vnto Carpaſius the liuetenant, who cauſed Cyriacus, and Smaragdus to be brought vnto the iudgment ſeat, and demaunded of them, for what cauſe they reſiſted, and oppoſed themſelues, againſt the commaundements, and decrees of the Emperours, in that they denyed to adore the imortal gods? They anſwered: that they would adore Ieſus Chriſt, for he onlie deſerued to be adored. Then Carpaſius turned to Cyariacus and ſaid to him: Behold Cyriacus, thou art aged, and graie headed, I wil make thee to growe yong, and turne thy graie heares into blacke. It is requiſite therefore. for this benefitte which I do vnto thee, that thou do condiſcend to that which I comaund thee. This ſaid the iudge ſcoffing at Cyriacus, and meaning by his wordes, that he was aged, but behaued him ſelfe like a yong man. For he reputed it a great follie, that he would adore one God onlie, and for his ſake, ſuffer him ſelfe to be tormented and depriued of his life. Though his wordes were ſcoffing, his deedes prooued them true, for he cauſed them to melt pitch, and to powre it vpō his head, by which meanes, his white haires became blacke. S. Cyriacus ſaid: Glorie be to the ô Lord, for that thou makeſt me to ſuffer for thy names ſake.

After this, the tyrant cauſed an other holie ſaint called Creſcentianus, to be put vpon the torture, in the ſight of S. Cyriacus, and of the other martyrs, and then burning torches to be ſet to this ſides. In this torment, he yealded vp his ſpirit vnto God. The iudge thought by this fearful ſight, to make the others that beheld this ſpectacle, to alter, and change their mindes, but he failed of his purpoſe. Then he cauſed them to be put againe into priſon, and after foure daies to be brought once more before his iudgment ſeate, and ſaid vnto Cyriacus: why wilt thou bring theſe laſt daies of thine old age, with torments vnto hell? The holie ſaint anſwered: I haue alwaies deſired to die for the loue of Chriſt my Lord. Carpaſi- ſaid: ſacrifiſe vnto the im-mortal Gods, & thou ſhalt liue,

Cyriacus answered: Let those do sacrifise vnto them, that acknowledge not Iesus Christ to be their Creator.

The tyrant commaunded he should be put vnto the torment Catastat, (or racke) where with great ropes and cordes, they drewe all his limnes and partes out of ioynt. The holie saint called on the name of Iesus to helpe him in that torment, (and to haue mercie vpon him) for it was an vnspeakable paine to endure. God did so helpe him, that he died not in that torment, wherefore, the tyrant, hauing information hereof, commaunded his head should be cut off, together with S. Largus, and Smaragdus, and others, which were in all 30. persons, men and women.

This sentence was executed without the walles of Rome, in the waie Salaria, neere vnto the gardens of Salustius, and their bodies were buried in the same place, by a priest called Iohn, on the 26. of March, which was the daie of their glorious death. After this Pope Marcellus with a holie matrone called Lucina, translated them vnto a farme house she had, in the waie called Ostensis. On this daie the Church celebrateth their feast, because the daie of their death ordinarilie cometh in passion weeke, when this feast cannot be conueniently solemnised. Their martirdome was in the yeare of our Lord 307, (Baronius saith: 298) in the time, of the aforenamed Emperours.

The life of S. *Romanus Martyr.* *August 9.*

KING Dauid saith: The wicked waxeth proud, and the poore man is enkindeled. *The prophet meaneth: That by one, and the same occasion, the wicked become peruerse and proud, and the good and humble man is enkindeled more in the feare of God, and becometh better. This sentence fitteth rightlie S. Romanus the martyr. The tyrant caused the glorious martyr S. Laurence to be tormented, but seing his constancie, and couragious mind wherewith he supported the torments, he fretted, and chafed exceedinglie, growing more cruel against the holie saint, and shewing him selfe alwaies more fierce, and terrible. On the contrary parte by the same occasion that he became more wicked and was damned, S. Romanus a souldier was conuerted vnto God, and offred him selfe to death for his sake. His life hath bene taken out of the life of S. Laurence, in this sort.*

SAint Laurence being on the racke, or torment called Catasta, on which they pulled all his ioyntes asunder, drawing them backewards, with great cordes and ropes; and after when they rent his flesh with scorpions of Iron, he lifted vp his voice vnto God, and gaue him thankes for the mercie he had shewed him, in making him worthie to endure such torments for his name sake. The

tyrant

tyrant who cauſed him to be thus tormented, ſeing him to ſuffer theſe extreeme paines with ſuch a valiant courage, bitte his flesh for anger, and fretting with indignation, deuiſed newe meanes & waies to torment him with more crueltie.

There was preſent at that time, a ſouldier called Romanus, who by that verie occaſion (whereby the iudge was enraged) was mooued with tendernes of hart vnto compaſſion; and finallie, reſolued to be a Chriſtian. He approched vnto the holie ſaint in the manner he could, and ſaid vnto him: Laurence, I ſee a moſt beautiful yong man, who with a napkin, doth wipe off from thee, the ſweat which droppeth from thy face, enforced by thoſe terrible torments. I beleeue it is an Angel, whom God hath ſent from heauen vnto thee, to giue thee refreshing in the afflictions wherein thou art, and to helpe thee to ſuſtaine them. Seing God doth in ſuch time remember thee, it is a ſigne thou art his ſeruant, & that thou art beloued, and deere vnto him. And for the ſame reaſon I ſaie: in that thou wilt not adore the Gods which the Emperours adore, but Ieſus Chriſt, whom the Chriſtians adore as true God, it followeth: that Ieſus Chriſt is God, and not the Gods of the Pagans. Therefore from this time, I profeſſe my deſire to be a Chriſtian, and requeſte thee, to praie vnto God for mee. S. Laurence reioyſed exceedinglie at the wordes of Romanus, and though he was not able to anſwere, yet he looked toward him affectionatly, and with a louing countenance.

The tyrant commaunded S. Laurence ſhould be taken downe from that torment, and deliuered to one Hippolitus, who was in ſecret a Chriſtian. Romanus ſeing nowe that he had oportunitie to be Baptiſed, tooke a veſſel of water, and making meanes to come vnto S. Laurence, fel on his knees before him, and requeſted him with teares to Baptiſe him. So S. Laurence bleſſing the water, Baptiſed him.

A while after, the tyrant vnderſtanding hereof, ſent for Romanus before him. He not attending til the iudge ſpoke, began firſt, and ſaid: Sir, what would you with mee? I giue you to vnderſtand, and heere I profeſſe my ſelfe openlie to be a Chriſtian. That is the thing (ſaid the iudge) I would haue demaunded of thee. Thy iudgment therefore is: to haue thy head cut off. Euen ſo it was preſentlie performed, without the walles at the gate Salaria. Iuſtinus a prieſt, tooke the bodie of S. Romanus by night, and buried it in a caue, in the field called Veranius.

S Romanus laboured but a ſmal time in Gods vineyard, for he came into it at the ſetting of the ſunne, neuertheleſſe, he wanted not his reward, or wages, which was, that his ſoule went vnto heauen, to poſſeſſe the viſion of God in his glorie. Of which, God of his infinite mercie make vs pertakers, Amen. The Church maketh a comemoration of S. Romanus, on the daie of his martyrdome, which was on the 9. of Auguſt, in the yeare of our Lord. 259. (Baronius ſaith: 261.) in the raigne of the Emperour Galienus, ſonne vnto Valerianus.

The life of the glorious Martyr, S. Laurence.

OF Adam our first father, the holie scriptures saith: that he gaue names, to all creatures, and he gaue a fitte name, to all, for that he knewe wel their natures. His sonnes and posteritie had not this knowledge, and therefore they gaue names not fitting. To haue this knowledge, it behoueth that God concurre, and that the name be imposed by meanes of some Angel, or by particuler inspiration, and then the name is certaine, and agreeth with the thing nominated.

So we may beleeue, that the father and the mother of S. Laurence (mooued by the Holie Ghost) gaue him such a name. Intending to giue a signe from that houre, what the child should be in his life, and at his death. The name of Laurence is taken from the tree which is called the Laurel, which was accounted the signe of victorie and triumph. Agreable to this, the name of Laurence fitted him wel, who ouercame the world, the torments, and the tyrants who not being satisfied to torture him in the daie, watched all night also to torment him. This name also agreeth wel vnto S. Laurence, because the Laurel resisteth the fire; and Plinie, and many others authors saie: that the thunderbolts which fall neere vnto the place where it groweth. So all the furie of the fire, with which the tyrants tormented S. Laurence, could do him no harme, as his enemies entended. His life was as followeth.

AS the manner of imprisonment, and martyrdome of this glorious saint, is most certaine, being witten, by the notaries of Rome, and accepted of many saints that do recount it: as S. Ambrose S. Leo the Pope, S. Augustine, S. Isidore, Prudentius, and others: so is it a thing vncertaine, who was the tyrant that martyred him. It is most cõmonlie said, that it was Decius, But if you compare the liues of the Emperours and Popes together, you shal plainlie see; that Decius was dead some certaine yeeres before Pope Xistus the 2. was martyred, which was but three daies before the martyrdome of S. Laurence.

Lucidus a most dilligent man in computation of yeeres saith: that Galienus raigned, at that time, whose father Valerianus was then prisoner to the king of Persia, who had taken him in a battail, and kept him in a cage of Iron, and when he mounted on horsbacke, he set his feete on his shoulders. Valerianus supported this disgrace a certaine time, but seing the negligence, and litle care his sonne had, to deliuer and set him free, he died with griefe and melancholie. The Emperour Decius was dead before, in a battaile, which he fought against the Gothes, in which, seing him selfe discomfited and doubting to be made prisoner, went into a marishe ground with his armour, where he ended his life, ãd so was murderer of him selfe. Such was the end of these two Emperours, because they had vsed most inhumane crueltie against the Christians.

Iohn

Iohn Lucidus ſaith, that Galienus gouerned the Empire, when S. Laurence was martyred, and he ſaith alſo, that Decius that put S. Laurence to death, was not Decius the Emperour, but the ſonne of Galienus, who was called Cæſar, and aſſiſted his father in the gouuernment of the Empire. Trebellius Pollio, ſaith: that this Decius was conſul of Rome at that time. Iohn Lucidus ſaith alſo: that Valerianus, who furthered the martyrdome of S. Laurence, was gouuernour of Rome, and ſonne to Valerianus that was priſoner, and was brother to Galienus the Emperour. The Emperour Valerianus being then priſoner in Perſia, and Galienus his ſonne (who then was Emperour) being abſent from Rome, the perſecution of Decius ſtil induring, and being continewed vnto the time of Valerianus; (for which cauſe, ſome authors calle it but one perſecution) though S. Auguſtine, Paulus Oroſius, and others, diuide it into two. Viz: one of Decius, which was the ſeuenth, and the other of Valerian which was the eight. Decius Cæſar, who by ſome is called Emperour, cauſed Pope Sixtus the 2. to be apprehended, vnto whom S. Laurence was Archdeacon, that is: principal, and head, of all the other deacons.

S. Laurence was a Spaniard, of the cittie of Oſca, which is in the kingdome of Arragon. His father and mother were holie people. His father was called Orientius and his mother Patientia, and in the Church of Oſca, they keepe a feaſt of them both. Of all the remnant of the life of S. Laurence, vntil the beginning of his martyrdome, there is nothing knowne, and therefore nothing can be written. He went vnto Rome, being verie yong, as he ſaith of himſelfe vnto the tyrant that martyred him, and as it is receiued in his life. And not that Pope Sixtus brought him out of Spaine; for although ſome affirme, that Pope Xiſtus went into Spaine, it hath no foundation of truth, for the short time that he liued in the papacie (as Damaſus affirmeth (as alſo for the great affaires he had in Rome, becauſe of the hereticks, & tyrants that perſecuted the Church.

We maie wel thinke, that S. Laurence liued a holie life in Rome, and gaue good example, ſeing Pope Sixtus made him Archdeacon, and put into his cuſtodie, the threaſors of the Church, which (as S. Ambroſe ſaith) were ſommes of monie, which were beſtowed for the maintenance of the Church officers, and to geue in almoſe, vnto poore Chriſtians. There were alſo ſome veſſels of gold, and of ſiluer, and rich veſtments, for the ſeruice of the Altar, which had beene giuen vnto the Church, by welthie deuout people, as were the two Philippes Emperours, Iulianus Mamea mother vnto Alexander Seuerus the Emperour, Flauia Domitilla, & other perſons that were Chriſtiãs, & gaue great preſents vnto the Church.

Pope Sixtus being priſoner, & the officiers leading him from one priſon to an other, where he ſhould be ſentenced vnto death, if he would not adore the Idoles. S. Laurence who had alwaies kept him companie in his life, deſired to be a martyr iointlie with him (for ſo he thought it fitte to be) wherefore he came neere

to him,

to him, and ſaid: Father, whither doeſt thou go without thy ſonne? whither walkeſt thou in ſuch haſt, ô holie prieſt without thy miniſter? Thou neuer vſeſt to offer the ſacrifice of the Altar without thy Deacon, and now thou goeſt to offer thy blood, wilt thou not haue me in thy compagnie? Tel me my father, what doth diſlike thee in mee for which thou leaueſt me ſo? thou haſt perhps ſeene ſome vnworthie facte in me, for which I merit not to be thine, perhaps thou art afeard that I cannot follow thee? make tryal, and thou ſhalt ſee what a one I am. Thou haſt giuen vnto me the charge to diſtribute vnto the faithful the blood of Ieſus Chriſt in the holie communion, and denieſt me to be partaker of thy blood, and to keepe thee companie in thy death, and to mingle thy blood with mine? Abram would haue ſacrificed, not him ſelfe but his ſonne vnto God. S. Peter ſuffred S. Stephen his deacon, to die firſt. Do thou the ſame alſo, ſend me before, or elſe be pleaſed, that I go in thy compagnie. Theſe, and the like wordes, ſaid the valiant and couragious S. Laurence to S. Xiſtus his maiſter, & father, ſhedding many teares; hauing greater deſire to die, then others haue to liue.

The holie old man anſwered him: I leaue thee not my ſonne, neyther do I abandon thee, but aſſure thee for certaine, that thy battaile and conflicte ſhalbe more ſharpe and cruel. I, as a man old and feeble, ſhal ſoone ende my courſe, but thou, as a luſtie yong man, ſhalt gaine a greater triumph againſt the tyrant, becauſe thy torments ſhalbe more terrible. Be not diſcomforted, in thinking thou ſhalt ſtaie or linger long behind me, for at the ende of three daies, I ſhal ſee thee in the eſtate in which I am nowe, and Laurence the Leuite, ſhal followe Sixtus the prieſt. It were not conuenient that thou ſhouldeſt die in my compagnie, for then it would ſeeme, that thou like a baſe & faint-harted ſoldier, hadſt neede of a maiſter to teach thee to die, and ſo then ſhouldeſt not obtaine ſuch honour, as thou ſhalt when thou dieſt alone. Helias left Heliſeus, and Heliſeus without Helias, had vertue to do greater miracles then euer he did. So ſhal it befal vnto thee without mee. Thou ſhalt haue the vertue and ſtrength to ſuffer, and to die a glorious death, in which thou ſhalt purchaſe ſo much the more fame then I, almuch as thy torments ſhalbe greater then mine. One thing I commaund thee to doe; that thou go forthwith and diſtribute the threaſors of the Church vnto the poore, for they be in danger to fal into the handes of the tyrant.

S. Laurence went forth with to do that which the Pope commaunded him. He got together all the threaſors of the Church, & walking through Rome, he ſought for people vpon whom he might beſtow them. He came by night vnto mount Celius, to the houſe of a certaine widow which was Chriſtian called Cyriaca, who entertained ſecretlie ſuch Chriſtians as flee for feare of perſecution. This widowe had a paine in her head, which continuallie moleſted her, S. Laurence with laying his bleſſed hands on her head, and calling on the name of Ieſus, cured her. Then waſhed he the feete of thoſe Chriſtians that were there, and

beſto

beſtowed on them large almoſe. The ſame night S. Laurence making the ſigne of the Croſſe vpon the eyes of a blind man, reſtored him to perfect ſight. This was done in the houſe of Narciſſus a Chriſtian, in the fleſh-market, where he alſo comforted many Chriſtians that laie hidden there, and to them he gaue great almoſe alſo.

From thence he went to the ſtreete Patricius, betweene the two hilles called, Eſquilinus and Viminalis, and there in the caue Nepotiana, he found a prieſt called Iuſtinus, vnto whom Pope Sixtus had giuen orders before his martyrdome: when S. Laurence ſawe him, he fel at his feete to kiſſe them, he did ſo reuerence prieſthood, being an order higher then his order of deacon. Iuſtinus who was verie humble, fel alſo on the ground, deſirous to kiſſe the feete of S. Laurence, thus both of them laie flat on the ground, in this holie and religious ſtrife, who ſhould kiſſe one an others feete, S. Laurence ſaid vnto him: I beſeech you hartelie that you wil graunt me this one requeſt: That I maie waſhe the feete of thoſe Chriſtians that be in this caue, and thy feete alſo. This is after the exſample of Ieſus Chriſt (ſaid Iuſtinus,) I wil not hinder thee, do what thou pleaſeſt. There was in that caue 70. perſons men and women. S. Laurence put water into a baſon, and waſhed the feete of all the men, kiſſing them with great humillitie, and then gaue almoſe, both to the men and women.

In this manner was the greateſt part of the threaſor of the Church diſtributed and beſtowed, and the veſſels which were apointed for the ſeruice of the Altare; were exchanged in this good ſort. In this manner S. Laurence walked all that daie, and all that night, exerciſing him ſelfe, in theſe workes of humillitie and charitie, preparing him ſelfe vnto martyrdome. Hauing nowe fullie ſatisfied the wil of S. Sixtus, it happened that S. Laurence coming out of the caue Nepotiana (it being nowe daie) ſawe the officers leading the Pope to be beheaded, and with him two deacons, called: Feliciſſimus, and Agapitus.

S. Laurence went to meete them, and ſaid to the Pope with a loud, and lamentable voice; Holie father, leaue me not thus, ſince I haue acompliſhed thy commaundement, I haue diſtributed the threaſors, as thou gaueſt me in charge. The holie ſaint repeated theſe wordes diuers times, ſo that the greedie officers hearing him talke of threaſors, laid hold on him, and put him in priſon, and then gaue notice thereof vnto Decius Cæſar ſaying: that the Archdeacon of Sixtus, who had the cuſtodie of the Threaſor was impriſoned. Decius was wel pleaſed herewith, and commaunded Laurence ſhould be brought before him, and ſo it was done.

Then Decius demaunding where the threaſor of Sixtus was, Saint Laurence anſwered not a word, though he was asked diuers times. Whereupon he ſent him to Valerianus the gouernour, willing him: to enforce Laurence to tel where the threaſor was, and alſo that he ſhould ſacrifiſe to the Gods, and if he

failed in eyther, that he ſhould put him to all exquiſite torments. Valerianus appointed one Hippolitus to keepe him; who locked him ſafe among other priſoners. One of them was a gentile called Lucillus, who had loſt his ſight by continual weeping, for the miſerie he indured in his long impriſonment. S. Laurence armed with liuely faith, promiſed to heale him, if he would beleeue faithfullie in Ieſus Chriſt, and be Baptiſed. Lucillus promiſed ſo to do, whereupon S. Laurence Baptiſed him, and reſtored his ſight with the ſigne of the Croſſe.

Vpon the report of the healing of this Lucillus, many blind men reſorted vnto the priſon, and recomending themſelues to S. Laurence, he healed them all by the ſame meanes. Hippolitus ſeing what S. Laurence had done, tooke great affection vnto him, conuerſed with him, and demaunded of him, where the threaſores of the Church were? The holie ſaint knowing in part his entent, ſaid vnto him: Oh Hippolitus, if thou dideſt beleeue in God the father almightie, and in Ieſus Chriſt his ſonne, I promiſe to ſhewe thee, not only many treaſures but eternal life alſo, whereof thou ſhalt be made partaker. By the wordes that S. Laurence ſaid, and by further inſtruction and information he gaue him in the faith of Chriſt; Hippolitus was conuerted with all his familie, which was 19. perſons. And it pleaſed God to graunt vnto them, to ſee the ſoules of them that were Baptiſed, to become goodlie, and beautiful, and Hippolitus rendred infinite thankes vnto S. Laurence for this benefite receaued.

He was commaunded by Valerianus, to bring Laurence vnto his pallace. When he came before him, the gouernour talked with him, exhorting him not to be obſtinate, but to tel him truelie where the treaſure was. S. Laurence anſwered: that he would willinglie ſhewe him the treaſure, if he would giue him three daies libertie, wherein he might get it togeather. I am content (ſaid Valerianus.) So he charged Hippolitus to haue care of Laurence, and to go alwaies with him. With this they al three reſted for that time. Valerianus thought ſurelie to haue the treaſure in poſſeſſion. Hippolitus reioyſed that he might enioie the companie of S. Laurence thoſe three dayes, and S. Laurence was wel pleaſed, that he might make an ende of the diſtribution of ſome things which yet remained, and ſet ſome good order in things, as belonged to his office. And to do this: the companie and aſſiſtance of Hippolitus was verie neceſſarie for him, who had charge to go with him, and to keep him whither ſoeuer he went. God vſeth ſometimes to change the counſels of men that would reſiſt him, and cauſeth them to become inſtruments and meanes, that his wil may be the better accompliſhed.

The third daie S. Laurence brought before Valerianus all the Chriſtians that he could gather together, and told him: that theſe were the treaſures of the Church. Decius himſelfe came alſo at the time prefixed, to ſee if Laurence brought thoſe treaſures. But they ſeing howe the matter was, perceiued they were both

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mocked and ſcorned, wherewith they were exceedinglie enraged. Vpon this Decius commaunded S. Laurence ſhould be ſtripped, and that his fleſh ſhould be torne with thoſe hookes of iron, which are called ſcorpions, for that they be like to the gilles of that creature. Then was brought before the holie ſaint, all the moſt cruel inſtruments, which they vſed, in tormenting the Chriſtians. This was done to terrifie him, that he might declare where the threaſure was: and alſo that he might be brought to ſacrifiſe vnto the Idolles. But the valiant martyr ſaid: I haue alwaies loued theſe thinges wel, as meate for my ſuſtenance. Decius ſaid: If you cal this meate, ſhew me where the other fooles are, that be like to thee, and worſhip a man that was crucified, that they may be with thee at this banket. They (for whom thou askeſt) do nowe poſſeſſe the glorie of God in heauen, and thou art vnworthy to ſee them.

Decius ſeing that S. Laurence was ſo firme and conſtant, that he could not eaſilie drawe him from his religion, ſought meanes by a further tryal to ouercome him. He ſent him in chaines vnto the Pallace of Tiberius, in the hil Pallatinus, and commaunded that in the temple of Iupiter (which was there) they ſhould ſet vp his tribunal ſeat. In this place Decius demaunded againe of S. Laurence, if he would tel him, where the threaſures of the Church were, and commaunded him to manifeſt vnto him all thoſe which (as he) did prophane the ſacrifiſe of the Gods, that he might put them all to death, and clenſe the cittie, from that ſacrilegious companie.

Then exhorted he him to do ſacrifiſe vnto the gods; & bad him not to truſt in the threaſures that he had hidden, for they could not deliuer him from the torments prepared for him. The holie ſaint anſwered: I put my confidence in the treaſures of heauen, which is the fauour and mercie of God, wherewith he wil helpe me, ſo that my ſoule ſhalbe free, though my bodie endure neuer ſo great torments. Then Decius commaunded he ſhould be beaten with wandes after the Romane vſage, and then hanging him vp from the ground, to clape to his naked bodie hote plates of iron: whileſt the martyr was in this torment, he lifted vp his voice, and gaue God thankes ſaying: my Lord Ieſus Chriſt, true God, and ſonne of God, haue mercie on me thy ſeruant, ſince being accuſed I haue not denyed thee, and being examined, I haue confeſſed thee.

Decius ſaid I thincke thou art a magitian, and by thy inchantments thou ſcorneſt and ouercomeſt thy torments, but I weare vnto thee by the inmortal Gods, I wil eyther make thee ſacrifiſe, or to endure ſuch torments, as yet neuer man endured til this date. S. Laurence anſwered: I ſtand ſo firme in the loue and fauour of my Lord Ieſus Chriſt, that I feare not thy torments, for I knowe they haue an ende quicklie, therefore do what thy pleaſure is, euen til thou be tyred. Decius commaunded, that he ſhould be beaten againe with thonges, whereunto lead or wyre was tyed, that they might teare his fleſh the more mortallie. S. Laurences

rence made a praier vnto God, desiring him: that it would please his maiestie to receiue his soule vnto him. A voice was heard which said: that yet there remained many torments for him to endure.

Decius and the other that were by, heard the voice, and he grewe more cruel, saying with a sterne countenance, and loud voice: See you not, you Romaines, that the diuels do helpe this wicked fellowe; who feareth not our Gods, nor our magistrates, nor maketh any account at all of the torments? Torment him againe, and againe, pul his limmes out of ioint, teare, and rent his flesh with the scorpions; Whilest the holie saint was thus vsed, a souldier called Romanus, sawe standing fast by S. Laurence, a beautiful yong man, who with a napkin wyped the sweat from his face, and clensed the woundes of his bodie. And the holie saint being led backe againe to prison by Hippolitus, at the appointment of Decius: the good souldier Romanus went vnto him with a vessel of water, and kneeling at his feete, desired him verie earnestlie to Baptise him. S. Laurence Baptised him, for which cause (it being knowne) S. Romanus was apprehended, beaten with wandes, and beheaded.

Then Decius and Valerianus cõsulted together concerning S. Laurence, and at last they concluded: that since he so litle esteemed those torments, helping himself by art magike, he should yet be led the night following, to the Thermæ (that is: the bathes) of Olimpias, neere vnto the place of Salust, & there he should be tormented a freshe; they thought the darkenes of the night might the more deterre him; and thus they ment to trie once againe, if they could drawe him vnto their entent. In the smal time of repose, that this holie saint had, Hippolitus desired him oftentimes and instantly, euen with teares, that he would giue him leaue, to professe him selfe a Christian, and to die with him. S. Laurence would not suffer him; bidding him not to discouer him selfe as yet, for the time would shortlie come, when he should manifest his faith, and die for the same.

Decius and Valerianus met in the apointed place, whither S. Laurence was also brought. Then Decius said vnto him: Hitherto thou hast made vse of thy arte magike, leaue that, and deale plainlie, tel me first what countrey man art thou? S. Laurence said: I am a Spaniard, brought vp in Rome, Baptised being a litle one, and instructed in the holie and diuine lawe of Christ. Inough, inough, said Decius: thou must resolue to sacrifice vnto the Gods; otherwise, this whole night shalbe spent in tormenting thee. If it be so (said S. Laurence) the night shal not be obscure and darke to mee, but more bright and cleere. Vpon this his answere, Decius commaunded that he should be stricken on the mouth with stones. The martyr smiled, and gaue thankes to God, for this litle taste he gaue him, in supporting this smal paine for his loue.

The more patience & content the holie martyr shewed, the more it despited, & enraged Decius. He looked not now after the threasure, which was the principal

cipal cauſe of his quarrel, and leſſe regarded he, whether he were a Chriſtian or not, which was the ſecond motiue to put him to torment, but nowe he ſought in indignation and wrath, to wreke all his mallice vpon the holie martyr, deuiſing a moſt cruel torment, which depriued him of his life, and was in this ſorte.

He made an Iron bed in manner of a gridiron, larger then the whole bodie of the bleſſed martyr, whereupon they ſtretched and bound him, then made they a ſmal fire vnder him, that the torment might be the more intollerable, and grieuous, by the delay, increaſing of the fire by partes, that ſo his holie body might be conſumed by litle and litle. And becauſe Decius and Valerianus were preſent, the officers were eager in ſtirring the fire, and laying on coles where need was. Saint Laurence ſaid vnto Decius: Conſider thou wretch, that thy burning coles be vnto me a refreſhing, and vnto thee they ſhalbe eternal puniſhment, becauſe God hath ſeene me being accuſed, not to haue denyed him, and being examined I haue confeſſed him, and being broyled, I yeeld him thankes. They which were preſent, wondred at this crueltie of Decius, that cauſed a beautiful, and goodlie yong man to be broyled aliue, only for couetouſnes of mony: And all men thought, that Laurence had not any treaſure, ſeing he endured ſuch inſupportable torment.

The holie ſaint hauing broyled nowe a good ſpace, and the flame increaſing ſtil more and more, penetrated euen vnto his entrailes, ſo that one ſide, was not onlie broyled, but alſo conſumed with the fire; yet the glorious Laurence to obtaine an entyer victorie of the tyrant ſaid vnto him: See, ſee, thou wretched tyrant, one ſide of my bodie is nowe broyled inough, let me be turned, that the other ſide may be warmed alſo, that thou mayſt eate. As for the riches of the Church which thou deſireſt; they are borne into heauen, by the handes of poore men. By this meanes the glorious martyr triumphed ouer the tyrant, and made him confeſſe; that he was ouercome, and vanquiſhed. Then the holy ſaint turned his thoughtes and heart vnto almighty God and ſaid: Ieſus Chriſt my Lord and my God, I giue thee thankes that I haue deſerued, to enter in at the gate of thy eternal happines. Hauing ſaid thus: he departed out of this life, ſending his victorious ſoule, to be crowned in heauen; where his merits be far more clere and reſplendent, then the flames that conſumed his B. bodie.

When Decius ſawe that the ſaint was dead, he departed aſtonied, and confounded, and went vnto the paliace of Tiberius, leauing the bleſſed bodie of the ſaint, vpon the gridiron. On the next morning Hippolitus, with the helpe of Iuſtinus the prieſt tooke it from thence, and buried it in the poſſeſſion of Cyriaca a widow, in the waie toward Tybur. Many Chriſtians accompanied them, and remained there three daies, faſting, and watching, not ceaſing to lament continually, for the loue and loſſe of Laurence the Archdeacon, who had

done so much good to all, and was of all, so much beloued. After three daies Iustinus the priest celebrated Misse, and gaue the blessed Sacrament to those that were present. They then dispersed themselues seuerallie, for that the tirant intended to proceed with rigor against them, that had buried S. Laurence. Hippolitus being chief of them was imprisoned; and Valerianus vnderstanding that he was a Christian, put him to death, drawing him in pieces by force of horses. But what hapned? God would not suffer the tyrants to remaine without due chastisement, for their crueltie.

For after a few daies, Decius and Valerianus going together, to see certaine publique showes in the Amphitheatre of Rome, vpon a sudaine they felt themselues tormented of the Diuel. They both cried out with a loud voice, first Decius said: that Hyppolitus bound him in chaines: and Valerianus said, that Laurence did torment him with fier. Valerianus died miserably in the presence of Decius. And Decius after he had bene tormented three days, one while crying vpon Laurentius, an other while vpon Hippolitus, and saying, that both of them afflicted and tormented him with the fier of hel, he ended his life in miserable manner.

There is no smal occasion offered, to consider the greatnes of this sainte, God making Decius to die after this manner, who gaue such a cruel death vnto S. Laurence. The torment of S. Laurence endured a smal space, but the torments which Decius doth endure, for S. Laurence, shal be euer lasting. It is very iust that God should defend this his holy sainte in his death, & chastise his enemies; since he spent all his life in his seruice. There was not any thing but he left it, and sacrificed it vnto God. His goods, his content, his care, and diligence was to attend and serue the Churche, and to haue pitty on the poore. His fortitude, and constancy was in resisting the tyrant. His body and soule, flesh and blood, life and death, yea euery thing he sacrificed vnto God, and God in recompence hereof, gaue vnto him a worthy and honourable place in his glorie.

He caused him also to be honoured in the world by his Churche, with many festiual days and solemnities, for there is not a Country or Citie almost that hath not a Church dedicated vnto S. Laurence. In Rome the Emperour Constantine caused a Church to be built in honour of S. Laurence, into which his holy body was brought. S. Damasus the Pope built an other, and besides these, there be three other Churches of S. Laurence builded in particular places, where he was tormented.

Through Italy and Fraunce, and other partes of Christendome, most of the principal and head Churches are dedicated to S. Laurence. Although in Spaine there be not many, yet one which the Catholique King Don Philipe the second hath lately builded, surpasseth all that euer were, or be in Christendome. This Church is called the Royal monastery of S. Laurence of the Escurial. Neere vnto

which

which is a college, a ſeminary, and an hoſpital, which in magnificence of building, rich reuenues, in ornaments, bookes, and in number of Religious men, in piety toward the poore, in multitude of reliques, with obſeruancy of religion (which is the principal) ſurpaſſeth and exceedeth (I ſay) euery other worke of this ſorte that hath bene, or is at this day in Chriſtendome.

All is well imploied, that is done in ſeruice of this holy ſainte, vnto whom the Church doth ſuch honour; hauing put him in the canon of the Maſſe, ſolemniſing his feaſt with a vigile in the office, and in the faſt, and with the octaues. And though Rome the head of the Church had before time ſpecial patrones of ſuch ſingularitie, as S. Peter and S. Paul, yet becauſe the martyrdome of S. Laurence was ſo renoumed and glorious, it held him alſo for a particular patrone and aduocate. And as S. Leo ſaith: the city of Rome was no leſſe honoured by the martyrdome of S. Laurence, then the Citie of Hieruſalem was, with the death of S. Stephen.

It ſhal be very fit, and right then, that a holy ſaint ſo honoured and eſteemed of God and his Church, of Emperours and Kings, be alſo reuerenced and honoured of vs. Let vs recommende our ſelues to him, houlding him for our particular aduocate, that by his praiers and merits, wee may obtaine the heauenly glory. Amen. The Church celebrateth the feaſt of S. Laurence on the day of his death, which was on the 10. of Auguſt, in the yeare of our Lord 256. (Baronius ſaith: 261.) Gallienus the ſonne of Valerianus being Emperour.

The life of S. Tiburtius Martyr. *Auguſt* 11.

THe renowmed king Dauid ſaith in the pſalme, multiplieth the infirmitie, and that then he vſeth to adde grace. *The prophet intendeth to ſaie: that infirmities be ſent from vnto many, of their converſion vnto God. This was ſeene plainlie in Cromatius the father of S. Tiburtius, who by being infirme and diſeaſed, had an occaſion to be converted and his ſonne alſo, and both of them were made Chriſtians, that before were Pagans, and in the end, died for the profeſſion of the faith of Chriſt. The life of this holie ſainte is taken out of the life of S. Sebaſtian, was written by the regiſters of the Church of Rome in this manner.*

AFter that the famous martyr, S. Sebaſtian had perſwaded Marcus and Marcellianus with liuelie and efficacious reaſons, to be conſtant and firme in the confeſſion of the faith (the tyrant hauing ſet them a time of 30. daies, to reſolue eyther to adore the Idolles, or elſe to ſuffer death) he did not only thereby do good vnto them, but alſo vnto many others, with the words that he ſpoke, but alſo by reſtoring by miracle ſpeech vnto a dumbe woman in confirmation of that

that he had ſpoken, which was the cauſe, that many were conuerted, and made Chriſtians. One of them was Tranquillinus (father vnto S. Marcus and S. Marcellianus) who was diſeaſed with the goute, and was halfe drawne awrie, and in continual exreame paine, but when he was Baptiſed, he was quit thereof, and was perfectlie cured. He that came vnto Baptiſme, leaning on a ſtaffe, and aſiſted by his ſeruants, returned backe vnto his houſe in good health, not needing any help at all.

Cromatius who was gouernour of Rome called him before him; for the cauſe of his two ſonnes who were both in priſon, was comitted vnto him. And therfore he deſired to knowe of him; what his ſonnes had reſolued to doe, becauſe the 10. daies were nowe paſſed and expired. Tranquillinus going vnto the gouernour, whole and ſound of all his limmes, he knowing in what plight he had bene beforetime, demanded of him, by what meanes he was healed, for the gouernour alſo him ſelfe was vexed with the ſame infirmitie. Tranquillinus vnfolded vnto him howe he was a Chriſtian, and that when he was Baptiſed, he was perfectlie cured. Moreouer, he exhorted him to do the ſame, and yeelded him ſuch good reaſons, that the gouernour determined to be a Chriſtian, hoping to haue remedie for his bodie, and ſoule alſo.

S. Sebaſtian being certified hereof by Tranquillinus, came vnto the gouernour, and commended much his determination, encouraging him to put in execution that which he had intended. He for the great deſire he had to be cured, deſired to be Baptiſed forthwith. S. Sebaſtian ſaid vnto him: firſt ſome thing is neceſſary to be done, proceede therfore as one that goeth to a fountaine for water, who before he fille the veſſel that he bringeth, he waſheth the ſame, and cleanſeth it from the vncleannes that is within it, ſo in like manner, that thy ſoule may receiue the water of grace into it, thou muſt waſhe it, and powre out all filthines that is within it. It is neceſſarie therefore, that the Idolles thou haſt in thy houſe, be taken downe and defaced. Let thoſe that be of wood be burned, let thoſe of ſtone be broken in pieces, and let thoſe of gold and ſiluer be geuen to poore people.

Cromatius had a yong ſonne called Tiburtius, who had a good ſharpe conceite. He being of their minde herein, ſaid: Becauſe I would haue a care of my fathers health, I wil not diſturbe your worke intended. Onely let it thus be done; we wil make and kindle here in the houſe two great fires, and if that after the Idolles which be of great valew ſhalbe broken in pieces, my father be not cured, let Sebaſtian and Tranquillinus be throwne into the fire. Cromatius ſaid: he would haue euerie thing broken, without any obligation or bond, yet S. Sebaſtian and S. Tranquillinus ſaid: this couenant and pact, ſhould be confirmed and ratified.

The fires were kindled, and the Idolles being broken to peeces, the gouernour became

became whole and luſtie, ſeeing by him a moſt comely yong man which ſaid. Ieſus Chriſt in whome thou haſt beleeued, hath ſent me vnto thee, that all thy limmes may be perfectly healed and cured. At this voice, he that before was ful of anguiſhe and paine, and could not ſturre from one place vnto an other, was ſo recouered of his maladie, that he aroſe of him ſelfe, and ſtood on his feete; He going to kiſſe the feete of that yong man, which was an Angel of heauen, the angel bad him, not to touch him, for that he was not yet pure and cleane, as not being Baptiſed; and hauing ſaid this; he vaniſhed out of his ſight.

Cromatius and Tiburtius his ſonne, fel at the feete of S. Sebaſtian and confeſſed, that he onlie whom he preached was the true God, and they beſought him to baptiſe them. The holie ſaint cauſed a prieſt called Policarpus to be called, who baptiſed them both. *In the name of the Father, and of the Sonne, and of the Holie Ghoſt*. In like manner his ſeruants and ſlaues were baptiſed, to the number of 1400. perſons, of men and women. Cromatius gaue liberty vnto them all, and diſtributed among them, a great part of his riches, ſaying: that they which had the immortal God for their father, it was not fit, they ſhould be ſlaues vnto a mortal man. There was ſo many perſons baptiſed, that the thing could not be kept long ſecret. It coming therfore to the knowledge of Domitianus, who was at that time Emperour, & profeſſed him ſelfe a capital enemie to the Chriſtians, he ſlewe and put to death as many of theſe, as he could get notice of.

There was aſſembled with Pope Caius (who at that time ſat in the ſeat of S. Peter) S. Sebaſtian and others: who treating how they might ſhunne the imminent danger, at laſt determined: that Cromatius the gouernour, with his ſonne Tiburtius and Policarpus the Prieſt, with many other Chriſtians, ſhould depart from Rome, and go vnto ſome ſecret, and ſecure place, where the gouernour ſhould ſuſteine them with his goodes, vntil the furie of the perſecution was ouerpaſſed. Tiburtius hearing this, ſaid to the Pope: Holie father, do not command vs to flie from perſecution, for if occaſion be offred, it ſhalbe verie acceptable to me, to die for the loue of Ieſus Chriſt, whereby I may obtaine that bleſſed and happie life, of which none can bereaue me, and neuer ſhal haue end. The Pope embraced Tiburtius, and ſeeing him ſo firme and conſtant in faith, ſhed teares for ioie, comending his good reſolution.

S. Tiburtius S. Sebaſtian, and others, remained in Rome together with the Pope, and Cromatius. Policarpus, and the reſt went forth of Rome, more to obey the Pope, then for feare of looſing their liues, which they already offred vnto Ieſus Chriſt; knowing aſſuredlie, that they ſhould at laſt die for the confeſſion of his name; as indeed it befel to the greater part of them.

Not long after S. Tiburtius as he paſſed by, ſawe a yong man that had falne from a verie high place, and was ſo bruiſed, that his father and mother had more mind, to prouid for his funeral, then to ſeeke for a Phiſition to cure him. S.

Tiburtius approaching neere, ſaid to them: Giue me leaue to ſpeake a word or two to your ſonne, it ſeemeth not impoſſible that he ſhould recouer health. Then coming neere to the yong man, (who was more like a dead carkaſſe, then a liuing creature) he ſaid ouer him: the Pater Noſter, and the Creede, and forthwith the maiſter himſelfe whole, ſound, and in perfect health.

S. Tiburtius hauing done this, paſſed on his waie, but the father and mother of the yong man, ranne after him, and bad him take their ſonne, for his ſeruant, ſince he had giuen him his life: but S. Tiburtius anſwered, both you and he, haue power to do that, which ſhalbe greater content and ioye vnto me, then that which you ſpeake of. What thing is that ſaid they? If thou wilt haue vs alſo for thy ſeruaunts, and bondmen, behold, we be readie thereto, and wil be wel content therewith, for this great good turne thou haſt done vnto vs, in reſtoring to life our only ſonne, whom we accounted to be a dead man, paſt recouerie: many people were gathered together about them, and therfore S. Tiburtius tooke them a part, and alleadged ſo efficatiouſlie the faith of Ieſus Chriſt, that they both determined to be Chriſtians. Then brought he them to Pope Caius and ſaid vnto him: Holie father, behold heere the ſoules which I haue gained this daie vnto my Lord Chriſt, in which my faith, like a newe plaint, beginneth to bring fruite. The Pope hauing inſtructed them in the faith, Baptiſed them, yealding infinite thankes vnto the heauenlie maieſtie, for this, and al his other graces.

There was crept into this companie one Torquatus, a lewde, deceitful fellowe, who was Baptiſed. S. Tiburtius reprooued this man, of ſome looſe behauiour which he had, and (which was worſe) of ſome ſinnes by him comitted; as of combing, and dreſſinge his haire in wanton maner, his often being at banquets, frequent gaming, paſſing by the waie, to ſee beautiful and gallant wemen, and in this he tooke great delight. He reprooued him alſo, that he vſed not to praie, nor faſt, as other Chriſtians did; that he was ſluggard, and role not in the morninges, to ſing the Himnes in the Oratories, as the Chriſtians vſed to do.

Torquatus hearing him ſelfe to be thus reprooued by S. Tiburtius, conceiued great indignation, and vſed a notable ingratitude, or rather treacherie againſt him. He agreed with a gouernour called Fabianus (who was a principal enemie to the Chriſtians) deuiſing all meanes they could, to bring S. Tiburtius to his death. The accord betweene them was thus: He told him the place, where Tiburtius ſhould be found in prayer, or in ſome other Chriſtian exercile, willing him, to attache Tiburtius and him ſelfe together. As they had plotted, it was done accordinglie.

S. Tiburtius and Torquatus were apprehended, and brought before Fabianus, who asked of Torquatus: what is thy name? he anſwered: Torquatus. Fabianus ſaid: of what religion art thou? the perfidious fellowe ſaid: I am a Chriſtian, knoweſt thou not (ſaid Fabianus) that our inuincible Emperours haue commaunded;

maunded, that they which do not ſacrifiſe vnto our Gods, ſhalbe tortured, and put to death? Torquatus anſwered: (beckning toward Tiburtius) This man hath bene, and is my inſtructor, that which I haue ſeene him do, I haue hitherto done, and ſo I entend ſtil to doe. Fabianus ſaid vnto Tiburtius: Heareſt thou what Torquatus hath ſaid? Tiburtius anſwered: It is long ſince Torquatus ſaid he was a Chriſtian, and ſo indeed he is; for he hath beene Baptiſed and made ſhewe of profeſſion of the faith, but his workes be not of a Chriſtian. He is a man giuen vnto delights: he trimeth vp his haire, as if he were a woman, he goeth often vnto banquets, he vſeth much gaming and conuerſeth with wemen of euil report, and doth many other thinges ill beſeeming a Chriſtian, neyther is Chriſt pleaſed with ſuch monſters.

Fabianus ſaid vnto him: It behoooueth thee to haue rather a care of thy ſelfe, and ſeeke to ſaue thyne owne life, in not contemning the edicts, and decrees of the Emperours. S. Tiburtius ſaid: I can not haue greater care of my ſoule or ſaluation, then doing as I doe, in refuſing to adore the falſe Gods of the Gentiles, and adoring Ieſus Chriſt, the true God of the Chriſtians. Then ſaid Torquatus: This man not onlie boaſteth him ſelfe to be a Chriſtian, but perſwadeth others alſo to be ſuch, and to abandon the worſhip of our Gods, calling them diuels. Alſo, this Tiburtius aſſembleth together many of his acquaintance both by daie and night, to teach them the art magicke, in which he is verie expert. Tiburtius anſwered: thy falſe teſtimonie, ſhal not eſcape without chaſticement.

Then turning to Fabianus he ſaid: knowe thou (worthie gouernour) that this man whom thou ſeeſt, is filled with mallice and wickednes. He was made a Chriſtian, indeed, but a diſſembling one. Nowe, to diſcouer his iniquitie and mallice, he prouoketh the Iudge againſt them, and putteth a ſword into his hand to compel vs to worſhip and do reuerence vnto the diuels. If thou thinkeſt good to take the aduiſe, and counſel of this treacherous runnegate, make readie thy torments. Scourge, hang, quarter, burne, leaue not any manner of death, and thou ſhalt find; that I wil not turne my backe, nor ſhrincke for feare of thee. If thou baniſhe mee, the true philoſopher ſaith: that all the world is a place of exile. If thou put me to death; I ſhal depart, and be freed, from the priſon of this my bodie. If thou burne me with fire; I haue alreadie ouercome the fire of inordinate deſires, which is greater, and farre more hurtful to the ſoule, then this to the bodie. Smale account is to be made of any paine, where the conſcience is quiet, and ſetled.

Fabianus ſaid: Oh Tiburtius, repent thee, that thou maiſt be reſtored to thy linage and kinred, and that thou maiſt maintaine thy ſelfe in that eſtate, that nature hath giuen thee. Thou art wel borne, and of a noble houſe, but thou art falne into ſuch errour, as deſerueth tortures, torments, and an infamous death, more befitting a poore and baſe ſlaue, then one ſo honorable as thou art, S. Ti-

burtius ſaid: O Iudge of the Romaines. Becauſe I do not adore Iupiter the adulterer, and an inceſtuous perſon, Venus the harlot, Saturne the Manquellour of his owne children, and Mercurie the deceiuer; for this cauſe (ſaiſt thou) I ſhame and diſcredit my kinred, and runne into infamie. And becauſe I do adore the true God Creator of heauen and earth, thou iudgeſt me to be worthy of torments and death. If thou be diſcreet and prudent, thou ſhewſt it not in this, and if thou be a iudge, in this thou dooeſt not iuſtice, but manifeſt wrong. I adore Ieſus Chriſt who diſcended from heauen vnto earth, that man ſhould aſcend, from earth to heauen, I wil not adore the ſtatues of thoſe peruerſe people, whom thou calledſt Gods, but I wil rather ſtampe them vnder my feete.

The gouernour commaunded to kindle a great fire of coles, and to ſpread them on the ground. Then, ſaid he to Tiburtius: chooſe which thou wilt of theſe two; eyther to put incenſe vpon theſe coles, to ſacrifiſe to the Gods, or to goo ouer them with thy bare feete. S. Tiburtius made the ſigne of the Croſſe, and then he walked ouer the quicke burning coles, as if he had gone vpon roſes and flowers. The iudge wondring hereat, S. Tiburtius ſaid to him: Shake of thine infidellitie and confeſſe as I confeſſe, that this is the onlie, and true God, who hath power aboue, and vpon all the creatures. Make tryal, by putting one of thy handes in hote water, and cal vpon Iupiter, and ſee if he can prohibitte, that thou ſhalt feele no heate, as my Lord Ieſus doth with mee, who treading on the fire with my naked feete, ſeeme to go, as if I trode vpon flowers; and this is: becauſe the creatures, do obey the Creator.

The gouernour ſaid: who knoweth but that your God teacheth you art magicke, and that you be all inchanters? Tiburtius anſwered: Hold thy peace thou wretch, and let me not heare thee vtter ſuch iniurious wordes againſt that bleſſed, and holie name. The iudge was ſo enraged herewith, that he commaunded he ſhould be beheaded, and it was performed accordinglie, in the waie called Lauicana, three miles from Rome. His bodie was buried in the ſame place, and by his merits, God ſhewed many miracles. The Church maketh commemoration of him the day of his martyrdome, being the 11. of Auguſt, in the yeare 301. (Baronius ſaith: 286.) In the time of Maximianus and Diocleſianus.

The life of S. Suſanna, Virgin, and Martyr. *Auguſt 11.*

WHat thing haue I in heauen, or what other thing deſire I vpon earth but onlie thee ô Lord: *(ſaith the prophet Dauid talking with God) as if he ſhould ſaie: I wil not haue in heauen, much leſſe in earth, any thing to delight and pleaſe me, but thee only, ô my Lord God, I eſteeme all other*

thinges

thinges as nothing. Neyther honoures, nor riches, nor the delightes and pleaſures of this life shal ſatiate, or content my minde. Thou onlie doeſt giue content vnto my ſoule, and without thee I find none.

The ſame wordes ſaid Suſanna, virgin and martyr, Who although the might haue bene wife vnto the ſonne of Diocleſianus, With aſſured hope to haue bene Empreſſe of the world, yet she made thereof no reconing nor account at all, no nor of her owne life, ſince she offred it moſt liberallie for the loue of Christ Ieſus. Her illuſtrious and famous actions, were written (after the opinion of learned men) by the notaries of Rome, appointed to write the liues of the martyrs. And it was in this manner.

IN the time of Diocleſianus and Maximianus Emperours, there was in Rome a prieſt called Gabinius, who was brother vnto Caius the Pope, and kineſman vnto Diocleſianus. He had one daughter borne in lawful matrimonie, called Suſanna, who was verie beautiful, and of a notable quicke, and ſharppe witte. Gabinius being excellent in humanity and philoſophy, inſtructed his daughter, (whom he loued dearlie) in all the ſciences he knewe, by which meanes, ſhe was renowned, and famous through all Rome: ſome men commended her nobillitie, others eſteemed highlie her riches, others extolled her beautie, but aboue all other thinges, her rare witte and learning was moſt praiſed. But that which was in her moſt worthie of praiſe (although ſuch was the wickednes of thoſe times, that it was not ſo publiklie knowne, as her other quallities) was; that ſhe was a verie vertuous, and deuout Chriſtian, euen from a litle girle.

The Emperour Diocletianus had knowledge of her, and becauſe he had adopted Maximus or Maximianus for his ſonne, he thought to make Suſanna his wife. Himſelfe determining to reſigne, and giue ouer the Empire; he thought her worthie for the deſerts of her many vertues to be Empreſſe. To effect this: he ſpoke vnto Suſanna and to a certaine kineſman of his whoſe name was Claudius: he was an honorable perſon but yet a pagan. The Emperour diſcouered vnto him his intention, and giue him in charge, to treat of this matter with Gabinius, the father of the damſel. Claudius rendred thankes vnto the Emperour, for the ſecret truſt he had committed to him, and coming to Gabinius he ſaid: wel might he hold him ſelfe a happie man, for that the Emperour deſired to haue Suſanna his daughter, to marry her to Maximianus his ſonne; therefore hee wiſhed him to haue care to diſpatch it with al expedition. Gabinius ſaid: he would talke with Caius his brother, and Suſanna his daughter, and then he would giue him an anſwere.

Claudius departed, and Gabinius cauſed Caius to be called to his houſe, where he told him all at large what the Emperour had requeſted of him. Then went they both together to Suſanna, and told her: that the Emperour had ſent Claudius (their kineſman) to treat of a mariage, betweene Maximianus his ſonne and heire vnto the Empire, and her, and therefore ſhe was to be

aduiſed what ſhe would doe. She anſwered: my deare father, and reuerend vncle, where is your wiſedome and diſcretion? that you ſhould giue eare vnto a matter ſo vnworthie, and vnfitte to be thought on, much leſſe to be put in execution? knowe yee not that I am a Chriſtian? borne of Chriſtian parents, and niece vnto the Byſhoppe of Rome, who is cheife prelate, and Doctor of all the Chriſtians in the world? what ſhalbe ſaid, if I take vnto husband a cruel pagan? You haue refuſed to acknowledge the Emperour for your kinesman, for the great crueltie he vſeth againſt the Chriſtians; and would you haue me, to be wife vnto his ſonne? I hope in Chriſt Ieſus it ſhal neuer come to paſſe, but I thinke rather, that the treating of this mariage, ſhalbe an occaſion for me, to gaine the crowne of martyrdome, and not to looſe the Palme of virginitie. I tel you then (if you wil knowe what my entention is) that I haue conſecrated my virginitie vnto God, and do not entend to take to husband any Pagan, no nor any other perſon liuing.

Pope Caius and Gabinius ſhed teares for tender affection, hearing Suſanna ſpeake ſuch wordes, proceeding from a generous and noble courage. They aduiſed her to continue firme and conſtant in her intention a foreſaide, for they iudged it to be holie and good. Then came Claudius for his anſwere, leauing the people that did accompanie him at the dore, and he alone came into the houſe, and as a coſen, would haue embraced and kiſſed Suſanna, after the vſage of thoſe times. The holie damſel went backe, ſaying: that in all her life ſhe had not kiſſed any man liuing: and that ſhe would not ſhewe that kindnes vnto him (being a pagan) although he was her coſen. Herewith came in Pope Caius, and they diſcourſing together, concluded, ſo that Claudius was made a Chriſtian and ſo was alſo his wife, and his two daughters.

Claudius had a brother called Maximius, whom Diocleſian ſent, to knowe what concluſion Claudius had made of that mariage, treated of, betweene his ſonne, and Suſanna. Maximius coming into the place where the Pope Caius, Claudius, and Suſanna were, there befel vnto him the ſame, which happened vnto his brother, for he was conuerted, and made a Chriſtian. Pope Caius ſaid: that God had graunted by the prayers of Suſanna; that theſe ſhould be Baptiſed, and made Chriſtians. The Pope cauſing them to faſt certaine daies, Baptiſed and confirmed them; and ſaying Maſſe, he gaue them the Bleſſed Sacrament. The newe Chriſtians fel at the feete of the Pope, and kiſſed them, for the grace they had receiued. They alſo rendred thankes vnto Suſanna, who had bene the cauſe thereof, and ſhe yeelded thankes for all, vnto Ieſus Chriſt, the author of al good. Some daies paſſing, the newe Chriſtians, were more fullie inſtructed in the faith, exerciſing themſelues, in godlie and pious workes, as in faſting, and praying, they ſold their goods alſo, and gaue the price thereof vnto poore people.

In the night time, they vſed to aſſemble in the houſe of Gabinius, ſinging

Himnes

Himnes and Pſalmes, in the praiſe of God. Their often frequenting of this houſe, was not kept long ſecret, but Diocletianus was certified thereof, by a wicked wretch, named Artilius; who intending, to get ſome thankes of him, opened, and diſcouered, all that the Chriſtians had done. The Emperour being exceedinglie enraged hereat, ſent a cruel pagan called Fabius (with armed ſouldiers) to the place where the Chriſtians were aſſembled, to take them all priſoners, except Pope Caius. As he commaunded it was done, and the Chriſtians were all apprehended. Diocletianus commaunded: that Gabinius and Suſanna his daughter, ſhould be put in priſon. And for Claudius and Maximius brethren, and Prepedigna wife vnto Claudius, with her two children, one of them called Alexander and the other Cuccia, (for that they were noble perſonages, and greatlie allied in Rome) he bad they ſhould be led in ſecret manner, vnto the port of Oſtia, there to be conſumed with fire, and their aſhes to be caſt into the ſea, and euen ſo it was done.

After a fewe daies paſſed, the Emperour commaunded, Serena the Empreſſe, to bring Suſanna vnto her Pallace, and that ſhe ſhould perſwade her all ſhe could, to denie the faith of Chriſt & to take Maximius his ſonne, vnto her husband. The Empreſſe ſent for Suſanna vnto her lodginge, and becauſe ſhe her ſelfe was alſo a Chriſtian (though in ſecret) ſhe diſcourſed in priuate with her, and ſaid: Ieſus Chriſt, be thy comfort, thou moſt beautiful and gracious virgin. When Suſanna heard Ieſus Chriſt named ſhe ſaid: I yeeld thankes vnto my Lord, ſince he is potent in euerie place. The Empreſſe and Suſannna, remained together certaine daies, praying, and praiſing God, with Himnes and praiers, which they continuallie vſed.

Diocletianus ſent vnto the Empreſſe, to knowe what ſhe had done with Suſanna, and whether ſhe were yet reſolued, to be eſpouſed vnto his ſonne? She returned this anſwere: That Suſanna would not yeeld vnto it. She aduiſed him withal; that though ſhe refuſed, he ſhould not take any regard or make account thereof, ſince there were other damſels, equal with her, in eſtate, degree, and qualitie, on whom he might beſtowe his ſonne. When Diocletian had receiued this anſwere, he ſaid vnto his ſonne: I will not haue it ſaid, that force, or violence ſhould be offred to a damſel in my court or Pallace, therefore, cauſe Suſanna to be ſent vnto her fathers houſe, and then do what pleaſeth thee. Let her go, as a ſhallowe, and ſenceles foole. Suſanna was brought backe, vnto the houſe of Gabinius, acompanied and attended, by the Emperours ſeruants.

The holie damſel forecaſting what they entended, in that they made her returne to her fathers houſe, incloſed and ſhut her ſelfe vp in a chamber, and falling proſtrate on the earth, required helpe of Ieſus Chriſt, to deliuer her out of the danger, in which ſhe thought her ſelfe to be. That verie night, Maximius came vnto her, and as he entred into the chamber where ſhe was at her praiers,

he

he sawe by her side an Angel, enuironed with a great brightnes: The yong man being agast, and put in feare hereat, departed the chamber, and the house, and going told his father what he had seene. Diocletianus said vnto him: these Christians, be sorcerers, and inchanters. Then he commaunded one Curtius, a minion of his, to see and enquire the truth of this vision. Curtius going thither, returned more affrighted, and agast, then Maximus. The next daie, Diocletianus sent a cruel and sacrilegious fellowe, called Macedonius, vnto the house of Gabinius, to compel Susanna, either to sacrifice vnto the Gods, or els to put her to death, and withal charged him: that this should be done secretlie. Macedonius coming vnto the house of Gabinius, called Susanna forth of her chamber, and set vpon an aultar, the Idol of Iupiter, that he had brought with him. When the blessed damsel sawe the Idolle, she lifted vp her eyes vnto heauen, and desired God to remoone it from before her; that her eyes might not see that infernal diuel. Macedonius sollicited, and hastened her to adore the same, but she redoubled her prayers vnto God, to take it from before her. The Idol on a sodeine vanished awaie. Then Macedonius said vnto her: I see thou beares affection, and loue vnto the Gods. Susanna answered: Nay, my God hath sent an Angel, who hath taken away this fiend frō my sight, that I should not distaine, or pollute mine eyes, with the detestable sight, of that sacrilegious Idolle. Then came one of the seruants of Macedonius who said: that the statue of Iupiter, laie in the streete, in the middle of the myre. Macedonius fel into so great a rage hereat, that with his owne handes he haled, and pulled the holie saint, by the garments, and tearing them, beating her also both with his fistes, and with cudgels. She thanked Christ Iesus, for the fauour he shewed her, in giuing her force to endure, and suffer, these wronges for his sake. But Macedonius in a rage, and furie with a voice, as loud as he could speake, said: Sacrifice to the Gods, or I wil kil thee instantlie. She answered: she would not sacrifise to any, but onlie to Iesus Christ. Macedonius sent messengers, to certifie Diocletian hereof, who returned for answere: that she should be beheaded in her owne house, and so it was done. Her holie bodie, was honorablie buried, by the appointment of the Empresse, in the Churchyard of Alexander. And the same daie Pope Caius said Masse in that Churchyard, in the honour of S. Susanna virgin and Martyr. The Catholique Church maketh a comemoration of this holie saint, on the daie of her martyrdome, which was on the 11. of August, in the yeare of our Lord, 260. (Baronius saith: 265) In the raigne of the Emperour Diocletianus.

The

The life of S. Clare. Virgin.

THE patriach Abraham went into Egipt, to eſcape the great dearth, which was in the land of Chanaan, and tooke with him Sara his wife, but he called her ſiſter, doubting the Egyptians would kil him, to take her from him, king Pharao being certified of the beautie of Sara, commaunded she should be brought into the kings pallace, and although she remained there many daies, yet the king did not touch her. The reaſon was: the kings of Egipt had this vſage; that when they entended to take any damſel to wife, he firſt kept her cloſed vp a good ſpace having many attendants, and their exerciſe in that time was: to be washed, trimed, and perfumed, and then in that ſort to go to the kings chamber.

This is a figure of that which Ieſus Chriſt the king of heauen doth with ſome ſoules, which he hath elected to be his ſpouſes, and whom he will bring into his chamber, to wit: to his heauenlie glorie. For firſt, he cauſeth them to be shut vp in this world, in ſeuerall houſes, as be the monaſteries of Nonnes, and other religious women. The exerciſes, that theſe ſpouſes haue to do in the monaſteries are: to be puriſied, washed, and perfumed. To be puriſied of their greater ſinnes, washed of their ſmale offences, and to be perfumed with the exerciſe of vertue, to wit: obedience, pouertie, and chaſtitie, which make the ſoule odoriferous, and ſweete ſmelling. One of theſe ſpouſes of Chriſt (who by her good example, and holie aduiſes, was occaſion, that many women came to this degree) was the glorious virgin S. Clare, whoſe life is take out of that, which a religious man of the order of the Seraphical father S. Francis wrote, by the appointment of Alexander the 5. Pope, who did canoniſe her. The frier for humilitie concealed his name. He ſaith in this manner.

THE admirable virgin S. Clare, ſo famours for her vertue, was borne of an honorable linage in Aſſiſius, a cittie of Italy, in the prouince of Vmbria. Her father, and her other anceſtors where ſouldiers, and had borne honorable offices, both vnder the Emperours of Almaine, and vnder other princes, and Seignories. Her mother was called Ortolana, which name fitted her wel, for that she brought to the Church of God, ſo fruitful a plant, as S. Clare her daughter was. This Ortolana although she had a husband, and was much imployed in the affaires of her houſe, yet exercited shee, the workes of piety, verie much. She went to Ieruſalem on pilgrimage, and viſited all the holy places, in which God wrought our redemtion. She viſited likewiſe, the Churches of S. Peter and S. Paul in Rome. She went into Apulea, to viſite the Church of S. Michael vpon mount Garganus. We may wel beleeue, that ſhee that went deuoutlie in pilgrimage, with ſuch coſte, trauel, and danger, into ſuch farre countries, when

she was at home excercised her selfe in holie and vertuous workes.

Whē she was with child of S. Clare, she prayed before the Crucifixe, beseeching our Lord, to geue her an easie childbirth, and without danger. And she thought, she heard a voice, which said to her: feare not, for thou shalt bring forth a light, which with her lustre, & brightnes, shal inlighten the whole world. When she was deliuered, she named the infāt Clare, with hope that in her should be fulfilled, that which the voice said to her. The child being yet of tender yeares, began to glister, and shine bright in the darke night of the world, learning of her mother, the principales of our faith. She shewed her selfe verie charitable, and ful of compassion, to the poore and needie, helping, and releeuing them in such manner as she could, and sometimes, she gaue them part of that, which she should haue eaten her selfe.

She vsed to praie verie much, and therewith (as with Angelical foode) was she cherished ordinarilie, and was delighted with the feeling of celestial comfortes in the conuersation of Iesus Christ. She would not vse vaine, and prophane clothing, yet to obey her father & mother (which commaunded her) she wore costly guments, and was trimmed, agreable to the estate of her nobilitie, but vnder them she wore a course haircloth. Her father treated of mariage for her, but she alwaies gainsaied it, hauing vowed her virginitie vnto God.

The report and fame of the glorious father S. Francis, came to her eares, who as a newe man, renewed sanctitie in the world, and he was of that same cittie of Assise, where she was borne. S. Clare had a great desire, to see him, and speake with him, and he also had notice, and had heard a laudable report of the vertues of the holie damsel. He desired to giue her light, and instructions, to set her in the path of perfection, that she might be seuered apart, from the dangers of the world. The vertuous virgin, went vnto the sermons of S. Francis, and reaped great fruit by his doctrine; and the wordes, and workes of the holie man, seemed to her, rather celestial, then terrene.

She watched long for a fit oportunitie: and at last speaking with him, he exhorted, & perswaded her to dispise the world, and to dedicate her virginitie, to that blessed Spouse, who for loue of vs was made man being God, and would be borne of a virgin. The blessed man laboured all he could, that the vertuous maide should not delaie, but performe it forth with, and trauelled herein as the Paranimph and Embassadour of the great king of heauen. The good damsel made no long staie, but was content, to make vp the spiritual mariage with Christ Iesus; submitting her selfe wholie, to the aduises of S. Francis, esteeming him (after Christ) for principal guide in all her actions.

Vpon Palme sonday the good damsel sent vnto S. Francis to knowe, if it were nowe fit time for her, to breake off quite with the world, and to begine a newe life? The holie man thought that if the thing were not discreetlie done, her fa-

ther

ther and mother would not perhaps giue their consent thereto. But afterwards illuminated by God (as we may wel thinke) he aduised her, that on the night nexte after Palme sonday she should depart secretlie from the house of her father, and bring decent companie with her vnto his conuent, and he would cloath her, with his habite. So she did, for she went out of her fathers house, accompanied with people, honest, and vertuous, (in this sort leauing her father & mother, kinsfolke, and countrie) she went vnto the Church of S. Maria Delle Portiuncula, which was the conuent of Saint Francis, where he, and his friers stayed for her. When they sawe the holie damsel come, they receiued her, with lighted candels in their handes, singing the Himne: *Veni Creator Spiritus*. There S. Clare put of her secular garments, and diuorced her selfe from the world, & all the vaine-glorie thereof, S. Francis, with his owne handes cut of her haire. S. Fracis brought S. Clare to the monasterie of S. Paul in the cittie of Assesie, where were nonnes, of the order of S. Benedicte, that she might remaine there a while, vntil our Lord prouided an other monasterie for her.

When the father, and other kinsfolke of S. Clare vnderstood what she had done, they persecuted her all they could. But if the deed of the holie saint had not bene contradicted, it should not haue bene so heroical, and glorious. It is ordinarie, to haue vertue persecuted, and the greater it is, so much the more do worldlie men, shew them selues aduersaries to it. There came to the monasterie where the holie damsel was, her kinskolke, and friendes, and made tryal and proofe of their force, against a mild lambe. They vsed deceitful, and malicious deuises, against a simple doue, they multiplied their leasings, & made to her many proffers, counselling her, to alter and change her purpose, and not to continewe in so base an estate, and contemptible life, so disagreeing to her honorable linage; & would she (said they) do that, which was neuer done in that cittie, by any woman before? The holie saint, being firme and constant in her purpose, came neere to the Altare, and by the waie shewing her clipped haire, said: she could not nowe by any meanes depart, and leaue the seruice of Iesus Christ, for whose loue, she had renounced the world, her kinsfolke, and her owne wil.

Her kinsfolke seeing they could not make her change her minde by this meanes, they tooke an other course. One while they threatened her, and would haue taken her out of the monasterie by force, reuiling, & raylng at her most despitefullie. These courses were to no purpose, for they could not alter, nor shake the mind of the holie saint, but made her rather more firme & stable, in her holy estate. So they at last being wearied, & not able to effect any thing left her, & departed.

S. Francis tooke her out of the monasterie of S. Paul, and brought her to the Church of S. Damian, which was out of the cittie, in a solitarie place and apart from the turmoiles of the world. This Church had bene repaired by

the ſame S. Francis, who reſided in the ſame a certaine time, and there was the miracle; that he being at his praiers before the Rood, he heard a voice, which ſaid to him: Francis, labour to repaire my houſe, which is in danger to fal to the ground. In this Church S. Clare was cloſed in the loue of Chriſt, and there like a ſimple doue made she her nette, and in that place did she begin to found, the college of virgins, and inſtituted the holie order of poore Clares.

S. Clare had a ſiſter called Agnes, who was yonger then she, and her she loued dearlie. After she was cloſed in that place, she deſired of God nothing (next to to his holie grace) with more efficacie, then the conuerſion of her ſiſter, to wit: that she would forſake the world, and withdrawe her ſelfe, and come into her companie. Our Lord denied not that fauour vnto his ſpouſe, for ſeuenteene daies after the conuerſion of S. Clare, her ſiſter Agnes (inſpired by the Holie Ghoſt,) left the world, and came vnto her ſiſter, ſaying: her deſire was to liue with her, in pouertie, and chaſtitie. S. Clare embraced her with great ioye and ſaid: my moſt deare ſiſter, I render infinite thankes to my Lord Ieſus Chriſt, who ſeing me in ſuch care for thee, hath heard my prayer. S. Agnes did not come alone to liue with her ſiſter, but brought in her companie many damſels, who (led by the report of her holines, which was ſpred ouer the countrie) entred into the conuent, and reſolued to lead a religious & chaſte life, that they might be ſpouſes to the king of heauen.

Many maried people mooued by their good example, by mutual conſent, ſeperated themſelues, and the husbands went into the conuent of friers, and the wiues into the monaſterie of nonnes. The mothers moued their daughters to be religious women, and the daughters perſwaded their mothers to the ſame. The ſiſters perſwaded their ſiſters, and the aunts their neeces. There were ſome that had a great deſire to enter into religion, but they could not, by reaſon of impediments hindring them. Such women endeuoured in what they could to obſerue the rule of S. Clare in their owne houſes.

The firſt ſtone S. Clare laid, in the foundation of her religious order, was humilitie, that vpon it, other vertues might be builded. She made a vowe of obedience, vnto the father S. Francis, and obſerued it inuiolable, all the daies of her life. She would neuer accept the name of Abheſſe, in the three firſt yeeres of her conuerſion, deſiring rather to be ſubiect, then ſuperiour; But being commaunded by S. Francis vnder obedience, she accepted the gouernment of the Nonnes; by which aroſe in her hart more feare, then preſumption, & she became more bound then free. The humble diſciple of S. Francis, became the miſtreſſe of vertue; the higher she was in office, the more lowelie, and baſe she was in her owne ſight.

She diſpited not the baſeſt offices, for many times she gaue water for the handes of the other Nonnes. Whileſt they ſate, she ſtood on her feete attending, and whileſt they did eate at the table, she ſerued, and waited on them. It was more

delight

delight to her, to beare the burden of obedience, then put it to the carriage of them who were ſubiect to her. She waſhed the feete of the meaneſt in the houſe when they returned home, and then kiſſed them with great humillitie, and in this ſort ſhe planted the vertue of lowlines in the hartes of her ſubiects, it being the roote of euerie perfect worke.

The holie woman deſirous to ſhewe her ſelfe, true daughter to S. Francis, embraced the pouertie he left, as an heritage to his children. For this cauſe, ſhe diſtributed amongſt the poore, all her fathers goods that came for her portion, with the mony ariſing thereof, not reſeruing any whit to her ſelfe. She loued ſo much holie pouertie, that ſhe deſired no other thing in this world but Ieſus Chriſt. Her wil was: that the Nonnes of her order, ſhould not poſſeſſe, not keepe any thing more, then ſerued to maintaine their liues, and in this ſhe had great reaſon; For when one applyeth his mind vnto richeſſe, then vertue decayeth, and when a man wil obey him ſelfe, he becometh diſobedient vnto God.

On a time, there being but one loafe in the monaſterie, S. Clare commaunded halfe thereof, to be giuen to the friers in almoſe, when dinner time came, the Nonnes being aſſembled which were fiftie, S. Claire falling to praier, and deuiding that halfe loafe, it did multiplie in ſuch ſort that all the ſiſters had ſufficient. S. Francis made the rule for S. Clare with great auſteritie, and pouertie, which afterward Pope Gregorie the 9. confirmed by word of mouth. Pope Innocentius the 4. being deſirous to moderate the rigour thereof, and to abſolue the holie ſaint, from the vowe of extreme pouertie, ſhe ſaid to him: Holie father, I deſire your holines, to abſolue me from my ſinnes, and not from the obedience of pouertie. Although the Pope, being perwaded by ſome Prelates, that he ſhould make a ſecond Rule, which ſhould not be ſo rigorous, & commaunded: that all thoſe women which be called Nonnes of S. Clare, ſhould accept and receiue it, although I ſay at the firſt he thought to to do; yet approoued he after the firſt rule giuen by S. Francis, and approoued by Gregorie the 9. commaunding that rule ſhould be obſerued for euer.

S. Clare was verie feruent in praier, lying flat on the ground, and kiſſing it oftē, bathing the earth with her abundant teares, thinking, ſhe had alwaies there Ieſus Chriſt nailed on the Croſſe. One night, the holie ſaint being at her praier, the diuel appeared to her in the ſhape of a Negro, or blacke-moore, & ſaid to her: weepe not ſo much, for it wil ſpoile they ſight. Thou ſhalt do better ſeruice to God, to gouerne wel this monaſterie, then to ſhed ſo many teares. The holie ſaint anſwered. Auoid hence thou curſed caitiue. If I be come blind, and cannot gouerne this houſe, there ſhal come others (I doubt not) that ſhal rule and gouerne it better them my ſelfe. Thou and thy companie be blind, and ſhal remaine, in perpetual obſcuritie, and darkenes, hauing no power, to ſee the light of the diuinitie of God. The diuel hearing theſe wordes departed with confuſion.

The praiers of this holie ſaint were often heard, & once approoued by a wonderful miracle which was this: The armie of the Emperour Fredericke paſſed by the cittie of Aſceſie, in which were ſome regiments of blacke-moores, which were infidels. And for that the monaſterie of S. Clare was without the cittie, many of thoſe blacke-moores went vnto it, ſearching ſome waie to get in, with intention to rifle the houſe, and abuſe the Nonnes. The holie woman at that time was ſicke, and all the Nonnes ran to the Infirmarie, where the ſicke laie, and ſaid to her, wailing and crying: moſt deare mother, this daie shal you ſee your daughters abuſed by villaines, and murthered. Helpe vs, helpe vs, we beſeech you. Praievn-to God to deliuer vs, from this ſo great euil and ſhame, which is readie to fall vpon vs.

The holie virgin, putting her confidence in our Lord Ieſus, cauſed her ſelfe to be carried, to that ſide of the monaſterie, where the blackemoores entended to enter, which were nowe mounted on the walles. Then ſhe cauſed a bord to be brought, and thereon ſhe ſet the tabernacle wherein the bleſſed Sacrament was kept. She fel vpon her knees, and praying, ſaid: O Lord, permit not thele thy deuout handmaides, who confeſſe thee for the true God, and haue for thy ſake abandoned, and forſaken the world, and their delights and pleaſures, to liue in chaſtitie in thy ſeruice, to be abuſed, and diſhonored, by theſe fierce pagans, and beaſtlie infidels. Since thou haſt redeemed them with thy precious bloud, keepe, and defend them (ô Lord) for I am not of power, not able to defend them. Her praier being ended, they heard a voice which ſaid: I wil keepe and defend them euer. The blackemoores were put in ſuch confuſion at this voice, that ſome of them began to flie, others which had gotten vp to the walles, were ſtriken with blindnes, and were ſo aſtonied, that they fel to the ground, bruiſed, and mayned, and thus the Nonnes were freed from all danger.

It was trulie verie wonderful, to ſee the ſtraitnes and auſtere life, the holie, and glorious ſaint led. Her apparel was onlie one weede, ouer which ſhe threwe a mantle of courſe clothe, more to couer her bodie, then to defend her from the cold. She wore no ſhooes, her bed for the moſt part was the bare ground, except that ſometimes ſhe ſlept vpon hard fagottes. She faſted all the Aduent and Lent, onlie with bread and water, and wore haire-cloth. In all her life, but at that time eſpeciallie, ſuch was her ſharpe pennance, that the Byſhoppe of Aſceſie, and S. Francis, comnaunded her vpon obedience, to mitigate it ſome what. She was verie deuout to the B. Sacrament, and for that God wrought that miracle for her, and deliuered her monaſterie from the furie of the Pagan moores by the meanes of it, when ſhe brought it to that place in the Tabernacle, ſhe is painted, or pictured, with the Tabernacle of the bleſſed Sacrament in her hand. She communicated verie often. She ſpunne with her owne handes fine thred, of which ſhe made linen for corporalles, purificatories, and other thinges for the ſeruice of the Altar,

tar, and distributed them among the Churches in the cittie of Asceſie.

On a time, S. Francis ſent to her a ſicke man, that she should make the ſigne of the Croſſe vpon him. She, as an obedient daughter, did ſo, and the ſicke man recouered forth with. This good happened not to this man onlie, for many that had infirmities went vnto the monaſterie to her, and she making the ſigne of the Croſſe vpon them, they recouered their perfect health. This holie ſaint liued in her couent 42. yeeres, ruling, and gouerning the ſame. Twentie eight yeeres of that time she was ſicke, and ſometime her infirmitie was more greeuous, yet was she neuer heard to complaine, or to make any shewe of grief. Her ſickenes increaſing, and death drawing nigh, Pope Innocentius the 4. viſited her, and ſat on her bed-ſide, S. Clare deſired his hand to kiſſe, and he gaue it to to her.

In the morning, when the prouincial of her order, had giuen her the bleſſed Sacramẽt, she rendred inumerable thankes to our Lord God, that had shewed her ſo great fauour, as to receiue the bodie of Ieſus Chriſt in the bleſſed Sacrament, and to ſee the Pope, his vicar vpõ earth. Helpe me my daughters (ſaid she to the Nonnes) to yeeld thankes to God, for ſo rare a benefitte. Her ſiſter Agnes being preſent, wailed to ſee her death, beſeeching her: that she would not leaue her in this mortal life, but take her in her cõpanie into heauen, she hauing bene her companion on earth, in ſeruing Chriſt their Lord. The ſaint comforted her ſiſter, ſaying: that it was not the wil of God, but she bad her be aſſured, she should not ſtaie long after her. All her daughters lamented and wept, being much afflicted with ſorrowe for her death, but she comforted them all, recommending vnto them humillitie, and holie pouertie.

Her death drawing neere, she ſaid confidentlie vnto her ſoule; Go out my ſoule, depart ſecurelie, for thou haſt a good guide. A religious woman, demaunded of her: with whom she talked, and on whom she looked ſo ſtedfaſtlie? She anſwered ſweetlie: I talke with my ſoule, who is preuented, with the benedictions of our Lord, and I looke on the queene of Angels. Then ſaid the woman: Good mother praie, that I maie ſee her alſo. If it pleaſe her (ſaid S. Clare) I wiſhe and praie for it with all my hart. At theſe wordes, the religious woman ſawe coming into the roome, a great number of virgins, apparailed in white, with crownes of gold vpon their heades, attending a queene which came with them, from whoſe face, proceeded ſuch a glorious ſplendor, that it made midnight brighter then noone daie. This queene bowed toward S. Clare, and commaunded the virgins, to giue her the rich mantle, to couer that bodie, that had obſerued perfect chaſtitie. The religious woman vnderſtood verie wel that this queene was the mother of God, that came to viſite and comfort her ſeruant, which S. Clare alſo shewed, for although before, she was cheereful and comfortable, at that inſtant, her ioye increaſed aboundantlie. When the time of her death drewe neere,

she

ſhe cauſed the paſſiō of Ieſus Chriſt to be read vnto her, vnto which she was euer much denoted. While it was reading, she rendred vp her ſoule to God.

S. Clare when she died was 70. yeeres old, 42. yeeres whereof, she had bene in the monaſterie. Her death was ſoone ſpread through Italie, and at her burial Pope Innocentius the 4. and all the court of Rome were preſent, which was in the monaſterie where she dyed called S. Damian. The religious men beginning the office of the dead at Maſſe, the Pope riſing from his ſeate, bid them ſaie the Maſſe of an holie virgin, shewing, that he had a deſire to canoniſe her before her bodie was laid in the graue. But the Biſhoppe of Oſtia ſaid: Holie father, although it be iuſt and reaſonable, to do as your holines commaundeth, neuertheleſſe it is good to do it by mature aduiſe; and ſo the Maſſe of the dead was ſaid. The ſame Byſhoppe of Oſtia preached, and ſpoke much in the commendations of S. Clare.

It was thought, that the bodie of S. Clare should not be ſo ſecure in that monaſterie of S. Damian, for that it was without the cittie, therefore they brought, and buried it, in the Church of S. George, where the bodie of S. Francis had bin buried a litle before. The glorious virgin S. Clare paſſed out of this life, in the yeare of our Lord. 1252. on the 11. daie of Auguſt, & was buried the daie following in the ſame month, on which daie her feaſt is celebrated. God hath shewed manie miracles by her meanes of th which, and of her life, Pope Alexander the 4. hauing cleere information, canonized her, in the Cathedral Church of Amagnia, in the firſt yeere of his Popedome, two yeeres after the death of S. Clare, which was: 1254. God graunt, this humble ſpouſe of Chriſt, may be our aduocate to him, that we by her meanes may attaine euerlaſting glorie. Amen.

The life of S. Hippolytus Martyr.

THE glorious precurſor of Chriſt S. Iohn Baptiſte, in his preaching ſaid: that God was able to rayſe vp children vnto Abrahim, of the ſtones, *Which is as much as to ſaie: That God ſometimes changeth the hart of hard and obſtinate people from Idolatrie, and of pagans, & vnbeleeuers, maketh them to become faithful, and Catholique people. For the ſtones ſignifie hardenes, and Abraham ſignifieth faith.*

This thing is apparant; and euident in S. Hippolytus that was a Pagan and Idolater, and it ſeemeth, was verie obdurate in his ſecte, for that he was appointed keeper of the priſon, where the Chriſtians laye, that were taken out to be martyred. And yet by the meanes of S. Laurence, he being at the firſt a hard ſtone, was conuerted, and became the child of Abraham, a faithful, and Catholique man. His life, taken out of the life of S. Laurence, as it was written by the notaries, or Regiſters of the Romane Church, was in this manner.

Saint

SAint Laurence being in prison, restored sight vnto one called Lucillus, who was a prisoner as he was, and became blind by continual weeping. This miracle was diuulged through the cittie; whereupon many blind men resorted, vnto S. Laurence, all which were by him perfectlie cured. The blessed martyr was deliuered by Valerianus a Romane gouernour, vnto the custodie of Hippolitus. He seing the miracles that S. Laurence did, tooke affection to him; and being desirous he might haue libertie, came, and besought him, to giue satisfaction vnto Decius, and Valerianus the gouernour, and to tel them, where was the treasure, for which he was attached: because he thought it was better so to do, then put his life in danger, for certaine and assured it was, that he must eyther discouer the treasure, or else dye.

S. Laurence marking wel his wordes, and thereby knowing partlie his mind, said to him: O Hippolitus, if thou wilt, I wil discouer vnto thee, the greatest, and the most abundant treasures that be, where with thou maist be rich perpetuallie. Hippolitus desired him, to shewe him those treasures, and he promised to do what euer he should request of him. The holie saint preaching, vnfolded vnto him the treasures which God hath prepared for his elect: and spoke vnto him such, and so high misteries, that Hippolitus yeelded, and was conuerted, and made a Christian, with all his familie.

The tirant sending for S. Laurence to martyr him, S. Hippolitus requested of him verie earnestlie, that he would giue him leaue to discouer, and professe him selfe to be a Christian, for euerie houre seemed a thousand, til he sawe him selfe possessed of the treasures of heauen, that he had declared and opened vnto him, and he had the greater desire, to go nowe to enioye them in his companie. S. Laurence wished him, to keepe that treasure locked a while in his hart, for the time would come shortlie, that he should manifest it. S. Laurence being brought before the tyrant, was put to many greeuous torments, and at last, was depriued of his life, being broyled on a gridiron: Decius and Valerianus being present thereat, as we haue recounted before in his life.

S. Hippolitus was present at this spectacle, and was mooued to compassion, who with the helpe of Iustinus a priest (after many teares) tooke the bleded bodie, about the breake of daie, (for the martyrdome of S. Laurence had bene in the night) and caried it into a field belonging to a Christian widowe, called Cyriace, in the waie toward Tyber. Other Christians came also in their companie, and so together they buried it. There they remained three daies, lamenting his death, after which time, Iustinus the priest laid Masse, and gaue the blessed Sacrament, to all them that were present. This being done, the greedie officers, by the appointment of Decius came to attach Hippolitus, for it was told Decius, that he had buried the bodie of Laurence, and that he was also a Christian.

When S. Hippolitus was brought, Decius with a smiling cheere, yet with an

inward mailice, ſaid vnto him: Howe is it Hippolitus, art thou become an inchanter alſo? I heare thou haſt taken awaie the bodie of Laurence and buried it. Hippolitus anſwered: My Lord, I haue indeed done that which thou ſaieſt, not as a magitian, but as a Chriſtian. When Decius heard this, he commaunded he ſhould be beaten on the mouth, for anſwering him ſo boldlie; and that his clothes ſhould be pulled off. Hippolitus ſaid: though thou doeſt ſtrippe me of my apparel, yet canſt thou not depriue me of Ieſus Chriſt, but thou doeſt rather clothe me with him a newe, in making me to ſuffer for his ſake. Decius ſaid vnto him: Art not thou that Hippolitus, that dideſt latelie honour our Gods? what madnes, and follie is this in thee? art thou not aſhamed to leaue thy Romane millitarie coate, and to clothe thy ſelfe with the weede of a Chriſtian? Hippolitus anſwered: I am neither foole, nor negromancer, but I ſhewe more my wiſedome and prudence in being a Chriſtian, I confeſſe that I was fooliſhe indeed, when I adored the Idolles, which thou adoreſt, Decius ſaid vnto him: Reſolue either to ſacrifice vnto the Gods, as thou dideſt before time, or thou ſhalt ſuffer as ſharpe and cruel torments as Laurence did. O (ſaid Hippolitus) would God I might imitate Laurence in any thing, whoſe verie name thou (wretch) art not worthie to name, with thy prophane mouth.

Decius was not able to hold patience any longer, but commaunded Hippolitus ſhould be ſtripped, and beaten cruellie with ſtaues. The holie ſaint yeelded thankes to God, all the time the officers beate him. Then the tyrant ſaid: Hippolitus regardeth not the Baſtinado, therefore rent, and teare his bodie with rakes, and hookes of iron. So they did; But Hippolitus with a ſhril voice ſaid: I am a Chriſtian, and I endure this torment gladlie, for Chriſt his ſake. Then Decius commaunded they ſhould beate him no more, but to apparel him, with his ſouldiers weed, ſuch as he vſed to weare, when he was a Pagan; and then he ſaid to him: remember thy former dignitie, and that thou wert my friend, I wiſhe that friendſhip may continew. This is all I deſire at thy hands; that thou wouldeſt ſacrifiſe vnto the Gods, and I wil forget all matters paſt. Hippolitus anſwered: my warefare is: that I make true acknowledgement to be a Chriſtian; and hold that holie purpoſe, to ſpend my life in defence thereof.

Decius ſeeing the conſtancie of the holie ſaint, was exceeding wroth, and commaunded Valerianus the gouernour, to ſeaze vpon his goodes, and to put him to death, with the moſt exquiſite torments he could. Valerianus going vnto the houſe of S. Hippolitus, to execute the decree of the Emperour, found all his familie Chriſtians; they being apparelled in white, as the vſage was for them to goe, certaine daies after they were Baptiſed. He cauſed them all to be apprehended, and to be brought before his iudgment ſeat; Hippolitus being alſo there preſent.

Among others that were there taken, there was an ould woman, who had bene

bene nurſe vnto S. Hippolitus, and brought him vp. She was called Concordia. Valerian ſaid vnto her: haue pittie on thy ſelfe, and thine old age, do not die fooliſhlie, and wilfullie like Hippolitus thy maiſter. Concordia made this anſwere: my ſelfe, and all that be here preſent, had rather die valiantlie, in the companie of Hippolitus, then liue behind him, like baſe, and abiect minded people. Then ſaid Valerianus: Seruantes and ſlaues, are chaſticed with ſcourges, therefore whippe this old woman, that to her it may be a puniſhment, and to others an example, not to anſwere ſo ſawcelie, as ſhe hath done. Concordia was ſo beaten with ſcourges (that had plumets of lead tyed vnto them) that with the greeuous rigour of the torment, ſhe yeelded her ſoule vnto God. Hippolitus ſeing his nurſe that had giuen him ſucke, to go before him vnto heauen.

Then Valerianus commaunded that Hippolitus ſhould be led out of the walles of Rome, and that there they ſhould behead all his ſeruantes in his preſence. He comforted, and cheered them vp, ſaying: Conſider my deare brethren, that we haue a Lord, who wil giue vs a reward, for the ſeruice that we do him this day, in dying for his ſake. Nineteen men and women, ſeruants to Hippolitus, were behedded in his ſight. Then Valerianus commaunded: that Hippolitus ſhould be tyed to the tailes, of luſthie and fierce horſes, and ſo ſhould be torne in pieces by them, in the Champion fieldes. This was done as he commaunded, and by this terrible martirdome, S. Hippolitus yealded his ſoule vnto God.

His bodie, and the bodies of the other martyrs, were buried by Iuſtinus the prieſt, acompanied with other Chriſtians, who went by night, to do this pious worke. The place where they were buried, is called the field of Veranius. The Church celebrateth the feaſt of S. Hippolitus, on the 13. of Auguſt. In the yeare of our Lord 258. (Baronius ſaith: 261.) Galienus ſonne to Valerianus being Emperour.

The life of S. Caſsianus Martyr. Auguſt 13.

THe ſame daie, that the Church of God celebrateth the feaſt of Saint Hippolitus, it celebrateth alſo the Martyrdome of Saint Caſſianus, of whom S. Gregorie Byſhoppe of Toures, and Prudentius write: That during the perſecution, which was generall ouer all the landes ſubiect to the Empire. Caſſianus a holie man, was taken in Foro Cornelij, which is a cittie nowe called Imola. He being examined by the iudge if he were a Chriſtian, he confeſſed that he was, then it was demaunded of him, of what trade he was, S. Caſſianus anſwered: that he taught yong children to write, and read.

The iudge commaunded: that all the children that were ſchollers vnto Caſſianus ſhould be brought before him. When they were come, he told them; that

this their maiſter deſtroyed the auncient religion, and adoration of the Gods, and that he was a rebel, and obeyed not the commaundement of the Emperour, therefore, he deſerued to die, and his wil was: that they ſhould kil him. Then cauſed he S. Caſsianus to be ſtripped euen to his skinne, and his handes and feete to be tyed; and in this ſort he deliuered him into the handes of the children, inciting euerie one of them, to do the worſt they could vnto him. They being incouraged by him, and remembring the correction their maiſter gaue them, when they did not learne wel, ran vnto him, and euerie one ſtrocke him with that which was next at hand.

The vſe was at that time: to write vpon certaine tables, ſmothed with waxe, and inſtead of pennes, they vſed to write with fine and keene tagges, or pointelles. Theſe were the cheifeſt weapons, with which the ſcollers wounded their maiſter ſo, ouer all his bodie, that they made the bloud runne downe like a ſtreame. He animated them, bidding them to giue him bigger woundes; and this fauour he asked, for the deſire he had to ſuffer death, for the loue of Chriſt. At laſt he was ſo wounded, that all his bloud being runne out, he rendred his ſoule vnto almightie God.

Iohn Andreas Gillus, in his booke, of the perſecutions of the Church, ſaith: that this was in the perſecution of Iulianus the Apoſtata. He ſaith alſo, that S. Caſsianus was Biſhope of a cittie in Almaine, from the which when he fled, he ſoiourned at Imola, and there kept a ſcoole, that he might ſerue God, and that it might helpe for his maintenance. His martyrdome was on the ſame daie, that the Church celebrateth it, to wit: on the 13. of Auguſt. The raigne of Iulianus was about the yeare of our Lord. 365. and he liued in the Empire, a yeare and a halfe, litle more or leſſe.

The life of S. Euſebius Prieſt, and confeſſor. *Auguſt* 14.

SAint Iudas Thaddeus the Apoſtle of Ieſus Chriſt, writeth in his Canonical Epiſtle; that there was a great ſtriſe, betweene S. Michael the Archangel, and the diuel, about the bodie of Moyſes. The diuel would haue diſcouered it, and haue made it knowne vnto the Hebrewes, to the end, they ſhould haue adored it for God. S. Michael left ſuch an offence might haue riſen amongſt the Hebrewes, endeauoured to keepe it ſecret.

The contrarie hereof happened with ſome ſaints of the newe teſtament. It was the wil of God, that the holines of their liues ſhould be manifeſted, with their doctrine, and wiſedome, becauſe they were the light which ought to be publiſhed, that they might enlighten the world, and driue awaie darkenes. Then the diuel laboured to keepe them ſecret, and from the knowledge, and eyes of men; and therefore he perſwaded tyrants,

to send them into banishment, or to shut them vp in darke prisons.

This befel vnto S. Eusebius, who was by a tyrant, shut vp in a chamber in his house, because he preached in fauour of that sayth, Which the Church of Rome preacheth and teacheth against certaine heretikes, which persecuted it; and in that place persevering in prayer, he ended his dayes. His life, written by diuers authors of martyrologes, was in this manner.

IN the time of the Emperour Constantius, the sect of the Arians was verie strong, because he fauoured the same, though his father Constantinus had kept it vnder, the holie counsel of Nice being celebrated in his time, against the same heretikes. The Catholiques endured a sore persecution by these heretikes, who being fauoured by the Emperour, vsed them with all cruelty, and at their pleasure. They rose to that shameles impudencie, and presumptuous boldnes, that Liberius the Pope was banished by the Emperour, at the suite of the Arians.

Great were the troubles the blessed the Pope endured, in the time of this exile, from which he was reuoked, by this meanes. Certaine triumphes being kept in Rome, the matrones, and ladies of Rome assembling together, made a request vnto the Emperour, that he Pope might be recalled, and he granted it vnto them. Liberius being terrified with his affliction in exile, had not such care and courage to shewe him selfe, an aduersarie vnto the heretikes, as he had done in former times; for which cause, the Catholiques were much disquieted, and murmured of him amongst them selues.

At that time there was a holie priest in Rome named Eusebius, who of feruent, and blessed zeale, made diuers sermons vnto the people, and did not onlie reproue the Emperour, but the Pope also. He reprooued the Emperour, because he was an Arian, and the Pope, because he conuersed with him, and others, branded with the same heresie.

When the Emperour was certified of that which Eusebius said of him; he caused him to be closed vp in a lodging of his owne house, and set a watch, continuallie about him. This roome was so litle and streight, that he could not stand vpright on his feete, nor lie at his length. In that place S. Eusebius remained seuen monthes, his continual exercise being praier, and then he died in most blessed sort. His bodie was buried, by Gregorie, and Orosius, both priests, in a caue, in the Church-yard of Calistus beside the bodie of of S. Sixtus the Pope.

The Emperour being certified of the death of Eusebius, and that Gregorie, and Orosius had buried him; he caused Gregorie to be taken and to be buried aliue, in the same caue where the bodie of S. Eusebius was laid. Orosius flying, and hiding him selfe escaped this danger. Afterward, when he heard what had happened vnto Gregorie, he endeauoured diligentlie to take him out of that place, but he could not possiblie get thither vntil the third daie after. At last, he went,

and opening the caue, found him yet aliue, though he died forthwith in his presence; for which cause Orosius left the bodie, to remaine in the same place still. The death of S. Eusebius was on the 14. of August, on which daie, the holie Church celebrateth his feast, and it was about the yeare of our Lord 437. (Baronius saith: 357.) In the time of the aboue named Emperour Constantius.

The assumption of the blessed virgin Marie. *August 15.*

THe sacred scripture saith of the great king Dauid; *that he hauing obteined notable victories against his enemies, and seeing his realme in peace and quiet, called to his remembrance, the Arke of the Testament, which was in the house of Obed Edom, vnto whom, and vnto whose familie, God had shewed many fauours, and done much good, in regarde thereof.*

The good king was desirous, to haue the Arke brought into his pallace, to remaine there, with due authoritie and maiestie. To this ende, he ordained, one of the most sollemne feasles and triumphes, that euer that people had seene to that daie. There were sundrie inuentions, musike, and dauncing. yea king Dauid him selfe, leaped, and daunced before the Arke, which was caried vpon the shoulders of the Leuites, with great reuerence, and maiestie, and all the men and women, of the places thereabouts, accompanied it. At last, the Arke was brought into his royal Pallace, and there was set, and placed, vpon a most sumptuous throne, made purposelie for it.

This figure agreeth, and is verie fit, for the assumption of the glorious Virgin Marie, queene of Angelles, and our patronesse, king Dauid representeth Iesus Christ, who obtained notable victories against his enemies; for by his death and resurrection, he ouercame the same death, the deuil, and hel, and hauing set his realme in peace, and ascended into heauen, remembred him selfe of the Arke, which was in the house of Obed Edom, that is: he remembred his blessed mother the Virgin Marie, who was indeed, the Arke of the Testament. For as that was made of Woode of Cethim, which is incorruptible, so the blessed virgin, suffred no corruption in her life, nor putrifaction after her death.

In the Arke was kept the Manna, which was heauenlie foode, and the glorious virgin had inclosed in her wombe, the true bread which came from heauen. Which is the sustenance of Angels; and of men. The Arke was in the house of Obed Edom, which signifieth: the people of the Iewes, vnto whom God shewed many fauours, and shewed much mercie in regard thereof, euen as for the same Arke, he dealt graciouslie with Obed Edom. and all his familie. Christ remembred her, and desired to bring her from that place, vnto his royall Pallace, which is the kingdome of heauen, and for that purpose, he ordained the most sollemne triumph, that euer had bene seene, after the ascension of the sonne of God, for there was most admirable songes, and musicke, and re-

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ioyſings of Angels, yea Dauid him ſelfe, to wit: our Sauiour, ſhewed him ſelfe in the triumph, apparelled in white linnen, that is: ſhewing his moſt bleſſed humanitie, which he had taken, in the pure wombe of the virgin, and ſaying to his courtiers: Behold the cloth, wherof I made this garment. Behold the damſel, that pleaſeth me more then all other damſels. This is the mother, which hath brought me forth, it is great reaſon, that all do receiue her honorable, and make triumphes vnto her.

With this Pompe, and ſollemne triumphe, the virgin entred into the royal pallace of heauen, placed vpon a Throne of Cherubins, which her bleſſed ſonne had prepared for her, a place conuenient, and fitte for ſuch a mother, and there ſhe was ſet with great maieſtie. This is the figure that goeth before the ſollemnitie. Now let vs ſee the veritie, and thing figured more particulerlie, according to the writing of S. Iohn Damaſcene, and other graue approued authors.

THE Catholique Church celebrateth three feaſtes or ſolemnities, of the glorious virgin, vnder the title of her aſſumption. One is: her moſt happie death, when her bleſſed ſoule departed from the bodie. The other is: her glorious reſurrection: when in ſhort ſpace, that bleſſed ſoule was reunited vnto her bodie, and was with great glorie borne into heauen. The third is: her Coronation, to be queene of Angels and of heauen, and Ladie of the Vniuerſal world. Certes, it is a thing remarkable, that the holie Euangeliſtes make no mention at all of theſe things, and alſo paſſe ouer her Conception, and Natiuitie in ſilence; and yet they wrote perticulerlie of thoſe things in S. Iohn Baptiſt. The holie doctors make anſwere hereunto, and ſaie: that the Holie Ghoſt, (who ruled the pennes of the Euangeliſts) willed: there ſhould be written in the Ghoſpel, that which was neceſſarie and important for the good of our ſoules, namelie: what we ought to beleeue, and doe.

We ought to be bleeue that Ieſus Chriſt is God, and of this it was fitte, that ſome ſinguler perſons, as S. Iohn Baptiſt was, ſhould be a witnes and in reſpect of that, his conception was written in perticuler, and his birth, life, preaching, and death alſo. For this ſame cauſe, it was not ſo conuenient to treate of theſe things in the B. virgin, who was not to be a witnes, vnto Ieſus Chriſt, ſhe being his mother. And mothers are holden ſuſpitious, in comending their owne children, the loue which they beare them making them to be partial. Of this matter, this is my opinion, that although the Euangeliſts wrote not particulerlie, any great thing of the B. Virgin, nor do not ſaie that Ieſus Chriſt appeared to her after his reſurrection, but concealed it (as ſome doctors ſaie) for the cauſe aforeſaid; yet, in that they ſaid, that ſhe is the mother of God, they haue giuen all the commendation, that can be ſpoken of her.

Moreouer I ſaie, that as Moyſes treating of the creation of the world, maketh no mention of the Angels, in plaine and diſtinct wordes, which he did (as graue

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authors saie) for that he would not giue occasion vnto the Hebrewes to comit Idolatrie, they being a people prone, and readie to seeke after newe Gods, and would easilie haue bene enduced, to adore the Angels for God. So also, the Euangelists did conceale many things of the B. Virgin (which they might haue said to her greater commendation) for diuers iust respectes. And in this they did considerately, least they being among the Iewes and Christian religion as yet but beginninge, they should giue any man an occasion of error. And although the Euangelists haue conceled many things, which might haue bene spoken in the commendation of the B. virgin, yet was she not therefore depriued of her due praises, since Iesus Christ left vnto his Church authoritie, as time and occasion required, to declare, and determine, many true, and certaine things of her, as is her Assumption into heauen, in bodie and soule; which beforetime was but an opinion; and S. Hierome durst not determine this matter, excusing himselfe; that S. Iohn Euangelist, who was present at her death, wrote neuer a word thereof, and therefore he who did not see it, was not so hardie, as to affirme that he could not proue. This was an opinion in the time of S. Hierome, but nowe it is a Catholique veritie, (the holie Church holding it by Tradition,) that the B. virgin was assumpted into heauen, both in bodie, and soule.

It was also in controuersie howe longe the B. virgin liued in this world, after the ascension of her sonne into heauen. S. Epiphanius Byshoppe of Salamina in Cypres saith: she liued 24. yeeres, after his Ascension. Raphael Volaterranus saith: that she liued onlie 49. yeeres, and that he found it written in an ancient, and authentical Author. And that it is knowne by a reuelation, that S. Elizabeth of Sconeugia had, who florished in miracles, and liued about the yeere of our Lord 1166. So that by this account, she liued but one yeere onlie, after the Ascension of our Lord, and almuch as is from Ascension daie, vnto mid August. Nicephorus Callistus saith: she liued 11. yeeres after the passion of her sonne. The opinion of Eusebius in his Cronicle, (which is most comonlie receaued) is: that she dyed 14. yeeres after the Ascension of Christ. So that her glorious passage was, in the time of the Emperour Claudius, in the yeere of our Lord, 48. She being 63 yeeres old.

We know not, but by coniecture what the B. virgin did in that time. Before the Ascension of Christ, she was maruelouslie exercised in the Actiue life, attending, and waiting on him, so that no creature could doe the like seruice vnto God, the vnie Angels of heauen being desirous, to haue the blessed virgin in their companie, some of them hauing seene, and by hers heard, that God had a creature on the earth, that serued, and loued him, better then they, and had found more fauour, and receaued greater graces, then any other creature whatsoeuer.

After the Ascension of Christ, the blessed virgin exercised her selfe, in the Contemplatiue life: and as S. Augustine noteth, it seemeth S. Luke doth inferre so much,

much, in saying: that the Apostles persewered in prayer, with Marie the mother of Iesus. Prayer, and meditation being the principal exercises, of the contemplatiue life. Of this exercise S. Basile saith: that it illuminateth the vnderstanding in this life; that it may know what to auoide, and what to followe. He saith also: it is a storehouse of the holie Ghost, a Iewel of the soule, a delectable garden, a paradise repleate with suauitie, and repose. And because this life was such, therefore the mother of God, might the better beare, the corporal absence of her sonne; yet as (S. Hierome saith) she endured often anxietie and griefe, caused by the earnest loue she bore vnto her sonne, and the ardent desire she had to see him.

This caused the B. virgin (saith the same S. Hierome) to visite oftentimes the places, where her sonne had wrought the misterie of our redemption; but especiallie his sepulchre. She did not this, to seeke the liuing among the dead, but to comfort herselfe with the sight of that place, and other places also, sometimes reioycing, sometimes being sadde, as the place, and accident gaue occasion. Shee also conferred with the Apostles, and disciples, (and especiallie with S. Iohn and S. Luke the Euangelist, her most familiars) of the misteries which she knew, and were vnknowne to others; as the misteries of the Annunciation, of the visitation of S. Elizabeth, of the nativitie and the like, which vnto her was verie delightful to rehearse, and vnto them also that heard them. All these were exercises of a contemplatiue life.

Hereof it cometh, that the Catholique Church, (gouerned and guided by the Holie Ghost) vpon the sollemnity of the Assumption of the B. virgin, readeth the Gospel, of Christ entringe into the castle of the two sisters, Martha, and Mary who lodged him in their house. One of them, (which was Martha) was careful and dilligent, to dresse the meate for him, and his holie Apostles, and the other which was Mary, stood at his feete, and listened to his heauenlie wordes. These two sisters, be figures of the two liues, Actiue, and Contemplatiue, in both which, the B. virgin did exercise herselfe. In the first, to wit: the Actiue, before the death and resurrection of Christ; and in the other of Contemplation, after his resurrection. First, in the Actiue, and then in the Contemplatiue; for this is the order must be kept, in these two liues. Iacob was first maried vnto Lya which was bleareyed, and then with the faire Rachel. The man that hath bene good in the Actiue, shal make a good Contemplatiue.

The time being come in which God had determinated, the glorious virgin should depart this life, though she were exempt, frō many other general lawes; as from being cōceiued in sinne, to be deliuered without paine, to be a mother, and remaine a virgin, yet was she not exempt from corporal death, from which the sonne of God himselfe was not freed. Our Ladie had a litle house vpon mount Sion, and as Andreas Cretensis, Archbishoppe of Ierusalem, and Nicephorus Callistus affirme: she staied in the same, from the Ascension of her sonne

into heauen, and from the coming of the Holie Ghoſt, vntil her glorious paſſage out of this life. Venerable Bedeſaith: that the B. virgin ſpoke vnto S. Iohn the Euangeliſt, and enioyned him, not to depart from her, during her life, nor after her death, vntil her bodie was buried. The B. virgin deſired this the rather, for that ſome of the Iewes had threatened, to abuſe or do ſome ignominie, vnto her ſacred bodie, after her death.

She ſtaying thus in this litle houſe, vpon mount Syon, there came vnto her hart, an ardent deſire, and a liuelie loue vnto Ieſus Chriſt, which cauſed in her ſoule, a more vehement and longing deſire to ſee him. The Temple where ſhe had heard him preach did not comfort her, nor the dyning parlour, where ſhe had many times eaten in his companie, nor the mount Caluarie where he yeelded vp his Ghoſt, nor any other place. All her deſire, mounted vp to the place where her good, and treaſure was, ſaying with Dauid: *Euen as the hart deſireth the fountaines of water, ſo my ſoule longeth for thee ô God, my ſoule thirſteth after thee, that art the fountaine of liuing water.*

It is ſaid, that the B. virgin, had a reuelation of her death, and that the Angel Gabriel brought her the newes thereof. She receiued it (vndoubtledlie) with leſſe trouble, then ſhe did the meſſage he brought of the Incarnation, and had litle leſſe ioye, and content thereof, expecting ſhortlie to ſee and behold, the diuine eſſence. It is alſo ſaid, that ſhe craued ſome fauours of God, for that time, which he graunted. One of them was: that all the Apoſtles might be preſent at her paſſage, and though it be doubted, whether the B. virgin, demaunded this grace, and fauour of her ſonne, yet is there no doubt, but that it was graunted. Dioniſius in his booke *de Diuinis nominibus*, S. Iohn Damaſcen in a ſermon he made of this miſterie, and Iuuenal Byſhoppe of Ieruſalem, in a relation vnto the Emperour Martianus, affirme and ſaie: That all the Apoſtles were preſent, at the death of the B. Virgin, except S. Thomas, who came thether three daies after her death.

Our Lord, who in his ten principal commaundements, hath put this. Honor thy father, and mother, would alſo honour his bleſſed mother, at the time of her death, by bringinge thither all the Apoſtles (from ſundry partes of the world, whither they were gone to preach the Goſpel) by the handes of Angels, that they might be all preſent at her death. His wil was alſo; that many of the ſoules of the holie Patriarchs, and many thouſands of Angels ſhould at that time diſcend, as the ſame S. Iohn Damaſcen affirmeth. Whereupon our author taketh occaſion to bring in our firſt parents Adam and Eue ſpeaking thus vnto her: O bleſſed daughter, our honour, and the honour of all mankind, thou haſt blotted out the puniſhment due vnto our diſobedience, we cloſed vp Paradiſe from men, and thou haſt opened the waie, to the tree of life. Thou art the bridg whereby men muſt paſſe to eternal happines, thou art the ladder, whereby our children doe clyme to heauen. Thy death ſhal ſerue thee for a barke, which ſhal paſſe thee,

through

through the ſea of this world, vnto the hauen of eternitie. Thou art happie and bleſſed, aboue all other wemen.

Then he addeth the holy Patriarchs which come and ſaie vnto her: ô bleſſed damſel, ô virgin and mother, God hath fulfilled by thee, the promiſes made vnto vs, thou art ſhee by whom are accompliſhed our deſires, by whom beinge deliuered, from the bondes, and ſnares of death, we enioye eternal life. Ariſe ô bleſſed virgin, why doeſt thou ſtaie? come, make haſte awaie with them, that long for thy companie. The Patriarchs ſhewed all ardent deſire, to ſee the B. virgin in heauen. And the Apoſtles ſhewed noe leſſe griefe, to ſee the B. virgin to depart, and leaue them. They could no longer diſſemble their ſorrow, but inuironing her and weeping bitterly, they ſaid vnto her: ô B. mother, ſtaie yet with vs a litle longer, do not abandon and leaue vs as orphans. O mother of mercy, if thou wilt needes depart, then take vs in thy companie with thee. Theſe, and the like wordes we may thinke the Apoſtles did ſaie in general, but of S. Peter we may imagine he ſaid thus in perticuler.

O gracious Ladie, if we did not knowe, that thou goeſt to raigne with thy bleſſed ſonne, and to enioye the glorie thou haſt ſo wel deſerued, we ſhould feele greeuous diſcontent, in thy departure from vs, but it comforteth vs much, to conſider whither thou goeſt, yet this comfort cannot keepe our eyes from ſhedding fountaines of teares, nor our voice from hoarſnes, nor our harts from fainting. Thou doeſt depart ô bleſſed ladie, and goeſt to enioie with thy bleſſed ſonne, and our maiſter, eternal felicitie, in the kingdome of heauen. Thou leaueſt vs in this world, which is a craggie deſert, and a vale of teares; what can we do heere without thee? Thou art our refuge, our defence, our conſolation, if thou forget vs, all theſe thinges faile vs. If thou wilt not ſtaie with vs, (it is not iuſt we ſhould requeſt it) yet let vs go with thee, for our life without thee, ſhalbe a continuall plaint and ſorrowe. Theſe and ſuch like words we may thinke S. Peter did vtter with other of the Apoſtles, being ſo diſconſolate for her departure from them. The B. virgin, feeling the grief that all the other felt, we with reaſon may imagin that ſhe did anſwere vnto S. Peter, and the reſt as followeth.

It is not conuenient (deare friendes) that you ſhould thus augment the grief I feele for my departure from you. If you loue me, be not greeued that I leaue a world, repleat with ſo many troubles, to goe to heauen, a place of eternal reſt. If I haue heere comforted you with my preſence, and my conuerſation, be aſſured, I wil remember, and helpe you in that place with my continual prayers, hauing you then alſo in preſence, euen as I haue you nowe; I ſhal ſhewe the tender affection of a mother, to helpe you in all things that you ſhal haue need of. Therefore children leaue of weeping, drie your eyes, take a good hart, and be of good courage; for it is neceſſarie, that you accompliſhe the worke alreadie begun, in preaching the Goſpel, commended vnto you by my ſonne. One thing only I re-

queſt of you, being the ſame my ſonne enioyned at his laſt departure, that is-that you loue one an other. He ſhal loue you as a mother, and I as a mother. Farewel my deare children. Iohn my ſonne, of thee I take my laſt farewel alſo. The bleſſing of God, and mine, be with, you all. This I ſuppoſe the bleſſed virgin might ſaie, giuing them her benediction, as the cuſtome was of auncient parents in the old teſtament.

S. Iohn Damaſcen ſaith: that the Apoſtles began to ſing Himnes to the praiſe of God, and of his mother. The ſame author ſaith: that Ieſus Chriſt appeared to his B. mother; and ſaid ſweetlie, and louinglie vnto her: Come my deareſt mother vnto my glorie. *Ariſe thou fayreſt of all Women, behold the Winter is paſſed, and the deſired, and flourihsing ſpring is come. Thou art fayre ô my loue, and there is no ſpot in thee.* The virgin anſwered: o my bleſſed ſonne and my God, into thy hands I comend my ſpirite. And hauing ſaid thus, ſhe yeelded vp her Ghoſt, the pure and cleane ſoule being ſeparated, from the vnſpotted, and pure bodie.

The Apoſtles ſeeing the virgin to be dead, wrapped the B. Bodie in white linnen, verie reuerentlie, and laid it vpon a Beere. A graue was alreadie prepared in Gethſamini, and a ſolemne proceſſion was appointed, in which the Apoſtles the diſciples, and other deuout people (with many Angels) went, euerie one ſinging Pſalmes and himnes after their maner. The enuie of the wicked and obſtinate Iewes was not yet extinguiſhed, who deſired to diſturbe, and hinder that holie worke, and eſpeciallie one prelumptuous wretch, more malitious then the reſt, came neere to the Beere, with entent to caſt the bodie of the B. virgin vnto the ground; but before he touched the ſame, he felt the chaſtiſement of God (as S. Damaſcen, and Metaphraſtes ſaie) for the arme of that raſhe, and wicked fellowe, dryed vp and withered; yet he repenting of his error comitted, and doing pennance for the miſchief he entended to haue done, was made hole. When others that had bene as peruerſe as hee, ſawe this miracle, they were much aſtonied, ſo that the Apoſtles without any further impediment, might peaceablie burie the bleſſed bodie.

S. Iohn Damaſcen recounteth alſo, that which befel afterward, making it cleere, that the B. Virgin was borne both in bodie and ſoule. He reciteth it in this manner: It is a thing wel knowne to all, howe the Emperour Martianus, at the beginning of his Empire, mooued by the prayers of the Empreſſe Pulcheria his wife, builded in Conſtantinople, certaine Churches to the honour of our Lord Ieſus-Chriſt, and of his ſaints. Among other Churches, one was dedicated to the B. mother of God. The Empreſſe had a deſire, to haue the bodie of the mother of God, brought vnto that Church, imagining it to be at Ieruſalem, in the Church of Gethſamini, which was built vnto her honour. At that verie time was celebrated a general Councel, at the

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instance of the Emperour Martianus, at which Iuuenal Bysshoppe of Ierusalem was present. He was called before the Emperour, the Empresse being by, and they told him: that they both had a desire, to haue the bodie of the B. virgin translated from the Church of Gethsamini, vnto Constantinople.

Iuuenal hauing heard their request said: We know by an auncient and certaine tradition, that at the time of the passage, of the B. and glorious virgin; all the Apostles, that were dispersed in diuers partes of the world preaching the Gospel, were in a moment by the ministerie of Angels brought to be spectators of her holy death: when they came where the B. virgin was, there was heard the sweet songs of Angels. When the B. soule was seperated, from her most pure bodie, yet ceased not the heauenlie harmonie, vntil that the Apostles, (who furthered the same musicke, with their voices, intermixed with plaints, and sighes) had carried it into Gethsamini, and there laid it in the graue. And though the bodie was entered, yet ceased not the Angellicall melodie, but celestial Himnes were heard, three daies together; after which time, that sweete harmonie, was not heard any more.

The Apostles that were there present, enioyed that celestial musicke, and there wanted onlie one of them, which was S. Thomas, who came at the three daies ende; and was verie sorrowful, for that he had not beene present, at the death of the mother God. Wherefore, he besought the other Apostles instantlie, to open the graue for him, that he might yet see, and do reuerence, to that holie bodie. The Apostles yeelded to his request, and opened the graue, but they found not there the glorious bodie, onlie they found a most sweete sauour that recreated all those that felt it, and the linnen clothes where in she was laid, and nothing els. The Apostles remained astonied at this marualle, all of them affirming that our Lord, who had taken flesh of her, and was made man, in her chast wombe, would haue her priuiledged in this; to raise her before the general resurrection, & to bring her to heauen, both in bodie and soule.

Moreouer, Iuuenal said: This miraculous wonder, was not seene of the Apostles onlie, but there was present Timothe Bysshoppe of Ephesus, and Dionisius Areopagita, both of them being disciples of S. Paul. There was also the diuine Hierotheus, and many other saints, which were witnesses hereof. Then closing the sepulchre, they were deuided, vnto their holie exercises. When the Emperour Martianus, and the Empresse, heard this wonder, they desired the Archbysshoppe Iuuenal that they might haue seene the sepulchre, into which, the bodie of the glorious virgin had bene put. And so those reliques were translated from Ierusalem to Constantinople, and were placed in the Church builded in the honour of the B. virgin, and afterwards they were deuided, and sent into sundrie partes of Christendome. This was the relation of Iuuenal Archbysshoppe of Ierusalem, made vnto the Emperour Martianus,

and it is recounted by S. Iohn Damaſcen. It is read alſo in the Breuiarie of Pius 5. and is the Catholique veritie, for the Church hauing receaued it for tradition, none ought to doubt but that the moſt B. virgin, was aſſumpted into heauen, both in bodie and in ſoule.

S. Bernard yeeldeth a reaſon, which ought to ſatisfie any reaſonable man, and is this: That God hauing diſcouered and reuealed the bodies of many ſaints, which laie hid in diuers places, that they might be honoured of faithful beleeuers; if the bodie of the B. virgin had bene in earth, he would alſo haue had the bodie of his glorious mother knowne, that deſerueth ſo highlie to be honoured. For it being not certainly knowne, where that bodie, or any part thereof is, in any place of the world, although there be found and knowne ſome reliques of her garments, the conſequence followeth: that her bodie is not to be found in earth but onlie in heauen.

Therefore, euen as when the ſunne drawinge the vapours vp from the earth, they do not ſtil remaine aboue, but being conuerted into water, they returne in great aboundance, and moiſten the earth, making it fertile; So let vs vndoubtedlie beleeue, that the ſonne of Iuſtice hauing drawne the B. virgin into heauen, and placed her aboue all the quiers of Angels, that ſhe is not forgetful of vs; but rather, that ſhe doth diligentlie procure for vs, the raigne and ſhowers of Gods grace from heauen, which recreateth, and refreſheth our ſoules, and maketh them fertile; of which God of his goodnes graunt we may be all partakers. Amen. Nicephorus Calliſtus, in his 17. booke, and 28. chap. of his Eccleſiaſt: hiſtorie ſaith: that the abouenamed Emperour Martianus, procured the feaſt of the Aſſumption of the glorious virgin to be celebrated on the 15. daie of Auguſt.

The life of S. Agapitus Martyr. *Auguſt* 18.

SAlomon ſaith of him ſelfe, in the booke of Eccleſiaſticus: that being a yong man, before he paſſed his youth in vanitie, he ſought, and found wiſedome. *Of the ſame might S. Agapitus the martyr boaſt, for being a yong man, he ſought after God, who is the true wiſedome, and before he was caried ouer vnto youthly vanities, he found him. His life was written by Ado, Archbyſhoppe of Treuers, in this manner.*

SAint Agapitus was borne in Preneſte, called at this daie Paleſtrima, a cittie of Italie. He being fifteene yeares old, and ſeing, that in the perſecution Aurelianus made, the Chriſtians flying wandred in the woodes, and mountaines, and hid themſelues in caues, and in the graues of dead men. He who had bene inſtructed in the faith by a prieſt called Porphirius, and had alſo learned of him ſelfe, to be conſtant and couragious, did not auoide this perſecution by flight, but voluntarilie

luntarilie preſented him ſelfe before Aurelianus, and confeſſed that he was a Chriſtian, Baptiſed, and ſo intended to be vntil death.

The Emperour wondred, to ſee ſuch courage in ſo yong a man, and commaunded he ſhould be chaſticed like a child, thinking thereby to terrifie him, whereupon, he was very cruelly whipped. But for that he continued conſtant, as at the firſt, he comitted him to priſon, and gaue charge to a Iudge called Antiochus, eyther to make him ſacrifice to their Gods, or els with tortures to put him to death. Firſt he commaunded, that no meat nor drincke ſhould be giuen him, and ſo he continued foure whole daies, in extreeme hunger, almoſt famiſhed. On the fifte daie, the iudge called him before him, and finding him as conſtant as at the firſt, he cauſed a veſſel ful of burning coles, to be caſt vpon his head. The holie yong man yeelded thankes vnto God whileſt he was in this torment, and ſaid: It is fitte, that this head, which is to be crowned in heauen, be purged with fire on earth. The crowne of glorie, ſhalbe the better fitted vpon the woundes receaued for the loue of Ieſus Chriſt.

After this, the holie youth was whipped againe, which wounded all his bodie, and moiſtened the earth with his bloud. When it ſeemed the officers were neere tyred, with whipping the bleſſed martyr, the iudge not knowing wel what to commaund, tooke in hand a newe torment. They hanged him by the feete, and vnder his head they made a great fire putting thinges thereon to make an exceeding thicke ſmoke, which neere ſtifled the holie martyr. This was ſcarce finiſhed, but an other was prepared, and was this: his bodie being all ouer, wounded and rawe, they powred vpon him ſeething, and ſcalding water. The valiant yong man, ceaſed not to giue God thankes for this fauour and grace, in increaſing his torments, for he was aſſured, that by this meanes, his glorie ſhould be augmented. The iudge was much troubled, to ſee a yong man, ſo conſtant and couragious, and as diſpleaſing it was to him, to heare him yeald ſuch thankes to Ieſus Chriſt. Wherefore, they bette him on the mouth, and on the face, til they broke his cheek-bones in ſonder. It ſeemed the iudge would bend no more this fury againſt Agapitus but againſt Ieſus Chriſt; who he ſo deteſted, that he could not endure, to heare him named. But for this cauſe, the ſame Ieſus Chriſt permitted a diuel to make him fal head-long from the ſeat wheron he ſatte, and ſuch was his fal, that it depriued him of his life.

The Emperour was certified hereof, and being determined to take reuenge vpon Agapitus, for the death of Antiochus, commaunded he ſhould be caſt vnto the wild beaſtes to be deuoured, that when they had depriued him of his life, their bodies might be his graue. He being caſt vnto the ſauage beaſtes, they touched him not, but humbled themſelues vnto him, and laie meeklie at his feete. The cruel Emperour ſeeing this, commaunded he ſhould be beheaded. Wherevpon the officers taking the martyr out of the cittie, executed the ſentence giuen,

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and beheaded him. His bodie was taken awaie by night by certaine Christians, and buried in a tombe of stone, a mile from that place. The Church maketh a commemoration of S. Agapitus on the daie of his martyrdome, which was: on the 18. of August. In the yeare of our Lord 374. (Baronius saith 375.) Aurelianus being Emperour. It is said: that the bodie of S. Agapitus is at this present, in the cittie of Parma in Lombardy.

The life of S. Bernard Abbot. August 18.

THe fauour and beautie of Ioseph the sonne of the Patriarch Iacob was such: that his Ladie, the wife of Putiphar, a chief man, in the court of king Pharao, and which had bought him of the Ismaelites, vnto whom his owne brethren had sold him, solicited, and importuned him to satisfie her lust, and dishonest appetite: He to be deliuered, and made free, from that importunitie (it being Gods ordinance) was shut vp in prison for manie daies, from which afterward, he was deliuered with honour, and became by occasion thereof, to be prince of Aegipt.

This historie fitteth well vnto S. Bernard. For as Ioseph was verie beautiful and of good feature, and fel into euident danger. So he was many times tempted by women of euil life, who enticed, and solicited him to fal into sinne, but he to auoide that danger, did like Ioseph, that is: he went voluntarilie into a prison, and closed himself in a monasterie of the order of the Cistercians, and took the habite. He persewered therein, obseruing the rules of that holie order, vntil that, as Ioseph, became prince of Aegipt: euenso he by death, departed out of the prison of monastical life, and went to be as a prince in heauen, hauing therein a place, of singuler estimation and account. His life, collected out of that, which William Abbot of S. Theodore, and Bernard Abbot of Bonavallis, and Godfrey a monke of his order, and his notarie wrote of him, was in this manner.

SAint Bernard was a frenchman, of the countrie of Burgendie, and was borne in a place, called Fontanus. His Father was called Tescelinus, and his mother Aleida, both of them of noble houses. His father exercised himself in militarie affaires, and obserued well the document of S. Iohn Baptist, which he taught certaine souldiers, who demaunded of him what they should do to go vnto heauen, which was this: That they should do no wrong to any man, and be contented with their wages. So Tescelinus without hurting his neighbour, and being carefull to please God, bore honorable offices in the warre. Aleida his wife, who was also verie deuout and vertuous, had sixe sonnes, which were all monkes, and one daughter, who hauing had a husband, by his licence, was made a nonne. When Aleida was deliuered of a sonne, she took him in her armes, and offred him to Iesus Christ, giuing them suck of her owne brests, and withal

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teaching them, her good and vertuous manners. When ſhe weaned them, ſhe gaue them vſual meates, that they might begin to liue the life of religious men; and it ſeemed, ſhe brought them vp, to liue rather in the deſert, then in her owne houſe.

When ſhe was great with child of S. Bernard, ſhe dreamed: that ſhe had in her wombe, a litle white dogge, that barked aloude. She told this dreame to a holie man, who ſaid vnto her: Thou ſhalt be mother to a verie good dogge, that ſhal keepe carefullie, the houſe of our Lord, and ſhal barke aloude againſt his enemies, for he ſhalbe an excellent preacher, and ſhal cure manie with his holeſome tongue, and with his preaching of celeſtial doctrine. S. Bernard being yet a litle child, and hauing an extreeme head-ache, an old woman came to heale him, with her inchantments, & charmes which ſhe vttered. The holie yong man repleat with Gods ſpirit, thruſt her awaie, refuſing her help; and this was ſo pleaſing vnto God, that he reſtored him to perfect health.

S. Bernard being in a Church in the night before Chriſtmas daie, about the time of mattens, he had a great deſire to know the verie houre of our Sauiours birth, Ieſus-Chriſt him ſelfe appeared vnto him, in the forme of a child newlie borne, which gaue him great content, aſwel to ſee that Lord, ſo much deſired in the world, and ſo worthie to be ſeene, as alſo to knowe certainlie what houre Chriſt was borne. This was the cauſe, that he was afterward ſo deuoute vnto this ſollemnitie, as appeared by many workes he wrote thereof. He being now come to the age of twentie yeeres, and trauailing about ſome occaſions, which he had, the miſtris of the houſe where he lodged (ſeing him yong, & beautiful, was enamoured of him; and when S. Bernard was gone to bed, forgetful of her credit, and honour, ſhe went toward the chamber where he was. He perceiuing her coming, and conſidering the ſpeaches ſhe had vſed, imagined what her entent was; wherefore he began to crie: thieues, thieues. The other gueſtes in the houſe, riſing at the noiſe, the woman was compelled, to returne to her owne chamber. This the woman did twiſe that night, perſiſting ſtil in her lewde intent; thincking the yongman had imagined thieues to haue bene there indeed, and that therefore he called out; but ſhe hoped to reſolue him of that doubt, if ſhe might come to ſpeake with him, and alſo, to worke him, ſo as to bring him to her wil But S. Bernard ſuſpecting her ſtil, aſſoone as he heard her come neere him, cryed out: that theeues would robbe him, and ſo he was defended, and freed from her, that ſhe could not come to ſpeake a word.

When daie came, he went on his iourney, and ſome that trauailed with him, demaunded if he dreamed when he cryed out thieues the laſt night, for that they coming to him found not anie. S. Bernard anſwered: It was not a dreame, for a woman came to robbe me of my chaſtitie, which is a treaſure irrecouerable, if it be loſt. But leaſt he ſhould waxe proud, and be puffed vp, God permitted him to

haue a greeuous temptation of dishoneſtie, which was by this occaſion. A beautiful woman paſſing by him, he gazed at her, and viewed her wel, whereby he was ſo greeuouſlie tempted, that he was as it were burned in a furnace; yet recollecting him ſelfe, and being aſhamed thereof, he held downe his eyes, deuiſing ſome meanes to chaſtice his bodie, at it deſerued, and to free him ſelfe from this temptation. It was in the winter ſeaſon, & S. Bernard went into a garden, where was a pond, not whollie froſen; He ſtripped him ſelfe, and went in, ſtaying there til he was almoſt froſen to death. But by the helpe of God (by whoſe inſpiration he had done this) he eſcaped with life, and was freed from the temptation.

He perceiuing, that by reaſon of his comely feature, the diuel incited women, to make warre againſt his chaſtitie, and to molleſt him, to free him ſelfe from all danger, he reſolued to enter into religion. His mother called often to remembrance the dreame ſhe had of him, when ſhe was with child, to wit: that ſhe had in her wombe a litle white dogge. She ſtudied on the declaration, that the ſeruant of God had made, telling her, that he ſhould be a great preacher. Wherefore, ſhe deſiring, to haue the dreame fulfilled, ſent her ſonne Bernard vnto the ſcoole, when he was but yonge, that he might learne humanitie, and be inſtructed alſo in diuinity. The youth that had a good witte, (being alſo holpen by Gods grace) profited much in a ſhort ſpace.

S. Bernard had a great inclination to the ſeruice of God, and ſhunned as much as he could, all ſeculer buſines. He delighted much to be ſolitarie, and ſeldome was he ſeene out of his ſtudie, or out of his houſe. He was verie charitable, and obedient vnto his father and mother, peaceable, and beloued of all people. He was honeſt and ſhameful, and of fewe wordes, verie deuoute, and continual in his prayers. He was ayded herein by his good and vertuous mother, who though ſhe remained in the world, yet ſhe lead a religious life, for her modeſt attyre, and temperate dyet, her ſhunning all vaine and worldlie delights, and the taming of her fleſh with faſting, watching, and haire cloth, her many praiers, and almes-deedes can argue noe leſſe.

The holie woman being thus employed, and enciting her ſonnes, eſpecially S. Bernard to imitate her in her vertuous deedes, departed out of this life. At the time of her death being in extremitie, the religious men were come, after the cuſtome of that countrie, and ſong the reſponſorie, which begineth: *Subuenite ſancti Dei*, and others, which the Church hath ordeined for that time. Whileſt the religious men ſong, the good woman ſong alſo with them; and ſo her voice failing, by litle, and litle, ſhe rendred her ſoule to God.

The death of the mother, was a great motiue vnto S. Bernard, to make him conſider the vncertaine vanities of this world, and to flie from them, by cloſing him ſelfe in a monaſterie. He had a great affection to the order of the Ciſtercians, which had bene inſtituted 15. yeeres before, by a holie Abbot Robert, vnder the rule of S. Benedicte, adding ſome conſtitutions thereto. It was approoued by

the ſea Apoſtolike, in the yeare of our Lord 1098. and vnto it was giuen and granted many priuiledges. S. Bernard determined to enter into this order: and though he was not any principal author thereof, yet he increaſed it, and made it more famous. Before he tooke the habite, he talked with his brethren, and ſome of his friendes, and though they were contrarie vnto him at his conuerſion, yet he alleadged ſuch authorities, and reaſons, that he conuerted them, and led with him 30. perſons, to be made religious men.

When they were going to the monaſterie to make their aboad, the elder brother of S. Bernard called Guido, ſawe their yonger brother Minardus, playing with other children of his age in the ſtreete. Guido called him, and ſaid: Minardus, we be going into religion, all our goods ſhal remaine vnto thee only. The youth anſwered: you take heauen for your part, and leaue earth for me. This portion is not iuſt, nor equal, neither can I hold my ſelfe contented with ſuch a match. Minardus after this ſtaied a while with his father, but at the end he entred into religion, as his brethren had done.

When S. Bernard entred into religion, he was 23. yeeres old, and it was in the yeare of our Lord 1113. He was fullie adicted to the ſeruice of God, and his hart was ſo wholly fixed in him, that he ſeemed ſcarſe to haue the vſe of his ſences any more; for the yeare of his probation or nouiceſhip being paſſed, he could not tel of what the rooffe of his cel was, or whether it was couered or not. In the Church were three windowes that gaue light, yet he perceiued not, that there was any more then one. His ſoule, and the powers thereof were ſo occupied in meditation on heauenly matters, that ſeing, he ſaw not, and hearing, he heard not. He talked ſometimes to him ſelfe and ſaid: Bernard, Bernard, to what purpoſe art thou come into religion? He laboured to imitate Ieſus Chriſt of whom S. Luke ſaith: that he began firſt to worke and then to teach. So S. Bernard did worke firſt him ſelfe, before he inſtructed others to do it.

Robert who had bene the founder of this order, and had giuen the habite to S. Bernard, and to the other which came with him, was yet aliue. And becauſe ſome of the brethren of S. Bernard had wiues, who were licenſed, to take the habite of the order, it was ordeined: that there ſhould be a monaſtery of nonnes built, into which, thoſe wemen might retyre, and ſuch other wemen alſo, as deſired to liue a vertuous life, in that rule, and order. The newe religious companie encreaſed dailie, and new monaſteries were built continually.

Robert deſired to build a monaſtery in Clareualle, which is in the prouince of Langonienſe, in Gallia Celtica. And becauſe he ſawe in S. Bernard great ſignes of vertue, and prudence, he gaue him the charge, to build the monaſterie, and created him Abbot of it; ſending many religious men to ayde, and aſſiſt him, and withal to be vnder, and obedient to him. Though ſome of them were elder then S. Bernard, more auncient in religion, and more healthful, (for S. Bernard was

verie ſicklie, by reaſon of his ſtrickte life, and auſtere penance) yet none of them grudged, or were agreeued, to haue him for their ſuperior, they ſeing him to ſurpaſſe them in thoſe quallities, that were requiſite in a prelate.

S. Bernard being placed in that dignitie, and beginning to found the monaſterie, he had many difficulties, and lettes, eſpecially, a great dearth. Sometimes he was in that want and neceſſitie, that he, and his monkes had no other thing to eate, but the leaues of trees ſodden, and bread made of Barley. S. Bernard was troubled at this him ſelfe; but he was much more ſorrowfull to ſee his monkes endure ſuch hard afflictions. Though his meat was ſuch, yet did he not therefore leaue his hard pennance. He thought all the time loſt, that was ſpent in ſleepe, though he ſlept but litle. He reproued them that ſlept much, eſpecially if they ſlept in rude manner, or ſnorting, for that (ſaid he) proceeded of negligence.

He ſaid he would haue all thoſe that were alreadie entred, or were to enter after into his monaſterie: to vnderſtand and knowe, that the ſpirit only is to enter into religion, and the bodie is to ſtaie without, and this he aduertiſed them of, giuing them to vnderſtand, that in religion, they were not to ſeeke for any commoditie, or eaſe for the bodie, but to vſe all diligence for the ſoule, that ſhe may ſtil go, increaſing from vertue, to vertue, and obtaining more grace. He commended much courſe clothing, and peeced the torne and broken, reproouing thoſe that wore them filthie or ſpotted, ſaying: that the pouerty, not the ſlutiſhnes pleaſed God.

Then he began to preach, and he made moſt wonderful ſermons, not only for the ſpirite of them, but alſo, for the profound learning, and knowledge he ſhowed in them. To ſome of his friendes demanding where he had ſtudied ſo much, he anſwered: that he learned all by praier, and meditation in the fieldes, and that he had no other inſtructor in holie writte, but Okes, and Beech trees. It is apparant by the writinges which he left, that his knowledge came from heauen, ſeing all that he ſaith, or writeth, is grounded vpon places and teſtimonies of holie writte. He conferreth one with an other, with admirable cunning, all directlie to the purpoſe, ſo that they ſeeme to be pearles ſet in Gold. He wanted not alſo floures of Rhetorique, in ſuch places as might make his orations and ſermons more gracious, and acceptable.

On a time, as he preached, ſome good concepted thing came into his mind, yet he intended to keepe it for an other ſermon. Then thought he that one ſaid in his eare: Whileſt thou keepeſt in this conceyt, there ſhal no other be giuen vnto thee; and ſo he vttered it forthwith. In an other ſermon, at which was great concourſe of people, (becauſe his doctrine was acceptable to all) he was tempted with vaine-glorie; thinking he heard one ſaie: Behold, what a companie of people, and how willinglie they come to heare thee. He ſtaying a while, thought not to haue preached; but imagining it might be the craft of the fiend, to endea-

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uour to drawe him from the pulpit, to hinder thereby the profit of ſoules; he looked backeward, and ſaid vnto him: I began not the ſermon for thy ſake, and much leſſe wil I leaue it for thy cauſe, and ſo he proſecuted, and ended his ſermon. The father of S. Bernard was yet aliue; and hearing the report of the auſtere life, that he, and his other ſonnes led, and howe they encreaſed dailie in vertue, and holie workes, he had a deſire to take the ſame courſe of life, and putting it in effect, he entred into religion, and there ended his life bleſſedly.

The ſiſter of S. Bernard being maried, remained ſtil in the world; and one daie, ſhe went vnto the monaſterie to viſite him. He being certified, that ſhe came in great pompe, and gorgeouſlie apparelled, he would not ſee her, noe, neyther the reſt of her brethren, that were in the monaſterie would looke vpon her. Onely one of them was the porter, who bad his ſiſter to depart, and not to ſtaie, to ſee or ſpeake to any of her brethren, for they were religious men; and ſhe by her attyre, ſeemed to be rather an infidel, then a Chriſtian; aduiſing her of her vanitie, for couering a peece of claie, to wit: her bodie, with ſuch curious ſilke and gold.

She beginning to weepe ſaid: though I be a ſinner, yet I knowe that Ieſus Chriſt dyed for ſinners, and becauſe I know my ſelfe to be wicked and naught, therefore, I come to take counſel of you that be good. Therfore let my brother Bernard come, and I wil willinglie do, whatſoeuer he ſhal command, or aduiſe me. S. Bernard vnderſtanding this, came with his brothers to ſee her, and made to her a long ſpeech, of the vanitie, and contempt of the world, which was ſo efficatious, that ſhe returning home vnto her houſe, altred her life in ſuch ſort, as (imitating her mother) ſhe liued in the world, the life of a religious woman. At laſte, ſhe did ſo importune her husband, that he gaue her leaue, to be a religious woman, and ſo ſhe ended her life in the monaſterie in bleſſed manner.

A brother of S. Bernards called Gerardus, was ſteward, and had the charge to laie out the monie for the conuent. He coming to S. Bernard all ſorrowful ſaid: there is no mony to make further prouiſion; and the monkes haue not any thing to eate. S. Bernard bad him, to truſt in the prouidence, and goodnes of God, who would prouide for them. Hauing ſaid this; he went into an oratorie to praie, and before he aroſe, there came to the monaſterie a great Ladie, dwelling by, deſiring to ſpeake with holie Bernard their Abbot. The ſaint went vnto her, and asked what her wil was? She replyed: I am come to bring thee this ſmal preſent, and to requeſt thee, to praie vnto our Lord, for my husband, who is at deathes dore, and with that ſhe gaue him a good ſomme of mony. The holie man receiuing it, bad her go home to her houſe, for ſhe ſhould find her husband, in health and merrie, and ſo indeed ſhe found him. S. Bernard gaue the mony to Gerard his brother, bidding him not to be two ſollicitous and careful hereafter, but to truſt, and hope in the prouidence of God, who alwaies prouideth for the ne-

ceſſities of his ſeruants.

S. Bernard was a deere and priuate friend to william Byſhoppe of Cataleon, which is nowe called Chaalon in France; who ſeing S. Bernard to be ſicklie, by reaſon of the auſteritie he vſed, went to the Abbot Robert, and other principal Abbots of the order, and in humble ſort requeſted them, to commaunde Abbot Bernard to be obedient vnto him for a while, it being expedient for his health ſake, ſo to be. The requeſt of the Biſhop was graunted vnto him; and he going vnto S. Bernard, told him of the authoritie he had ouer him: and commanded him vpon obedience, to depart out of the conuent, and to leaue the gouernment and care thereof, for a tyme. So he placed him in a priuate mans houſe, and there cauſed him to be cheriſhed and much made of. A clowne tooke charge of S. Bernard, who promiſed to make him ſtrong, and perfectlie well in a ſhort ſpace; and the Biſhop commanded the holie man to obey him in all thinges, and to receaue what he gaue him, by waie of medicine. Sometimes he commaunded him, hard and difficult thinges, yet the holie ſaint bore all patientlie.

At that time William Abbot of S. Theodore viſited S. Bernard (who was the man that wrote his life) who asking him howe he did, he ſaid: verie wel, vntil this time I haue bene obedient vnto reaſonable men, and if perhaps I haue failed in my dutie towardes them: God in his iuſt iudgment, hath ſubiected me to an vnreaſonable creature, to the end I may obey him. This author ſaith: that S. Bernard in theſe wordes paſſed not his boundes, for before myne eyes (ſaith he) I ſawe him commaund him thinges void of al reaſon, and which would haue hurt a man in perfect health. As to giue him rawe bloud in ſteed of butter, and oyle in ſtead of water, which thinges were done without due conſideration, (as by proofe was euident afterward) The holie ſaint receaued all, and affirmed: that he eſteemed them for butter and oyle, as they were giuen him.

In the monaſterie of Claraualle which was not farre diſtant from thence, (as the ſame author ſaith) might be ſeene the golden age, in many religious men, apparelled meanlie, who employed themſelues in the baſeſt offices, and eate groſſeſt meates; though they had bene famous, and cheife perſons in the world, yet none amongſt them was idle. Some attended to the building of the houſe, though it was meane, and lowe. Others laboured in another kind. Many prayed continuallie, ſo that middaie ſeemed midnight, by the great ſilence that they obſerued. It was a celeſtial thing, to ſee their vſual, and mutual charitie; how they did help, comfort, and pittie one another. Thoſe ſtrangers that came to viſite the monkes, were much edified, to ſee ſuch bleſſed people, as were found in that deſolate, and ſolitaire place. All this ſhewed, they had a good guide and paſtor, which was S. Bernard.

The time came, wherein the holie ſaint was ſet free from the obedience of the Biſhop. And as a floud, which is ſtaid by ſome ſcluſe, which hindreth his paſſage,

paſſage, after the waie is opened vnto him, returneth with more force, vnto his former courſe: euen after the ſame manner S. Bernard returned vnto his former rigour, and auſteritie of life. He was ſo continual in prayer, that when he could not ſuſteine him ſelfe any longer, he fel as dead vpon the earth. He vſed the ſame faſtings and other auſterities he did before, and though he was verie temperate in his dyet, yet he ſaid: it was a torment to him to eate.

He wore a ſharp haire-cloth vnder his old, and rent habite: and becauſe at one time it was ſeene, he left it, leaſt the other monkes imitating him, might fal into ſome greeuous infirmitie; making this their excuſe, that Abbot Bernard was ſicklie, and yet he left it not. Yet S. Bernard was of opinion, that is was good for religious men, to be ſomewhat ſicklie, ſaying: that by infirmitie, he had gotten much profitte in vertue; as S. Paul affirmeth: *vertue receaueth ſtrength, and is made ſtrong in infirmitie*. This was the cauſe, that the moſt of the monaſteries that he builded, were in lowe, and ſhadowed places, for he held it not altogether vnprofitable for the ſoule, if the bodie were ſomewhat ſicklie. Some Phiſicians that viſited him, wondred at his great ſtrength, and continual paines, he being ſo weake of nature, for the ſtrength of his bodie beinge compared with the auſteritie of his life, was as if a litle lambe, ſhould tylle the ground with a great plowe.

The greateſt grief that S. Bernard had, was a continual paine in his ſtomack: and though it was ſometimes ſo great, that it inforced him to ſeeke for remedie, yet ordinarilie he bore it out with patience, and recouered. He continewed with the monkes in the Quier, at the diuine offices, and alwaies looked cheerfullie, though he laughed verie ſeldome. The fame of his holie and vertuous life, learning, and wiſedome, being ſpred abroad, was the cauſe that he went from the monaſterie into diuers partes of the world, about the affaires of the Catholique Church, and he brought manie of them to a good and happie ende. Although he trauelled from one countrie to another, yet his mind and thoughts were whollie ſetled, and recollected in God, as might be often ſeene.

Once he hauing ridden a whole daie by the banke of a lake, (accompanied with other religious men,) and being paſt it, they talked among themſelues of that lake or water. S. Bernard hearing their communication, demaunded of them where they had ſeene that lake, of which they talked. They all admired to conſider, how free he was from diſtraction, or once turning his thoughts from his heauenlie contemplations, that he hauing ridden almoſt a whole day by the banke of ſo great a water, and yet had not ſeene it.

S. Bernard applyed him ſelf, and fixed his mind thus conſtantly on high, yet lamented he the inſtability of mans mind, and heart, which is neuer firmely ſetled, but wandreth from one thing to another. He making a ſpeech thereof as he trauailed with his monkes, by chance a clowne of that countrie, came into their companie. He hearing S. Bernards wordes, contradicted them and ſaid:

that

that when he prayed, he was neuer diſtracted, but his mind was euer firmelie fixed in his prayer, were it neuer ſo long. The holie ſaint (to make him ſee his error) ſaid vnto him: If thou canſt ſay the *Pater noſter* once ouer, and thinke on nothing but that which thou ſaieſt, (if thou wil confeſſe the truth vnto me) I wil giue thee this mule whereon I ryde. The fellowe was glad of his bargaine, and thought verilie, that the mule was alreadie his owne. He began to ſaie the *Pater noſter*, and before he had ſaid half, there came an idle thought into his mind, which made him ſtaie in his prayer, to wit: whether the holie man would giue him, the bridle, and ſaddle withal. This making him to acknowledge his error, he confeſſed the truth, and gaue credite to the wordes of S. Bernard, concerning the vnquiet wauering of mans mind. Many wonders God wrought by the meanes of this ſaint, in his paſſages and iourneys, as curing the ſick, and caſting out diuels out of poſſeſſed perſons.

Being once in Pauia, there was brought vnto him a woman poſſeſſed with the diuell, that he might deliuer, and help her. The diuell ſaid: thou deuowrer of leekes and onyons, thou ſhalt not caſt me out of my houſe. S. Bernard cauſed the woman to be brought into the Church of S. Syrus, who (to do that honour to S. Bernard, who was lodged in his houſe) would not heale her, and ſo they brought her back vnto S. Bernard. The diuel began to ieſt, and ſcoffe at him ſaying: Little Syrus hath not caſt me out, much leſſe ſhall Bernard. When the holie man heard theſe wordes he ſaid: Syrus hath not caſt thee out, much leſſe ſhal Bernard, but Ieſus Chriſt our Lord ſhall caſt thee out. Then prayed he for the woman who was freed forthwith.

Another time he deliuered a woman from a diuel called an Incubus, which had affiicted her, by keeping her carnall companie ſixe monthes. He hauing notice hereof, gaue vnto her the ſtaffe he vſed to carrie, and ſhe ſetting in her chamber, the diuell was not ſo hardie, as to moleſt her any more. A monke being kinſman to S. Bernard, departed from his order, and went into another, which was not ſo ſtraite. The bleſſed man wrote vnto him a letter, aduiſing, and willing him, to returne to his order againe. Whileſt he wrote, it began to raine; and though the ſaint was in the open field, without any ſhelter ouer him, (there falling then a great ſhower) yet the letter, was not wet at all.

A certaine mane (who whileſt he was in the world, was giuen much to gaming) tooke the habite, in the monaſterie of Claraualle. He had not beene long in the monaſterie, but he had a deſire to depart, and to leaue the habite, he was ſo tempted with the loue of plaie. S. Bernard vnderſtanding his deſire, ſaid vnto him: wel, ſince thou wilt depart to be a gaimſter, I will make thee a ſtock of money, but vpon condition, that we wil part the gaine betwixt vs. S. Bernard ſaid this vnto him, foreſeing that which indeed fel out, and was: that the man falling to plaie with the monie, loſt it all: wherefore he returning to the monaſterie all aſhamed,

aſhamed, ſtood without at the gate. S. Bernard came cheerfullie to him, and holding vp the skirt of his habite, bad him to put his part of the gaines therein. The gamſter altogether confounded ſaid: I haue not gained with the monie thou gaueſt me, but I haue loſt it all, therefore I beſeech thee, in chaſticement of this my fault, receaue me, and vſe me, as the ſlaue of thy monaſterie. The ſaint replied to him courteouſlie: If it be as thou ſaieſt, it is good that all is not loſt, and ſo he receaued him, not as ſlaue as he deſired, but for a religious man, and he liued after this, a holie life.

S. Bernard had alſo rare, and famous diſciples; for a monaſterie of his order being builded in Rome, by the name of SS. Vincent, and Anaſtaſius, he ſent thither one to be Abbot, who not longe after, was choſen to be Pope, and was called Eugenius 3. vnto whom he wrote his booke *de conſideratione*. S. Bernard being on a time in Millane, and the Church being vacant, the clergie and people deſired to choſe him for their Paſtor, and Archbiſhop, but he would not accept that dignitie, excuſing it; that he could not take on him, ſuch a charge, without the conſent of his monkes, to whom he had ſpoken before, willing them, not to agree, or yeeld to ſuch election by anie meanes. The like happened to him alſo in Genua. He laboured, and tooke imeaſurable paines, to make peace amongſt Chriſtian princes. And though many things occurred in decyding and according them, yet he vſed ſuch diligence, and had ſuch a ſpecial grace, in menaging thoſe affaires, that he brought them euer to the good and wiſhed ende.

It was an admirable thing he did in a ſchiſme, which began in the Church in his time, at the election of Innocentius 2. and of one Petrus Leo, a citizen of Rome, who by brwbes, and other vnlauful meanes, had wrought ſo farre with certaine principal and mightie men as that he boldlie called himſelf Pope by the name of Anacletus. The true Pope Innocentius, was enforced to depart out of Rome, and went vnto Piſa, where he aſſembled a councel; and becauſe S. Bernard was accounted a verie holie man, for the manie miracles he had done, the Pope ſent to cal him thither.

When the good father vnderſtood hereof, he conſidering of what importance this buſines was, tooke order with his monkes, to ſay many prayers for him; ſo he went to the Pope, and viſited him, and being wel informed of al that had paſſed, reuerenced him for the true Pope, and Vicar of Ieſus Chriſt, and after his example, all that were aſſembled in the councel, did the ſame; of ſuch force, is the authoritie of ſuch a ſaint. This was done, to the great ioye of all the fathers aſſembled thither, from all partes of Chriſtendome; and the Canticle, *Te Deum laudamus*, was ſonge.

S. Bernard reſted not ſatisfied herewith, but went perſonally to viſite the King of France, and reduced him to the obedience of Pope Innocentius; and the ſame he did with the King of England, though ſome Biſhops of that realme gaine-ſaid

him, which made the King remaine doubtful: yet S. Bernard telling him, that he would bind him ſelfe, to render account thereof vnto almightie God, if he would acknowledge Innocentius for the true Pope, the King followed the aduiſe of S. Bernard.

The duke of Aquitaine, that is of Gaſcoigne in France, continued in his obſtinacy. S. Bernard went to talke with him, but could by no meanes bring him to the obedience of the true Pope. On a time S. Bernard ſaying maſſe it was told him, that the duke came to ſpeake with him. He ſent word, that he ſhould ſtaie at the Church dore, and not come in, for he held, and accounted him, as an excomunicate perſon. The holie man celebrated maſſe, and when he was come to giue the Pax, he tooke the Bleſſed Sacrament vpon the Patten, thoſe that ſerued him at maſſe, attendinge him with lighted tapers, he went out vnto the duke, his eyes, at it were ſparckling fire, with a ſeuere, and ſterne countenance, he ſaid thus vnto him: Thou duke William wilt not admit our prayers; Behold, here is the ſonne of the virgin, and ſpouſe of the Church which thou perſecuteſt. Thy iudge, and the Lord, before whom all knees do bow. See now, if thou wilt deſpiſe him, as thou haſt deſpiſed vs his ſeruants?

The duke all aſtonied, and trembling for dread, fell at the feete of S. Bernard, who touching him with his foote ſaide, Ariſe and ſtand vp, and heare the ſentence of this lord which I haue in my handes. The duke aroſe, and kneeling, adored the B. Sacrament, and promiſed to do all that S. Bernard enjoined him, and ſo in deed he did. This was the meane which the holie Saint, vſed to accompliſh a marter of ſuch importance as this was which he dealt in, and we may piouſlie beleeue, that this which he did, was done by inſpiration from God, and therefore it came to good paſſe.

All France being vnder the obedience of Innocentius, the Pope went thither in perſon, to treat with the king, of ſome important affaires; and being neere vnto the abey of Clarauallis, which was S. Bernards, he deſired to ſee it. The king went thither alſo in the Popes companie, and when they were within the monaſterie, they wondred at the conuen,tand at the monkes. The houſe was litle, and built like a poore mans cottage, and the monkes were apparelled in old, and courſe garments, with pale, and leane faces, through the auſteritie of their life; the dyet prepared for that daie bearing wi neſſe, which was nothing but bread, and hearbes. The Pope, Cardinales, & Biſhops wept, conſidering what great abondance of all dainties they had, and how meanelie theſe bleſſed monkes liued. They praiſed God, that had ſuch Angels vpon earth, that by their praiers, others might receaiue grace, and fauour of his maieſtie.

When the Pope was gone, S. Bernard had an intent to write vpon the Canticles. He began the worke, but could not finiſh it, becauſe the ſame Pope called him vp to Rome, for that the ſchiſme was renewed in Naples, being fauoured by

red by Roger king of Apulia. S. Bernard went to Rome, and ſaw the Church in peace by the death of Peter Leo the Anti-pope. The other which was elected on the part of the Anti-pope, was reconcilied vnto Innocentius the true Pope, by the meanes of S. Bernard. After this, the holie ſaint returned vnto his monaſterie, and to his worke he had begune, vpon the Canticles.

But the end of this life approched, which he perceiuing, aſſembled his monkes together, and vnto them recommended charitie, humilitie and patience. Then deſired he all the ſacraments of the Church, which are giuen vnto the ſick, and then he rendred his bleſſed ſoule vnto God, being 63. yeeres old, in the yeare of our ſaluation 1153. in the time of Frederike the firſt, Emperour. He left 160. monaſteries of his order, founded in diuers countries. His death was on the 20. of Auguſt, on which daie the Church celebrateth his feaſt. This holie ſaint did many miracles, both in this life, and after his death, and was canonized by Pope Alexander the 3.

It is ſaid for certaine, that he being verie deuoute vnto our B. Lady, ſhe did on a time appeare to him, & ſprinckled his lippes and tongue, with the milk of her moſt chaſt breaſts, and therefore was his ſpeach ſo ſweete, and affable, as his writings declare.

It is alſo ſaid of him, that before his death being ſick he was rapt into a traunce, and preſented before our redeemer, and ſauiour, before whom the diuell came and accuſed him of ſome faultes. S. Bernard ſuffred him to ſaie all he could, and when he had no more to accuſe him of, he ſaid: I confeſſe, I am not worthy to enter into heauen, by my owne meritts, yet I knowe my Lord Ieſus Chriſt hath inoughe to ſaue me by. For firſt he is the true and naturall ſonne of God. Secondly he hath purchaſed my ſaluation, by the merites of his holie paſſion. Laſtly I knowe alſo, that he is ſo gratious, and merciful, that as he doth inherite it, in that he is the ſonne of God, ſo of the other right he hath, he is content, to impart the benefit thereof vnto me.

Let vs all ſeek the ſame with this glorious ſaint, that indeauouring to imitate him, in his vertuous workes, doinge pennance for our ſinnes, in this world, we many attaine, and come vnto his companie, in the life euerlaſting. *Amen.*

The liues of S. Timothie, Hippolitus, and Simphorianus Martyrs. Auguſt 22.

SAint Paul ſpeaking in the perſon of good men, that trulie ſerue God, and deſire to be ſaued, ſaith: If we hope in this life, and here expect our reward for ſeruing Chriſt, we be the moſt miſerable of all other. *The truth of this ſentence*

is ſeene, by that which happeneth and falleth out often in the World. The which is ſeene at this preſents, in that the ſeruants of Chriſt be more afflicted, more feeble, more poore, and more perſecuted, then any other. If perhaps, they haue one good daie, they be ſure, to haue many euil for it. If a litle content enter in at one gate, or ſome ſmal thing fal out to their liking, let them arme themſelues with patience, for they shal haue many diſtaſters and diſlikes, enter preſentlie at another. It is not meete, that we that liue now ſhould lament our afflictions, for the ſame was their caſe that liued before vs.

The Apoſtles themſelues, being ſuch good and holie men, as this World was not worthie of, yea they labouring to doe good vnto all, by preaching, by healing the ſick, caſting out diuells, raiſing the dead, and by the admirable example of their liues, ſhewing themſelues, chaſt, humble, temperate, patient in tribulation, and ſuffring wrongs (which was the cauſe, that many Idolaters (as S. Iohn Chriſoſtome ſaith) were conuerted, being perſuaded, that God would not ſuffer and permitt ſuch perſons, that lead ſuch a life, to be in an errour, but beleeued, that the God which they preached, muſt be the true God) yet the World perſecuted them and tooke awaie their liues, by diuers martyrdomes.

The ſame happened vnto the Martyrs, which ſucceded the Apoſtles. They endeauored to imitate them in good life, and the World ſought to make them equal to them, in putting them to death, making them to end their liues by ſundrie torments, euen as they had done vnto the Apoſtles, yet not withſtanding as there euer hath bene, ſoe there shal be good men in this World, becauſe there shal ſtil be ſome which ſhal place their hope not in this life, but in the other. For they knowing wel, the worſe their eſtate is in this World, that the beter it ſhalbe in the other, therefore they be not wearied, nor goe not backward in the ſeruice of God

Of this we haue the example of three martyrs, of whome the Catholique Church celebrateth the feaſt, vpon one and the ſame daie. And though they were martyred at diuers times, and by diuers tyrants, yet all three, aymed at the ſelfe ſame end, which was, to confeſſe Ieſus Chriſt, for the true God, and to looſe their liues for his ſake, being aſſured, that looſing their corporall life for him, they ſhould gaine eternall life in heauen. The names of theſe ſaintes, were, Timothie, Hippolitus, and Simphorianus.

IT is read in the life of S. Silueſter the Pope, that S. Timothie was borne in Antioch, and was a noble man, and verie rich. Alſo that he was verie learned in Diuinitie, in ſo much that he preached openlie, whereby he was the conuerſion of many. He came to Rome in the time of Valerius the Emperour Melchiades being Pope at that time. He lodged in the houſe of Silueſter, who was afterwards Pope, and a great ſaint. He preached one yeare in Rome, and conuerted manie to the faith of Chriſt, and for that cauſe he was taken by Tarquinius the gouernour and put into priſon.

On

On a time he was brought before the iudge, who ſeing him to be conſtant in his faith, and religion, cauſed him to be beaten there times with great crueltie, and his bodie to be then rent and torne with certaine inſtruments of iron, and after to be couered ouer with vnſleckt lyme. He put him to other torments as rigorous as theſe, and laſtlie, his head was cut of.

His bodie was buried by S. Silueſter, in the waie Oſtienſis, neere vnto the graue of S. Paul the Apoſtle. Tarquinius had notice, that Timothie had bene lodged in the houſe of Silueſter, and imagining, there might be lefte good ſtore of gold and ſiluer, brought by him from Antioch, cauſed Silueſter to be apprehended. As he was going to priſon, he ſaid; my impriſonment ſhal not be long, for that he which hath committed me, ſhal liue but a while, and euen ſo it came to paſſe. For Tarquinius eating of a fiſh that verie euening, a bone thereof ſtuck croſſe in his throate, and choked him. So S. Silueſter was deliuered out of priſon, God preſeruing him for his further ſeruice, as wel appeared: for after this, he came to be Pope.

The death of S. Timothie, was on the ſame daie, on which the Church doth celebrate it, to wit, on the 22. of Auguſt, in the yeare of our Lord 310. Galierius being Emperour. (Baronius ſaith, 311. Conſtantius being Emperour.)

The life of S. Hippolitus Martyr. *Auguſt* 22.

IN the perſecution of Alexander, Hippolitus a prieſt was apprehended in the cittie of Oſtia, vpon Tyber, who ſuffred diuers torments, and at the laſt had iudgment to be beheaded. At this execution, were preſent a great companie of people: many of them, he knewe to be Chriſtians, by the teares they ſhed, to be depriued of their preacher, and inſtructor in the faith of Chriſt, and therefore he began to preach vnto them, making a wonderful exhortation to moue them, to be conſtant in the faith of Chriſt, vnto death, and not to fayle from that which had bene preached by the Apoſtles, SS. Peter, and Paul, and by other holie ſaints that ſucceeded them, and which the holie Romane Church did approoue. He exhorted them, not to be daunted, nor diſcouraged, though they ſawe ſome for their conſtancy, to be tormented; for why the torments paſſed ſoone awaie, but the reward, which God giueth for the ſame, laſteth eternallie. Theſe, and the like ſpeaches, vttered S. Hippolitus, encouraging them to conſtancie in the faith, and ſo he was beheaded, on the 22. of Auguſt, about the yeare of our Lord, 230. Alexander Seuerus being Emperour.

The life of S. Simphorianus Martyr. Auguſt 22.

SAint Gregorie Biſhop of Towers ſaith: that S. Simphorianus liued in the time of the Emperour Aurelianus, and that he was a frenchman, of the prouince of the Hedui (now Burgundy) and borne in the cittie of Auguſtodunum (now Autun) neere vnto the riuer Sequana (nowe called Sonna). His fathers name was Faultus, and was a Chriſtian, as his ſonne was: who being verie yong, paſſed many old men, in behauiour and diſcretion.

It happened, that in this cittie, the pagans kept a feaſt vnto the goddeſſe Venus, and carried her ſtatue, through the ſtreetes. They brought it, before a gouernour called Heradius, all bowing themſelues, and doing reuerence vnto that ſtatue. The holie yong man Simphorianus was preſent alſo. The gouernour commaunded him to adore it, and he refuſed, wherefore, he was reuiled, tormented, and thruſt into priſon. Certaine daies after he was taken out, & brought before an Idol, they perſwading him all they could to do ſacrifice. Simphorianus ſaid vnto the gouernour; Euen as the God whom I adore, knoweth and wil reward the ſeruices done vnto him, euen ſo he knoweth, and wil chaſtice the offences, that be committed againſt him, therefore perſwade me not to adore any other God but him. And though thou (Heradius) by this occaſion ſhall take awaie my life, I make ſmal account thereof, for ſure it is, that I muſt looſe it one time, or other. Thou perſwadeſt me to ſacrifice vnto this Idol, and makeſt me faire offers if I will do it. I make no reckoning of thy offers for that the Chriſtians, by deſpiſing, all thinges, gaine all thinges. Earthlie riches, be like a veſſel of glaſſe, they make a ſhew of beautie, and do pleaſe outwardlie, but they be brickle, and ſoone broken. I wil not looſe God, who is eternal goodnes, for a fewe of thy goods, which ſhall paſſe eaſilie and ſpeedilie awaie.

The gouernour ſeing the conſtancie of Simphorianus, commaunded he ſhould be put to death, as a contemner of the Gods, whom he could not by any meanes be brought to adore. When the holie ſaint was led out of the cittie to his death, his mother ſtood vpon the walles and ſaid: My ſonne, remember the life euerlaſting, behold the heauens, fixe thy hart on Ieſus-Chriſt that raigneth aboue. Cõſider, thou doeſt not by dying for his ſake looſe thy life, but thou doeſt exchange it for another, that is better. So S. Simphorianus was beheaded, and the Chriſtians buried his holie bodie. His martyrdome, was on the 22. of Auguſt, in the yeare of our Lord, 276. (Baronius ſaith 273.) in the raigne of Aurelianus the Emperour.

The

The life of S. Bartholomewe Apoſtle. Auguſt 24.

THe holie man Lot lodged in his houſe two Angels, not knowing who they were, for they comminge to deſtroy Sodome, for the abhominable ſinnes thereof, and to deliuer Lot, and his freindes, out of that calamitie, they appeared in the ſhape of two beautiful younge men. The citizens of the towne aſſoone as they had knowledge, that Lot had receiued two yong men, they came thither yong and old, and incloſed his houſe round about, and demaunded to haue the two yong men for to ſatisfie their euil and wicked intent. Lot was much diſpleaſed that they ſhould ſuffer any wrong or abuſe, he hauing receiued them for his gueſtes. Therefore he offred to them his two daughters being virgins, that they might ſatisfie their pleaſure with them, and let the yong men reſt quiet in his houſe. But they refuſed this offer, and perſiſted obſtinately in their wicked demaundes, whereupon the Angels departing out of dores, ſtrook them blind, and then they made fire to fal aboundantlie from heauen to conſume them al.

It is not lawful for any to perſwade an other to comit ſinne. But when one is determined and bent to do a greater ſinne, it is lawful to perſwade ſuch a one to do rather, that which is leſſe, and the holie doctors do excuſe Lot from ſinne in that he offred his owne daughters to be abuſed by thoſe wicked villaines, for that his intention was to auoide a greater ſinne.

S. Bruno, founder of the Carthuſians ſaith: that by the two daughters of Lot is meant: our flesh, and our goodes, which two things the Martyrs offred to the tyrants, that they might do their wil with them, rather then God ſhould be offended, with the adoration of their Idolles.

This ſitteth, and agreeth with S. Bartholomew, who for the loue of Ieſus Chriſt, gaue his goodes, and all temporal thinges that he poſſeſſed, to followe him, and gaue his owne skinne, to be flaied he being aliue, rather then he would adore the falſe Gods, as the tyrant did exact of him. Diuers authors haue made mention of this glorious Apoſtle, as Ioſephus, whom Simeon Metaphraſtes citeth, S. Dionyſius Areopagita, Euſebius Caſarienſis, S. Iſidore, S. Gregorie B. of Towres, and other writers of Martyrologes. Out of theſe authors, and out of the Euangeliſtes, we haue collected his life in this manner.

SAint Bartholomewe an Apoſtle of Ieſus Chriſt, nominated by S. Mark, in the ſixt place, of the Catalogue which he maketh of the Apoſtles. Some ſaie, that he was the ſonne of a King of Syria, others ſaie, that he was of the blood royall, yet certaine it is, that he was borne in Galilee, as may be ſeene, by that which was ſpoken by him and the reſt, on the daie of Pentecoſt, when they were heard to ſpeak diuers languages, ſaying; Be not al theſe men of Galilee? howe is it that they ſpeake ſo many languages? yet it may be, he was of the royal familie,

and

and that his predeceſſors by ſome extraordinarie accident, (which happeneth often to great perſonages) might come to dwel in that countrie. It is not knowne for certaine, when, or howe, our Sauiour called him to the Apoſtle ſhippe, but aſſured it is, that he was preſent with Ieſus Chriſt, at all ſuch times, as the Euangeliſtes ſaie, he did any thing among all his diſciples. As at the ſermon on the mount. And at two ſeueral times, when he refreſhed the people that followed him, with meat in the deſert. When he raiſed Lazarus to life, when he entred triumphantly into Ieruſalem. He was preſent at the laſt ſupper, and there he was made prieſt, and conſecrated Biſhop. He was preſent, when he was taken in the garden, and he fled alſo among the reſt. He was among the Apoſtles, when Chriſt being riſen from death appeared to ten of them, entring, the dores being ſhut, and eight daies after alſo when S. Thomas was with them. S. Bartholomewe was preſent, when Chriſt aſcended into heauen, when he ſent the Holie Ghoſt he was preſent alſo. And in briefe in all thoſe places, where the Euangeliſtes ſaie, the Apoſtles were, he was preſent alſo, as being one of them. When they diuided the prouinces of the world amongſt them, wherein to preach the goſpel, Licaonia, fel to the lotte of S. Bartholomewe, where he preached, conuerting many to the faith of Chriſt. Licaonia is a part of Cappadocia. Then he paſſed into the hither India, and from thence into Armenia the greater, and being come into a cittie thereof, he entred into a Temple where an Idol which was called Aſtharoth was adored. There was in that Temple, many ſick perſons, awaiting to be cured by that diuel, whoſe craft in deceauing that people (God permitting it for their ſinnes) was thus: He made ſome to ſeeme to themſelues blind, ſetting impediments before their eyes, which tooke awaie their ſight: to others, he hindered the vſe of ſome other member, and others he made dombe. They then being brought before him, into the Temple, that his prieſtes might praie for them, he would take away the impediments which were ſecret, and forthwith they remained whole. Others whom he had not made ſick, he cured by vnknowne medicines, and natural remedies, and though in ſhort ſpace he healed them, yet after they fel into the ſame infirmities againe. There were other ſick people that he let alone, and cured not, but let them depart, in the ſame caſe that they came, for that they could not be holpen by the former meanes, and then laid in excuſe, that they could not be healed, in regard of their owne faultes. Beſides theſe deceites, this diuel gaue Oracles, and told of things which ſhould happen after, and ſometimes he ſaid truth, otherwhile falſhood, yet wanted he not colours to couer his leaſings. Theſe things made this Idol verie famous. Thither reſorted people from diuers countries, and he had many prieſtes, who by his meanes, were much enriched. Polemon King of this countrie eſteemed greatlie hereof, although he had not cured his daughter which was lunatike. After S. Bartolomewe entred into that Temple the Idol became dumbe, and did not cure any

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more ſick people. His prieſtes ſeeing this, awaited certaine daies, but for that they ſawe him continewe dumbe, they went to enquire the cauſe of an other diuel neere them, called the Idol Berith. He being demaunded, why Aſtaroth was become dumbe, anſwered.

The cauſe is: that Bartholomewe the Apoſtle of the true God is entred into the Temple, and holdeth him in chaines of fire, ſo that he hath inough to do for himſelf, without taking care for other men. The prieſtes ſaid: who is this Bartholomewe? the Idol anſwered: he is the Apoſtle of Ieſus-Chriſt, and is come into this countrie, to driue out all the diuells, that the God onlie, whom he ſerueth may be adored. Giue vs ſome token (ſaid the prieſts) that we may know him, and auoide this damage coming vpon vs. Berith anſwered: He hath on his head black curled haire, his complexion white, great eyes, he is eagle noſed, he hath a long beard, and ſomewhat graie, and he is of a middle ſtature. His garments are white, which he hath not changed, this 26. yeeres, neyther doe his ſhooes waxe olde, allthough they haue indured alſo the ſame time. He prayeth 100. times a daye, and as much in the night, his voice ſhril as a tromper, and he is alwaies acompanied of Angels, his countenance cheereful, and he ſpeaketh all tongues, and knoweth all that is done though it be farre of, yea euen this which nowe I ſpeake. If he be diſpoſed to hide himſelf, you ſhal not find him, and if you hap to ſee him, ſuffer him not to come hither, leaſt the Angels that be in his compaine, do to me, as they haue done to our Lord Aſtaroth.

The prieſts departed, and ſearched diligentlie for the Apoſtle, but he laie cloſe three daies, and they could not find him forth. Then another diuel, which was entred into a man ſpoke by his mouth, in the hearing of many people, and ſaid: O Bartholomewe thou Apoſtle of God, they praiers burne me to powder. The Apoſtle menacing him, commaunded him to be quiet, and to departe out of the man. The diuel forthwith obeyed, and the man remained free.

By this occaſion, the ſame of S. Bartholomewe was diuulged through all the cittie, and came to the kings eare, who ſent for the holie Apoſtle, and deſired him to heale his daughter, that was lunatike. A diuel was entred into her, and made her at certaine times, to committe many follies. She would bite like a mad dog, and rent and teare in pieces, whatſoeuer came to her handes, ſo that they were forced, to keepe her bound in chaines. When the Apoſtle ſawe her, he commaunded to take awaie her chaines, and to leaue her at libertie. The ſeruants which had charge of the damſel did ſo, but verie fearefullie, doubting ſhe would do ſome mad tricks, as ſhe had done before-time when ſhe got loole. The Apoſtle commaunded againe to take awaie her chaines, and alloone as ſhe was looſed, ſhe ſhowed, that ſhe was perfectlie hole, and freed from the affliction of that curſed diuel. Incredible was the ioye of the king, when he ſawe his daughter healed, and gaue infinite thankes to the Apoſtle, who taking leaue forthwith departed.

The king being deſirous to ſhew himſelf thankful for ſo great a benefitte, ſent vnto him a rich preſent, but they which bore it could not find him, ſo that they brought it back againe to the king, who being at night in his chamber, and the dores being ſhut, S. Bartholomewe came in, and ſaid to him; Thou haſt ſearched for me (ô king) to preſent vnto me gold, and rich Iewels, but I giue thee to vnderſtand, that my comming into this countrie was not, for loue of thy treaſures, or couetouſnes of mony, but for the deſire of the ſaluation of thy people, and to declare vnto you, the truth of thoſe thinges which you are bound to beleeue & to do, if you deſire to obtaine euerlaſting life. Firſte you muſte confeſſe, that Ieſus Chriſt, who did heale thy daughter, and whom I preach vnto you, is the true God, who deſcended from heauen, was made man, preached vnto men, and taught them the true waye. This is he which hath healed thy daughter: this is he which hath doone many miracles ſuch as were neuer done of man before, this is he which liued a moſt holie life, and at laſt, died of his owne accord, for the ſaluation of mankind, roſe againe the third daie, and not longe after aſcended into heauen, in the ſight of many people, and there he ſitteth at the right hand of the Father, and ſhal come againe, at the laſt daie, to iudge both the quick and the dead.

This is that (ô king) which thou muſt beleeue: this it is, accordinge to which thou muſt forme all thy actions, (for it is not ſufficient onely to beleiue but thou muſt worke alſo) imitatinge the example, which Chriſt hath left, vnto his ſeruants, by his lawe in the Ghoſpel, in which be written the lawes and preceps agreable to reaſon, and founded in the ſame. Theſe and many other wordes ſpake the Apoſtle to the king, who being of a ſharp and quick iudgment, asked him many queſtions, and of them all he remained ſatisfied, and eſpeciallie, when he demaunded of his Gods which he worshipped, the Apoſtle ſaid: they were diuels, incloſed in thoſe ſtatues, and that the men whom they repreſented, had bene of moſt wicked life. And that you may more clearly ſee the truth, let vs goe to morrow (ſaid the Apoſtle) to the Temple of Aſtaroth, where you ſhall ſee the God that you adore, and all that which he doth, to be but fraud, and deceit. He doth not heale the ſick, but onlie ceaſeth from tormenting them, he knoweth not things to come, but onlie diuineth, by coniecture and likelyhod, which is apparant, ſince oftentimes he lyeth. He can not giue heauen to any of them that adore him, but the torments of hel, thoſe they are ſure to haue for euer. He ſaid alſo: that at his entrie into the Temple, he had bound him with chaines of fire, and therefore he was become dombe, and did not any thing of that, he did before time. And that he would permit the diuel himſelf to coſeſſe al this to be true. The king was pleaſed herewith, and gaue notice to the prieſts, that he and Bartholomewe would come vnto the Temple of Aſtaroth on the next daie, to talke with the Idol. This appointment was ſounded abroad, through the cittie, and

and for that the Apoſtle had obtained fame and glorie amongſt them, therefore many people aſſembled vnto the Temple.

Thither came the King, and the holie Apoſtle, with him: The prieſtes of the Idolles were ready to do ſacrifiſe as they were accuſtomed, when at that inſtant, a dreadful, and loud voice came from the Idol, ſaying: ô wretched and blind people, why make you ſacrifice to me, who am not God, not haue not any authoritie or ſtrenght but am now bound in chaines of fire, by the Angells of God, whoſe ſonne is Ieſus-Chriſt, who though he vouchſafed, to be put to death vpon the Croſſe by the Iewes, yet he ouercame death, and triumphed ouer it, and ouer the diuel the prince of this world, ouercoming and bynding him, in eternal flames. He roſe againe the third daie, and gaue his benediction to his Apoſtles, that they ſhould go preach his Goſpel through out all the world. One of them is Bartholomewe here preſent, whom I requeſt to ſet me at libertie, I hauing performed that which he comaunded me.

The Apoſtle charged him, to confeſſe, and declare plainlie, and the deceites he had done in thar place, and eſpeciallie with ſick folke, obtaining by that meanes to be adored as God. The diuel obeyed, and confeſſed, that firſt he made them ſick, and then he cured them, and indeed, that he did not cure them, but ceaſe to do them hurt. And if, perhaps any came vnto him, that he had not before hurt, he did not heale them, or if he did them any good, or eaſe, it was for a ſhort time, for ſoone after they teturned to their former eſtate. The Apoſtle turning to the king ſaid: See, whom you haue adored for God vntil now. Conſider how blind you haue bene, in adoring this diuel, who with his owne mouth diſcouereth the truth. He now telleth the truth which wil turne to his great aduantage, if from hence forth you perſeuere in his worſhippe and leaue to adore Ieſus-Chriſt the true God whom I haue preached vnto you, for that ignorance beinge taken awaie he may more iuſtly accuſe before God all thoſe which hereafter ſhal adore him.

The King and all the people preſent were amazed, and aſtonied, and ſeemed deſirous to receiue the faith of Chriſt. But the Prieſts of the Idolles, for that they ſawe their reputation, and gaine, in danger to be loſte, began to chafe, and rage againſt the Apoſtle, as they diſcouered it more plainlie afterwardes. The King ſaid to S. Bartholomewe, what muſt we do? The Apoſtle anſwered: Let this Idol be caſt downe to the ground, and all the reſt, that be in this cittie, and through thy Kingdome. It was not needful to ſpeake this againe, for the people that were preſent, being aſhamed to haue bene ſo deluded by the diuell, threw the ſtatue, forthwith vpon the earth, which being done, there appeared on the walles of the Temple, many Croſſes, made by the handes of Angells.

The diuel alſo, was ſeene to depart out of the Idol, in the forme, of a black dwarffe, with a great viſage, and long beard. He had eyes ſparckling like fire,

and out of his noſe came blacke and filthie ſmoke. Longe haire came to the ground, and couered his euil, and miſhapen bodie, about which were chaines glowing with fire. His ſhape was ſo dreadfull, and euil fauoured, that the King, with the Queene, and their two ſonnes, and all the people that ſawe him, were ſtruck ſenceles at the ſight thereof. The Apoſtle commaunded him to goe into the deſert, and to come no more among people, and he obeyed him. The King, and the people of the whole Kingdome, deſired generallie to be made Chriſtians and to be Baptiſed, hauing ſeene what the Apoſtle had done with Aſtaroth.

There were twelue principall citties which receiued the faith of Chriſt by the meanes of S. Bartholomewe, and he went diligently, from one place to another preaching, doing miracles, healing the ſick, caſting out diuells, and Baptiſing the people. Some that he found apt, and fit, he inſtructed in the miſteries of our faith that they might guide and direct others. He read the Goſpel of S. Mathew which he brought with him tranſlated into that language, and ſome that he had taught ſufficiently, he made prieſts, that they might help him in the conuerſion of that nation, which they did verie diligentlie.

The diuel enuying, that the Apoſtle conuerted ſo many in that countrie, to the faith of Chriſt, ſtirred vp the prieſts of Aſtaroth, and of the other Idolles (that were broken downe) againſt him. Theſe men ſeeking to do all the euill they poſſiblie could againſt the Apoſtle, declared al the matter to a brother of King Palemon, called Aſtrages, who was Lord of a countrie neere to them. He vnderſtanding how thinges paſſed, conceiued verie greeuous indignation againſt the Apoſtle, and cauſed him to be brought into his cittie, and to his preſence.

The Apoſtle comming before him he ſaid to him: Art thou he which haſt cauſed my brother, to abandon the adoration of the Gods, and to adore thy God? If I be of any power or might, I wil make thee to forſake the adoration of thy God, and adore mine. S. Bartholomewe anſwered: I bound that diuel which thy brother adored, and I made him ſee him tyed in chaines of fire. If thou haue power to do the like to my God, which I adore, thou maiſt eaſilie bring me to adore thy Gods. If thou canſt not do this, I wil make al the ſtatues of thy Gods, to break in pieces, and tumble to the ground. Shortlie after the Apoſtle had ſpoke theſe wordes, a meſſager came to Aſtrages who ſaid to him: that the principal Idol in the cittie, was broke in pieces, & tumbled to the ground. This newes did ſo trouble the tyrant, that for verie anger and rage he tore his garments, & commaunded the Apoſtle to be beaten with rodds of iron. After they had thus tormented him a while, he commaunded them to ſlaie him aliue. This torment which was moſt cruel, continued many houres, but the barbarous tyrant, impatient of any further delaie, charged them to cut of his head.

In Rome, the feaſt of S. Bartholomewe is kept on the 25. of Auguſt, and in other places on the 24. daie. The cauſe is: for that the moſt rigorous torment of

his

his flaying, was on the 24. day on which the Church celebrateth his feaſt. And in Rome it is celebrated on the 25. daie, for that, on that daie he was beheaded. It may be alſo, that the feaſt of S. Bartholomewe is celebrated in Rome on the 25. daie, as being the daie of the tranſlation of his bodie. The cittie where S. Bartholomewe was put to death, is called Albania or Abania, neere to Armenia the greater, and there he was buried.

S. Gregorie of Towres ſaith: that after certaine yeares, the Gentiles of the cittie, ſeing many Chriſtians to come, from diuers partes and countries, to adore the holie reliques of the Apoſtle, being mooued with enuie, they put his bodie in a coffin of lead, and caſt it into the ſea, ſaying: from henceforth thou ſhalt deceiue people no more. But God did not permit, this pretious treaſure to remaine hidden in the ſea, but cauſed the water to ſuſteine and beare vp the coffin, ſo that floting, it was driuen vnto an Iland of Chriſtians called Lipara, who had a reuelation of the pretious treaſure comming to their Ile. They all receiued it with great ioye, and builded for it a goodlie Church, where that glorious bodie remained a certaine time.

Afterward, it was tranſlated to Boneuentum, a cittie of Italie, and laſtlie, in the time of the Emperour Otho the 2. of that name, and of Gregorie the 5. it was tranſlated to Rome, where was built vnto him a Church in an Ile (which the Riuer Tyber maketh) and in that place the bleſſed bodie was laid. This Church is much frequented, and eſpeciallie, duringe the Octaues of the feaſt of this Saint. The faithful beleeuers, obtaine many fauours of God, by the interceſſion of this bleſſed Apoſtle. God graunt, that we being diſpoiled of the old man, may be clothed with the new, that is Ieſus Chriſt. And that we may obtaine his heauenlie grace in this world, to enioie and poſſeſſe the eternal glorie in his Kingdome. Amen. S. Bartholomewe was martyred (as Canisius ſaith) in the yeare of our Lord. 73. in the time of Veſpatian.

The life of S. Lewes King of Franec. *Aug.* 25.

SAlomon ſaith in his prouerbes: The hart of the King in the hand of our Lord. *He ſaith this, becauſe, as he that hath any thing in his hand, doth with it whatſoeuer pleaſeth him, euen ſo is it, as eaſie a thing for God, to do with the King whatſoeuer pleaſeth him, either to put him from his kingdome, or to confirme him therin. This is the proper expoſition of this place, and it is gathered by that, which the ſame Salomon ſaith firſt: Euen as the diuiſions of the waters, is in the hands of God, euen ſo is the hart of the King. And as the gloſſe ſaith vpon this place, as it was an eaſie mater vnto God, to make the diuiſion of the waters, and to leaue one part aboue, and the other beneath the firmament, ſo is it to him an eaſie matter, to deuide Kingdomes, and of many*

to make one, and of one, to make many or to take it from this man, and to giue it to another.

This is ſpoken to the end, that Kings may vnderſtand, Why they are kings, to wit that they do nothing againſt iuſtice, that they be not tyrants. For though they haue no ſuperior, nor commaunder in earth aboue them, God is in heauen, vnto whom they muſt render, a moſt ſtraite accoount, and Who can deprriue them of their kingdomes, as he deprriued Saul for being diſobedient. We may alſo ſaie: that the hart of the king is in the hand of God, becauſe it is fitteſt, that it ſhould be in his hand, by being obedient vnto him. For if all creatures be obliged vnto God, for thoſe things they haue receiued of him, then the king is ſo much the more obliged, by how much he hath receaued more at his handes.

Hence it ariſeth that if God commaunds him to punish and to do Iuſtice, he ought to do it. If he commaund that he make warre, that he deſtroie realmes, that he ruinate cities, waſte, and ſpoile countries, for the Chaſticement of them that haue offended God, he muſt doit as his miniſter. If he commaund him, to build Churches, Monaſteries, and Hoſpitalles, if he commaund that he be deuout, and that he be exerciſed in good, and godlie workes and diedes. In all this, he muſt be obedient. S. Lewes the King of France, ſeemed to be a verie patterne, and reſemblance, of a good and vertuous King, who was moſt obedient vnto almightie God, and ſpent his time and whoſe life in his ſeruice. His life was written by one called Godfrey his confeſſor, and by Clictoueus, in this maner.

SAint Lewes was King of France, and was ſonne vnto an other King called Lewes (as he was) and of Blanch the daughter of Don Alonſo King of Caſtile. His father departed this life, as he returned from the warre he made, againſt the heretikes in Toloſa. In which he ſhewed himſelf zealous of the faith of Chriſt, and obedient vnto the Apoſtolike ſea, for whoſe honour and regard, he vndertooke that enterprile. His ſubiects made great lamentation for the loſſe of him. For though he dyed very yong; Yet the reports of his vertues were many, amongſt which his chaſtity hath noe ſmal place: for being a Kinge, which ſtate commonlie hath more motiues to incite to the contrarie vice, yet he neuer knew any woman carnallie but his wife. Moreouer, he was a verie good Catholique, giuen vnto the ſeruice of God, and inclined to all vertuous workes. When he died, he left S. Lewes his ſonne, (who was of the age of twelue yeeres) in the cuſtodie of Queene Blanch his mother, who gouerned his realme with great foreſight, and iuſtice, for ſhe was a woman verie wiſe, and of honorable behauiour. Her deſire was, to bring vp her ſonne, in all chriſtian exerciſes; and by the aduiſe and counſel, of ſome religious men, of the order of S. Dominick and S. Francis, ſhe placed him, where he ſhould be inſtructed, both in learning and behauiour.

The holie yong man like another Salomon made ſhewe of that, being yong, which

which he proued afterward. He ſhewed himſelf to be wiſe, diſcreet, graue, pittifull, charitable, and deuout, and it is certainly thought, that he neuer committed mortal ſinne in al his life. His mother would ſaie vnto him: my ſonne, I had rather ſee thee dead before me, then to ſee thee comit a mortal ſinne, againſt thy Creatour. The father of S. Lewes dying in the yeare of our Lord 1227. he was conſecrated, and crowned King of France (acording to the cuſtome) being then twelue yeares old. When he came to the age of 19. yeares, by the direction of his mother, and of all the ſtates of his realme, he took to wife Margaret daughter of the Earle of Prouence.

The children that he had by her, were brought vp fitting to their eſtate, and in all good and Chriſtian exerciſes. He would go often to viſit them, and examine if they profited in learning, after the manner of another Tobias, exhorting them to liue wel, to ſerue God, and not to hurt any perſon, but to do good vnto all. And becauſe examples mooue more then wordes, this King tamed his fleſh, with faſting, and diſciplines, and ſecretlie he wore haircloth, vnder his princelie attire, praying much, and giuing large almes. By theſe workes, he gaue good example vnto his ſonnes, and all his Kingdome. In the Lent, and Aduent, he eate no fiſhe, nor fruite. He faſted all the Fridayes, and on the Saterdaies, he brought ſome poore men, into certaine ſecret roomes of his pallace, and there he waſhed their feete, wyped, and dryed them, laſtlie, he kiſſed them, and then with ſome large almes, and his good benediction, he dimiſſed them.

Ordinarilie 120. poore men did dailie eate in his pallace, and vpon high, and principal feaſt daies, the number aroſe to 200. himſelfe couered the table for them, attended on them, and alſo eate with them. He had alwaies at his table three poore aged men, he carued them meate out of his owne diſhe, and many times he would eate that which they lefte. All this he did to honor Ieſus Chriſt in the perſon of theſe poore men. He was moſt humble, after the manner of another Dauid, and not onlie, inwardlie, but outwardlie alſo he ſhewed himſelfe to be noe leſſe, by wearing ordinarie, and vſuall garments of ſmal valewe, in ſo much that the only ſight thereof was ſufficient, to incite, and prouoke people vnto vertue. Blaſphemie and periurie he puniſhed ſeuerelie. Blaſphemours had their lippes ſeared with an hot iron, and becauſe by his commaund it was executed, vpon a great rich citizen of Paris, ſome ſaid he was a tyrãt. He hearing it, ſaid before many: I would to God, that with ſearing my owne lippes, I could baniſh out of my realme all abuſe of oathes.

One Arſocidas a captaine of the Aſſaſſines, had procured ſome by treacherie to kil him. S. Lewes being certified hereof, apprehended thoſe that came to kil him, he put them not to death, as wel he might and as they deſerued, but gaue them guiftes, and ſent them back to their captaine. Yet to preuent ſuch like danger, he had (after that) a guard whither ſoeuer he went. He made warre with

Hugh

Hugh Earle of March, for that he being his ſubiect had rebelled againſt him. And though the Earle had helpe from the King of England, yet he brought him to ſuch diſtreſſe, that he was enforced to ſue for peace vnto him, and to make him ſatisfaction, for the treſpaſſe, and offence comitted. The good king graunted him peace willinglie, and the ſooner at the interceſſion of his wife, who was ſiſter vnto the Queene of England.

In his time was publiſhed the Croſſe, againſt the Infidells, in the yeere of our Lord 1248. and he tooke the Croſſe, at the hand of the Biſhop of Paris, and ſo did his two brethren Robert and Charles. Then being accompanied with all the great Lordes of his kingdome, and with a great hoſt of frenchmen, he paſſed the ſea, and came vnto the holie land, where the exploites of warre were to be done. He tooke Damita by force of armes, being the ſtrongeſt cittie of Egipt, and made friendſhip with the great Cham of Tartaria, by ſending preſents from one to the other. It was Gods wil to try him, in this iourney, with many afflictions, and tribulations. For at his departure from Damieta with the greater part of his hoſte, to conquer more of that countrie, he ſuſteined many callamities, with great death, and want of victuales. The king him ſelfe was taken priſoner with all the principal men in his hoſte.

Then an accord, and agreement was made, betweene him, and the Souldan of Egipt, vpon theſe conditions: That the king ſhould yeeld vp the cittie of Damieta, and ſhould paie, eight thouſand Biſaunts, (which was a coyne of gold of the valewe of our 13. ſhillings 4. pence) to recompence the charges of the warres. And that he and all his people ſhould haue libertie, vpon the deliuerie vp of certaine landes, that yet the Chriſtians held. The king by the aduiſe of his counſel condiſcended vnto theſe conditions, and the rather, for that he ſawe the cittie of Damieta, could not be long holden nor defended, ſince that, of 32000. perſons that he brought out of France, there was not left aboue 6000. ſouldiers, all the other being dead by ſword, famine, and other accidents.

This agreement and accord being made (before the king was deliuered) the Souldan was murdered by his Saracens, and the bleſſed and good king was in apparant perill, and ſo was all his companie, becauſe thoſe that had murdered the Souldan, came on to ſlaie him alſo, and all his compaine. It was trulie a wonderful thing, that they put them not all vnto the ſword, but it was Gods wil to preſerue them, as it were by miracle; for theſe barbarous people, treated with the king, and were contented, that the truce, and accord, made with the Souldan ſhould hold.

The king was content, and performed all that he promiſed, but they did not ſo, for they vſed cruelie againſt the Chriſtians in Damieta, when they yeelded them ſelues, and it was an article in the agreement, that they ſhould depart freelie, with all their ſubſtance. They vſed the like to thoſe that were with the king

king, and ſet their ſwords againſt the hearts of yong youths, bidding them to deny God, or els they would kil them; and many of them, that were conſtant in the faith were ſlaine. Others there were that did much worſe, who denying their faith for feare of death, remained, and dwelt among the Infidels.

All theſe thinges were cauſe of great grief and ſorrow to the king, as alſo the abuſes, the treacherous Pagans vſed toward certaine holie Images in Damieta. At laſt the king was deliuered, and it ſeemed vnto him, that he ſhould not do wel, to leaue thoſe places, which the Chriſtians yet held in that prouince, he reſolued therefore, to ſtaie there him ſelfe with the people he had left, and ſend his two brethren back into France. In the time this good king remained in this countrie, he ranſomed many bondmen, conuerted ſome infidells to the faith, and fortified certaine prouinces of the Chriſtians.

Fiue yeeres being paſſed, which was all the time, S. Lewes remained in the prouince of Syria, he had newes of the death of his mother, who had bene lefte regent in France; ſo that he was compelled to returne vnto his realme, where he was receiued of all his ſubiects, with incredible ioye. Then applyed he him ſelfe and his whole time to godlie, and pious workes, as he had euer done. He founded and built, Monaſteries, and Hoſpitalles, where God ſhould be praiſed and ſerued continuallie, and endowed them richlie. He went often to viſit the hoſpitalles which he had founded, and therein he ſerued ſicke men, neither was he ſo daintie, that he loathed them for their ſores, but conuerſed moſt familiarly with thoſe, that had moſt ſores, or were ſicke of the moſt cõtagious diſeaſes.

He built a moſt ſumptuous chappel in the pallace royal at Paris, and therein he put the crowne of thornes, with the which Ieſus Chriſt was crowned, and a great part of his Croſſe alſo, and the head of the launce, with which his bleſſed ſide was pierced. All theſe thinges were giuen vnto him, by the Emperour of Conſtantinople, with many other reliques, which he got by his earneſt entreatie, and by the great guiftes and preſents, this good king gaue vnto him.

This S. Lewes, was verie deuout vnto the holie Croſſe, forbidding thorough all his realme, that any ſhould make or place it vpon the earth, or ground (becauſe it was the cuſtome to ſet it vpon graues, in the Churches and Churchyards) and commaunded, that it ſhould be taken vp from all places whereſoeuer it was, if men might eyther walke, or ſet their feete vpon it. He ſhewed his great deuotion to the Croſſe vpon good Fridaie, when they vſe to adore the ſaid Croſſe, for he went vnto it barefoote, with his haire looſe, and hanging abroad, (as at that time the vſage was to weare long haire) weeping, and ſobbing continuallie; ſo that there was not any that ſawe him, but was mooued to deuotion. He ſaid ordinarilie the whole office, and many times in the Church, in the companie of the prieſts and Friers, being alwaies ſorrie, and much agrieued, when he was to be imployed in any wordlie affaires, except they were of great importance.

He kept a great feaſt euerie yeare, which laſted three daies; in memorie of that daie, that he put the holie reliques in the Chappel of his pallace. On the firſt daie, he ſaid the office of the Friers of S. Dominickes order. On the ſecond daie, the office of the Friers of S. Francis order. And on the third daie, the office of other religious orders. On theſe three daies he was comfortable and merrie, and was readie to ſhewe grace and fauour to any. He was verie zealous, and careful for the execution of Iuſtice, without reſpect of perſons, which made his officers and deputies feare him, for they ſawe he was enlightened with heauenlie wiſedome. Fewe of their offences were hid from him, and if perhaps they committed any fault or treſpaſſe of wilful mallice, he cauſed them to be chaſticed ſeuerely.

Although he was much feared, yet was he alſo wel beloued, becauſe his bountie and mildnes, adioyned to Royal maieſtie, cauſed euerie one to loue him. Two daies in the weeke, he gaue audience in a publike place, to heare the ſuites and agreeuances of his poore ſubiects; and he diſpatched them with all expedition, by giuing remedie to the oppreſſed, and doing iuſtice to all. In his time, he would neuer conſent that any militarie exerciſes, as luſts, and turnaments, and ſuch other as were dangerous, and wherein death might enſue, ſhould be vſed.

He made a lawe againſt vſurers, that they ſhould not recouer their vſurie by rigor of iuſtice, which reſtrained the greedie couetouſnes, of manie Iewiſh vſurers that were in his realme. This king had a wonderful grace, in according of differences, and making peace, and reconcyling enemies; for he had euer readie, ſuch ſweete and mild perſwaſions, that he mitigated their mindes, were they neuer ſo fierce, and deſpiteful one againſt the other. He was much greeued that there ſhould be any controuerſies or variances, eſpeciallie amongſt kinsfolke.

The duke of Gelderland came on a time to viſite him, and when one did after demaund of him, what he thought of king Lewes, he made a wry mouth, and gaue him names in contempt as pleaſed him. But God puniſhed him for it, for at the ſame time, his wry mouth remained turned ſomewhat aſide, and ſo he continewed all his life, to his reproch, and griefe.

The bleſſed king hauing ſpent his life in holie and vertuous exerciſes, and behauing him ſelfe worthilie in his Royal office, he was certified, that the fewe Chriſtians, that remained behind in the holie land, were continuallie afflicted, and in great tribulation. He hauing compaſſion on them, and being greeued that thoſe holie places ſhould remaine in the hands of infidels, determined to make a voyage thither once againe. For this purpoſe, he aſſembled his ſubiects, and choſe out a great hoſte, as alſo, many noble men, alwel of his owne realme, as of other nations. Being readie to be imbarked, with his three ſonnes, the king of Nauarre, and other princes of his realme, aſwel Eccleſiaſtical as temporal, he talked with Phillip his eldeſt ſonne, and with a ſweete, and louing cheere ſaid vnto him.

Thou

Thou ſeeſt my ſonne, that I am nowe old, and that it were fitter for me to reſt at home in my kingdome, yet in defence of the honour of God I take this toyle, therefore, thou that art a yong man (if it pleaſe God to giue vnto thee poſſeſſion of this kingdome) be not ſlacke to do the ſame, if any ſuch like occaſions do occurre, as do at this preſent. The holie king tooke ſhip at Marſiles, on the firſt daie of March, in the yeare of our Lord, 1270. with his three ſonnes, Phillip, Iohn, and Peter. And becauſe the cittie of Tuans, which is neere vnto the walles of Carthage, was a great obſtacle vnto the voyage of the holie land by ſea, he determined to make his firſt attempt to ſurpriſe that towne.

The armado or fleet, aryued at the hauen of Carthage, and the king and all the army diſimbarked, and tooke land, but by the ſecret iudgement of God, entred a ſickneſs among the ſouldiers of which many dyed, and were killed in great numbers. Amongſt others, one was Iohn the kings ſonne, with other noble men of France. Not long after, the ſame infirmity came vnto the king, which put the whole armie vnto exceſſiue ſorrow, for that they ſawe apparantlie, that he could not eſcape with life. It cannot be ſufficientlie expreſſed, how bleſſedly this holy king Lewes ended his daies.

Lying in his bed, he often repeated the prayer, that ſaith: *Giue vs grace o Lord, that we may deſpiſe the proſperitie of this world, and not feare the aduerſitie.* He ſaid likewiſe that prayer which beginneth: *Thou o Lord, wilt be ſanctifier, and guardian of thy people.* When death approched, he called Phillip his eldeſt ſonne, who was to be inheritor in his kingdome; and in the preſence of diuers great Lords, after the manner of another Tobias, he gaue vnto him many holſome and godlie counſels and aduiſes, ſaying.

Sonne, endeauour to loue God aboue all things, for there is no ſaftie but by louing and ſeruing him? Neuer conſent to any mortal ſinne, but ſuffer rather all manner of torments, then damne thine owne ſoule. When thou ſhalt fal into any aduerſitie, beare it with a good courage, and thincke thou haſt deſerued it, ſo ſhal it turne, to be vnto thee meritorious. When things fal out proſperouſlie with thee, yeeld humble thankes to God; and be not puffed vp with pride of that, which ſhould make thee more humble, neyther be thou deiected with that, which ſhould more exalt thee.

Confeſſe thy ſinnes often, and ſeeke out a wiſe, and diſcreete Ghoſtlie father, who knoweth howe to teach thee, what thou oughteſt to followe, and what to auoide: and when thou art before him remember ſo to compoſe thy geſture, and countenance, that he neede not be affrayed to reproue thee, and rebuke thee for thy offeces. Be deuout, at hearing al diuine offices. Giue not eare, to any vaine tales or fables, neyther let thy eyes gaze or wander about indiſcreetly but praie vnto God, with thy mouth, and with thy hart, and moſt eſpeciallie, at the conſecration, in the B. ſacrifice of the Maſſe. Be mild and courteous toward the

poore, and thoſe that be afflicted, and diſtreſſed, helpe and ſuccour them, in whatſoeuer thou art able. If thou entendeſt to take in hand any matter of importance, take firſt the aduiſe of thy Ghoſtlie Father, or of ſome learned or vertuous men, and ſo ſhalt thou better vnderſtand thy buſines, and that which thou intendeſt, ſhalbe better effected. See that thy neere friends, and thoſe that be priuate with thee, be good and vertuous men, and alſo of good report, whether they be temporal, or eccleſiaſtical perſons, ſo maiſt thou boldlie, conuerſe with them familierlie; auoiding alwaies the conuerſation of the wicked and vicious.

Harken diligentlie to the ſermons of the preachers, that ſtudie, and ſtriue to profit thee, who being zealous for the honour and ſeruice of God, reprooue vices moſt ſharply. Be alwaies diligent, and prepared, that thou maiſt obtaine and applie to thy ſelfe, the benefitte of all pardons, and Indulgences, that are granted. Loue and followe thoſe things that be good, and eſchew the euil. Neuer ſuffer any to ſpeake in thy preſence, that which may tend to euil, or impaire or hurt the fame and credit of thy neighbour. Beware that thou neuer ſpeake of any perſon behind his backe words that may detract, or blemiſh his good name. Suffer not any in thy preſence, to ſpeake againſt the honour of God, or any of his ſaintes, but ſee ſuch offenders ſeuerelie puniſhed. Be not vnmindful to render thankes dailie vnto God for the benefittes receaued, for ſo ſhalt thou deſerue, to haue him continewe his bleſſinge, and fauour towards thee. In the adminiſtration of iuſtice, be vpright, and ſeuere, obſeruing that which the lawes ſet downe, neither declining to the one ſide, nor to the other. Heare patientlie the complaints of the poore, and labour diligentlie to find out the truth of their cauſe. If any be agrieued, or complaine of thee, let both the trials ſtaie, vntil the caſe be made knowne, that the parliament, and thy counſellers, may giue a more vpright ſentence.

If thou poſſeſſe goodes of other mens, although thou haue receiued the ſame from thy anceſtors, by waie of heritage, yet reſtore, and make reſtitution thereof vnto the owners ſpeedilie, if the matter be cleere. If it be intricate or doubtful, let learned men cleere it, and decide it without delaie. Haue care diligentlie to forſee, that thy ſubiects enioie iuſtice, and peace, but cheiflie, the religious men and Prieſts, leſt for want of Iuſtice, diſcord doe ſo diſturbe them, that they can not praie for thee, and thy kingdome. Vnto thy fathers, and elders, thou art bound and obliged, to giue loue, reuerence, and obedience. Do not giue, nor beſtowe Eccleſiaſtical benefices, but vpon them that be moſt worthie, and that haue no other, and this thou ſhalt do, by the aduiſe, of wiſe, and prudent men. Make not warre, (eſpeciallie againſt Chriſtians) without great cauſe, and good and ſerious aduiſe firſt taken, if thou be enforced to warre, neuer permit any damage to be done to Churches, or vnto perſons, that haue not committed any harme againſt thee.

When

When thou art at variance with any, labour to haue peace, aſmuch as thou maiſt, and if the matter concerne not thee, vſe meditation, and interceſſion betweene them that be at controuerſie, that they may be accorded. See, that thy miniſters of iuſtice, as iudges, gouernours, and other magiſtrates, be perſons of good behauiour, learned, and expert, and ſeeke to be informed ſecretlie, how they exerciſe their offices. Striue alwaies to continew and perſeuer, in deuotion, and obedience to the Church of Rome, and of the Pope, reputing him, for thy ſpiritual father. Looke that the expences of thy houſe be moderate, and according vnto reaſon. I admoniſh thee my ſonne, and bind thee by an othe, if it pleaſe God to take me out of this life by this infirmitie, thy ſelfe remaininge in health, and at libertie, that thou cauſe Maſſes and Dirges to be ſaid for my ſoule, through all the realme of France. And laſtlie, all that which a louing father can requeſt and comaund, for a good and louing ſonne, the ſame I comaund and requeſt for thee. God keepe and defend thee from all euil, and giue thee grace to ſerue him, and to do his wil in all things, that he may be honored by thee, and that we all after this life, maie ſee, contemplate, and praiſe him, in his heauenlie glorie, for euer, and euer, Amen.

Theſe documents the holie king gaue vnto his ſonne, at the houre of his death. After this, he deſired the holie ſacraments, and receaued them with great deuotion. And with the wordes that Chriſt ſpoke when he gaue vp the Ghoſt; *Father, into thy hands I comend my ſpirit.* He yeelded vp his ſoule vnto God, in the ſame yeare, 1270. that he vndertooke this enterpriſe. The whole armie was exceeding ſorrowful for his death, and the Moores began a freſh, to vexe and moleſt them. And though many great Lordes and eſtates dyed there after him, yet Charles king of Cicile coming thether (who was a man valiant in armes) taking vpon him that enterpriſe, brought the cittie of Tunis vnto ſuch diſtreſſe, that the king thereof treated to haue a peace, and offred theſe honorable conditions to the Chriſtians.

That he would ſet free, and giue libertie vnto all the Chriſtian captiues and bondmen, that were in his kingdome. That it ſhould be lawful for the friers of the order of S. Dominicke and S. Francis, to preach freelie, the faith of Chriſt in any place of that kingdome, and to Baptiſe them that were conuerted. That the king of Tunis ſhould paie euerie yeare, 40000. Duckats, vnto the king of Cicile, in the name of Tribute, and vaſſellage. The Chriſtians reſted content with theſe couenants, becauſe many of them were dead, and many died dailie the ſickenes continuing ſtil amongſt them. The frenchmen returned into France, with the bodie of their king Lewes, which was buried in the monaſterie of S. Denis.

Thirtie yeares after his death, Pope Boniface the 8. did canonize him, and put him in the Catalogue of ſaints, hauing firſt had diligent information

of his moſt holie life; and of the many miracles God wrought by his meanes, both before, and after his death. The Church celebrateth the feaſt of this holie king, on the 25. of Auguſt, vpon which daie his death was (as is ſaid before) in the yeare of our Lord 1270.

The life of S. Zepherinus, Pope and Martyr. Auguſt 26.

GReat was the care almightie God had, that the prieſts of the old teſtament, which were to ſerue him in his Temple, ſhould not haue any notable deformitie, or defect in their bodies. And therefore in Leuiticus he commaunded, that he which ſhould offer ſacrifice as prieſt, ſhould neyther be blind, nor lame, nor haue his face diſfigured, or his noſe to exceede or fayle from due proportion, that he ſhould not be crooked, or broken backed, or haue ſore eyes, or any other default, and ſo he proceedeth, inrecyting many other defects from which a prieſt ſhould be free. In the new teſtament, there was not ſo great care had, of thoſe defects in prieſts, ſince we find, that manie ſuch were ordered.

The thing which God would haue vs to be aware of, and to auoide, is: that we haue not in our mindes thoſe vices, which thoſe defects did betoken. The prieſt muſt not be blind by ignorance, nor lame by two much frailtie, nor haue any ſpots in his face, that is: that he be not double minded, or a diſſembler, that he haue not a noſe two great or two litle, that is: that he be not extreeme in any thing; that he make no account of childiſhe things, nor be ſlacke, in doing things of importance. That he haue not a krie noſe, that is: that he be not a deceiuer. He muſt not be bunch-backt, that is: he muſt not be coueteus, and to much deſirous, to heape together temporal goodes that be ſuperfluous. He muſt not haue bleat-eyes, or running with water, but muſt haue a good ſight, to ſee the infirmitie, of the ſoule of his neighbour, that he may applie a fitte medicine for his diſeaſe.

The old lawe ordaining, that the prieſt ſhould not haue any outward defect in his bodie; the new lawe intendeth that the prieſt ſhould not haue any inward defect in his ſoule. To this purpoſe Pope Zepherinus among other his decrees, made one, that was: that prieſts ſhould be ordered publicklie, that euerie one might ſee them. Whereby he would ſignifie: that their life ſhould be ſuch, that none ſhould be able to reprehend them, or hinder them from ordination; and therefore it was done publiklie, and in the ſight of euerie one. The life of this holie Pope, collected by Damaſus, and other authors, was in this maner.

SAint Zepherinus was borne in Rome, and was ſonne vnto Abondus. He was placed in the ſeat of S. Peter, by the death of Victor Pope and martyr. Septimus Seuerus had bene latelie Emperour, who raiſed a verie ſore perſecu-

tion

tion, againſt the Church, in ſo much, that Chriſtians were put to death dailie in great numbers, through all the dominions of the Empire; but after him ſucceeded Antonius. This holie S. Zepherinus who was alreadie choſen Pope, was euer imployed in all vertuous exerciſes, and applyed with all diligence to gouerne and comfort the afflicted Church, and to augment the ſeruice of God.

The Churches were not ſo rich in thoſe holie dimes, as nowe they be, and therefore, they were conſtrained, to vſe Challices, and Pattens of wood in the holie ſacrifice of the Maſſe. And for that no wood can be ſo ſolide, and cloſe, but it wil drincke ſome litle of the Sacrament of the B. Blood. S. Zepherinus commaunded: that they ſhould not conſecrate any more in wood, but in Glaſſe. Yet afterwardes, the time, and the poſſeſſions of the Church encreaſing, it was determined: that they ſhould not celebrate, but in Challices of gold or ſiluer only, or at leaſt of Tinne. And that none ſhould thereafter any more conſecrate in Challices of Glaſſe, for the danger there was of breaking them. That they ſhould not be of braſſe nor Copper, becauſe theſe two mettalles, prouoke vomite and giue an euil taſte vnto the wine.

Alſo, he ordeined; that all Chriſtians ſhould communicate on Eaſter daie; and that the Byſhoppe accuſed by his Primate, and Metropolitane, could not be condemned by any other then the Pope, or by ſome that had authoritie from him to do it. He alſo ordeined; that when the Biſhope celebrateth he ſhould haue his prieſts with him, as Euariſtus had commaunded before time. He ordeined: that the prieſts and Leuites, (which be the deacons) ſhould be ordered in publike, as is aforeſaid, in the preſence of other prieſts, and all other kind of people, that their innocencie might be knowne and publiſhed. And he charged that perſons of ſincere life, and learned men ſhould be choſen to that office. In theſe, and the like holie exerciſes Pope Zepherinus ſpent his time that he liued in the Papacie, which was: 9. yeares. 7. monthes, and 2. daies. (Baronius ſaith: 8. yeeres 18. daies.) And at the end he was martyred, on the 26. of Auguſt. in the yeere of our Lord, 216. (Baronius ſaith: 221.) In the time of Antonius Caracalla Emperour.

He gaue holie orders ſeuen times in the month of December, and ordered; 13. Byſhops, 14. Prieſts, and 7. Deacons. He was buried in the Via Appia, neere to the Churchyard of Calliſtus. The Church celebrateth his feaſt on the ſame daie on which he was martyred, which was as is ſaid before, on the 26. of Auguſt.

The life of S. Auguſtine, Doctor of the Church. *Auguſt* 28.

HOlie Writte recounteth of Iudas Machabeus, that great and valiant captaine, that he went from one cittie to an other like a fierce Lyon, doing great hurt and damage, to thoſe that were enemies, of God and himſelfe. He purſued, deſtroyed,

deſtroyed, and expulſed them, out of the borders, of Iſrael; ſo that his name was famous and renowned through all the world. One Appollonius a mightie captaine, ſet himſelfe againſt him, who for that he had many people, and truſting in his forces, he thought to giue him battaile, and to ouercome him. Iudas refuſed not to fight, but came againſt him in open field, and the ſucceſſe of the battaile was: that Appollonius was ſlaine in the place, and his army was defeated. Iudas was Lord, and maſter of the field, and tooke a great booty, but in eſpeciall (ſaith the text) he tooke a ſword of a moſt excellent temper, with which Appollonius fought. With that ſame ſword, Iudas ſhe wing his valour, fought afterwards all the daies of his life.

This hiſtorie is verie agreeable to S. Auguſtine doctor of the Church, Iudas Machabeus is a figure of Ieſus Chriſt, who as a fierce Lyon, vndertooke the defence of his people, purſued his enemies, and obtained a glorious name in all the world. Againſt him Appollonius being the figure of the diuel made an oppoſition, who truſting in his ſtrength, thought he had power to ouerthrowe him, and therfore preſented him battaile with an armie of Donatiſtes, Manychees, and Pelagians, which put the Church of God in feare, and trouble, and brought it into great danger. Ieſus Chriſt iſſued out againſt him, accompanied with his army of Catholiques, leading with him certa ne valiant captaines, as S. Ambroſe was, and began the battaile. The ſucceſſe was: that Ieſus Chriſt got the victorie, the Church ouercoming her enemies. Appllonius was ſlaine, ſo was the diuel, in that errour eſpeciallie, Ieſus Chriſt tooke a ſword of a fine and excellent temper, (which was Auguſtine before his converſion,) vnto him ſelfe, and fighteth with the ſame to this preſent, and will fight with the ſame vntil the end of the world. For that which this ſaint hath left written, is a moſt ſharpe ſword againſt the heretikes and deſtroyeth, and throweth them to the ground. The life of this glorious doctor, collected out of his owne writings, and other good authors, but eſpeciallie out of Poſſidonius Byſhoppe of Calamentia, who was his diſciple, was in this manner.

THe glorious S. Auguſtine was borne in the yeare of our Lord 367. in the 7. yeare of the Papacie of Pope Liberius, and in the 10. yeare of the raigne of Conſtantius the Emperour, ſonne to Conſtantinus Magnus, on the 13. daie of Nouember, as he ſaith him ſelfe in his booke *de vita beata*. His father was a noble man of the order called Equeſtris, which was betweene the commons, and the nobilitie. His name was Patritius, and he was a gentile, or pegan, as S. Auguſtine ſaith. His mother was called Monica, whoſe life and religion, was ſo holie and vertuous, that by her merits and teares, the Church hath at this day gained ſo great, and ſo excellent a doctor, as S. Auguſtine is: Baſilius, a graue, and credible author ſaith: that on the ſame daie, on which S. Auguſtine was borne in Africa, Pelagius was borne in England, Pelagius was an heretike, to whom S. Auguſtine was profeſſed enemie. By this appeareth plainlie the great clemencie of our Lord, that if he ſtrike with one hand, he healeth with the other.

When

When Auguſtine was a litle child, his parents being careful of his education, ſet him to ſcoole, to the ſtudie of humanitie, in which he ſurpaſſed all them of his age. He dwelt in the cittie of Tagaſta in Africa, in which place he was borne, and from thence he went to an other cittie called Madaurus, for in that cittie was read, the liberal artes; and there he ſtayed til he was fifteene yeeres old. In this ſpace, the bleſſed S. Monica his mother, by her many praiers, almoſdeedes, faſtinges, and teares, obtained the ſaluation of the ſoule of her husband Patritius, who was conuerted to the faith, and dyed a good Catholique Chriſtian, as S. Auguſtine him ſelfe ſaith in the booke of his confeſſions.

Then Auguſtine returned vnto his natiue countrie, and being nineteene yeares old, it was granted him to read grammer publiklie. From thence he was ſent to Carthage, the metropolis of Afrike, where for the ſharpnes of his witte, he had a publike ſtipend, for the reading of Rhetorique. At that time, the peſtiferous hereſie of the Manichees, was ſpred ouer all Africa, and becauſe S. Auguſtine conuerſed with people infected therewith, he fel into it alſo. They might be called heretikes, becauſe being baptiſed, they held hereſy; but Auguſtine though he was fallen into that error, yet he could not be called an heretike, becauſe he was not Baptiſed.

His bleſſed mother Monica, had not yet dryed the teares from her cheekes, for he death of her husband, becauſe ſhe had loſt him aſſoone as ſhe had won him to Chriſt, but they were renewed, when ſhe heard, that her ſonne Auguſtine was falne into the errour of the Manichies. She requeſted certaine holie and vertuous men, to talke with her ſonne, and to draw him out of that errorr, into which he was falne. When ſhe could not obtaine that of them, becauſe they durſt not enter into diſputation with him, he being of ſo ſharpe a wit, and ſo cuning in logike, ſhe deſired them at leaſt to praie vnto God for him. She talked one daie with a holie Byſhoppe concerninge this matter, & he ſaid vnto her: Madame, be aſſured, that the ſonne of many teares cannot periſh.

The holie woman being one night in bed, ſawe in her ſleepe an Angel, in the ſhape of a yong men, who asked her why ſhe lamented ſo much, and was ſo ſorrowful? ſhe anſwered him: for the loſſe of my ſonne. The Angel ſaid vnto her: Be of good comfort, for where thou ſhalt go, he ſhal go alſo. On the next daie, ſhe recounted this dreame to her ſonne, and he cauilling, and playing with the wordes, ſaid vnto her: Mother, you haue not vnderſtood him aright, for he did not ſaie, that I ſhould go whither you go, but where I am, you ſhal come alſo. And I hope one daie, you ſhalbe of the ſame opinion that I am of, and ſo you ſhal come, to the place where I am. Theſe wordes ſtroke newe griefe into the hart of the afflicted mother, and ſo much the more, for that ſhe ſawe him addicted to youthfull vanities. This is an ordinarie thing with them that are in ſinne, that they ſtaie not long in one, but paſſe, from on ſinne vnto an other. For S. Auguſtine

being blinded with his error, he proceeded to carnall delights, and had a ſonne whom he named *Adeo-datus*.

His mother was exceeding ſorrowful to ſee him thus drownd in carnallitie, yet ſhe reprooued him more with teares, then with ſharpe words, knowing his high ſtomacke, and mind; therefore, to deale otherwiſe with him, was but to laie wood on the fire, and to encreaſe his misbehauiour. Auguſtine growing wearie of his owne countrie, deſired to ſhew his learning and partes in other places alſo, and there vpon determined to goe to Rome. When his mother heard of his intention, ſhe beſought him verie earneſtlie not to go, for that ſhe feared many misfortunes might befal him. But he ſtubborne, and obſtinate in his entent, (although at firſt he promiſed not to go; yet one daie, when ſhe being at her prayers in the Church of S. Cyprian (wherein ſhe beſought God to grant ſaluation to her ſonne) he embarked him ſelfe, and departed. The ſorrowe and lamentation that his mother made when ſhe heard hereof, cannot eaſilie be expreſſed. She wept, and cryed out moſt bitterlie, calling from the ſhore vnto the ſhip wherein her ſonne was, and there ſhee ſtaid mourning, til he was gone out of ſight.

S. Auguſtine arriued at Rome, and there he read Rhetorique, with great commendation, and concourſe of auditours. The cittie of Millane ſending one to enquire for ſome to read Rhetorique in that cittie, although Auguſtine had bene but one yeere in Rome, yet Simachus who was preſident of the adminiſtration of Italie, choſe Auguſtine to go vnto Millane for that purpoſe. There S. Auguſtine got great credit, and was much eſteemed by the Emperour Valentinianus, as Poſſidonius ſaith in his life. The heauie and diſcomforted mother could not forget her ſonne, but for the great deſire ſhe had to bring his ſoule into ſafetie, ſhe paſſed from Africa to Rome, and from Rome to Millaine. At that time S. Ambroſe was Archbyſhoppe of Millaine, who in diſcharge of his dutie and office, preached ſundrie ſermons.

S. Monica and Auguſtine her ſonne came often to heare him, but with different intents; for ſhe came to enioye the ſweetnes of his doctrine, and her ſonne came onlie to heare ſome noueltie. For he being of a ſharpe and quicke vnderſtandinge, and hauing notice of the great learning of S. Ambroſe, heard him the more willinglie, that he might thereby take occaſion to diſpute with him, as he did often, in priuate conferences. He diſputed not onlie with him, but alſo with other skilful and learned men in our faith, and brought them to many hard ſtreights, by the helpe of his logike. So that (as Ambroſius Coriolanus ſaith) S. Ambroſe commaunded to ſaie in the litanies: *A Logica Auguſtini; Libera nos Domine*, The conuerſation he had with S. Ambroſe, and the teares of his mother Monica, wrought ſo in the end with S. Auguſtine, that he forſooke the errour of the Manichees, and read, and ſtudied hard the holie ſcripture.

There was a monaſterie without the walles of Millaine, in which was a holie man

man called Simplicianus with other religious men, S. Auguſtine going often to conuerſe, and talke with them, Simplicianus (hauing bin told by S. Ambroſe of his high ſtomake, wit, and eloquence (with the deſire of the ſaluation of his ſoule, ſhewed vnto him the errour wherein he was, and made him to be enamoured of the Euangelical life, which Ieſus Chriſt taught vnto his ſeruants. He ſhewed him alſo the example of Victorinus a Rhetorician, who was brought to the knowledge of the faith by his perſwaſion, and contemned all the world, for the loue of Ieſus Chriſt, yea he dealt ſo with him, that at the ende he made him to encline, and deſire to receaue the Chriſtian faith; and to follow the Church of Rome, in all that which ſhe preached and taught.

At a certaine time one Potianus a noble man of Africa, who was Catholique, and his great friend, came vnto him; who hauing learned the life of S. Anthonie the Abbot, which he lead in Egipt, with his great vertues and miracles, told all theſe things vnto S. Auguſtine, he vnderſtanding well what, and how great things a man vnlettered had done, felt as it were anxietie, and trouble in his mind, and ſaid to his friend Alixius: How do we ſee, and endure this? Shall the ignorant and the vnlearned thus ſteale awaie heauen? and ſhall wee with our learning be drowned in the pitt of hell? Now drew neere the time, in which God (that with his profound wiſedome ordaineth the end of all things) would giue end, to the teares of his handmaid S. Monica, and open the eyes of his newe Captaine Auguſtine.

To effect this, he one daie touched his hart, and cauſed him to ſhed ſuch aboundance of teares, that finding no more fit place then the open aire to ſhed them in, he went into a garden, and ſitting vnder a figge tree, he called vpon God with a loud voice and ſaid: How long ſhal I taie. Tomorrow, to morrow? Oh my Lord leerne nowe followe thee, awake me, and come neere vnto mee. Enkindle me, and ſhewe me the ſweetnes of thy loue. Long it was ere I loued, ô auncient beautie, but newe vnto me. Thou waſt within mee, and I ſought thee without. I ſought thee in the beautie that thou dideſt create, and I fell into much wickednes. Thou art with me, but I am not with thee. Thou haſt called me, and deliuered me from my deſines, and thou haſt illuminated my blindnes. I haue taſted thy ſweetnes, and the honger and deſire to approch neere vnto thee, is augmented in mee.

Then he talked with S. Ambroſe, and demaunded Baptiſme, and deſired that a daie might be aſſigned for it, where vpon the holie Prelate made him a Catechumen. After fiue monthes, when *Sabbat' um Sanctum*, or Eaſter eaue was come, he was Baptiſed, iointlie with Nebridius, and Euodius, who was martyred afterward, with Alipius who after was Biſhop of Tagaſta, Potianus, *Adeodatus* his ſonne, Simplicius, Fauſtinus, Condolus, Iuſtus, and Paulinus. When S. Ambroſe caſt water vpon his head, and laid the words, which be the forme of the

Sacrament (S. Decius, who was the fourth Archbiſhop of Millane after S. Ambroſe ſaith) he ſaid with a loud voice: *Te Deum Laudamus.* And S. Auguſtine anſwered: *Te Dominum confitemur.* and ſo they compoſed that Canticle vnto the end, one ſaying one verſe, and the other another; and at this daie, the Catholique Church vſeth it at Mattins, and at all times, when ſhe will render thankes to God, for anie benefit receaued.

In thoſe times they vſed to giue vnto the new Baptiſed Chriſtians white garments; but vnto Auguſtine was geuen a black veſture ouer his white habite, and he was girded with a girdle of leather, different from the Monkes that liue in the deſert, who vſe it not. This manner of habite, was afterward, the habite of his religious order, when he founded the order which are called at this daie, the Hermits of S. Auguſtine. He was Baptiſed, at the age of 30. yeares. The ioie and content of his bleſſed mother cannot be expreſſed, ſeing her long deſire, thus happilie performed. S. Ambroſe and all the Catholiques which were in Millane, and in diuers other places alſo, reioiced exceedinglie, when they heard of Auguſtines conuerſion. Among others Simplicianus made demonſtration of eſpecial ioye, and kept him in his companie for certaine daies, beſeeching him, to geue him ſome manner of rules in writing ſuch as he ſhould thinke beſt. For although all the religious men of his Monaſterie, agreed together in the ſeruice of God, yet they did it not by rule, but as euerie one beſt liked. This man prayed, another faſted, another vſed diſcipline. S. Auguſtine contented, to do what pleaſure he could vnto that holie man, ordained and ſet downe a rule, which ſhould be conſonant to the Apoſtolike life, though in Africa he altred many things to a better forme. After theſe thinges, being entreated by his mother, he entended to returne into Affrica. Taking the benediction of S. Ambroſe, and Simplicianus, and leaue of the Cittiſens of Millan which were his friends, he departed toward Oſtia Tyber, in the companie of his mother, and of them that had bene Baptiſed with him. S. Auguſtine came vnto the deſerts of Toſcana, which he calleth Mons Piſanus, and hearing that there dwelt certaine religious men, that liued like Hermits, he viſited, and dwelt with them one whole yeare, and vnto them he gaue a rule alſo, which was called the firſt of the three which he made. After this, (although ſome ſaie it was before) his mother S. Monica being 56. yeares old, and hauing abounded in good and vertuous workes, dyed, at the hauen of Oſtia, her two ſonnes Auguſtine, and Nauigius being preſent. S. Auguſtine being at that time 33. yeares old. After the death of S. Monica, S. Auguſtine went to Rome, and from thence to Centune Cœlle, now called Ciuita Vecchia, which is neere vnto the ſea, where ſome liued the liues of Hermits in holie ſort, among the ruines of ſome old buildings. Theſe receaued S. Auguſtine with great loue, and reuerence, hauing had notice what he had done at Mons Piſanus, and there he gaue the ſecond rule, adding vnto the firſt, the manner to ſaie the diuine office. It is

ſaid:

ſaid: that in this place he compoſed his booke *de Trinitate*, and there he had the reuelation of a child, that made a litle pitte, and S. Auguſtine demaunding what he would do, he anſwered: that he would put into that litle pitte, all the water in the ſea. The ſimple and childiſh anſwere, made the holie Doctor ſmile, telling the child; that it was a thing impoſſible. The child replyed: Thou thinckeſt this a matter difficult, but I tell thee, the enterpriſe with thou haſt vndertaken, thincking with thy weake vnderſtandinge to penetrate ſo high miſteries of the B. Trinitie, is much more difficult. The child hauing ſaid this, vaniſhed awaie. Whereby S. Auguſtine vnderſtood, that he was ſent by God, to aduertiſe him of his bold attempt, and ſo he ſtaied his hand, to write any more of that matter, and was dilligent to amend, and correct, that which he had written: and in the ſame place he compoſed a litle book of Soliloquies. Then paſſed he into Africa, and went vnto Carthage, where he lodged in the houſe of a cheife Cittiſen, called Innocentius, who was deputie Liuetenant. He had a ſore on his legge, and the Phiſitions had cut off one part thereof, and were conſulting to cut off the whole, that they might ſaue his life. S. Auguſtine prayed for him, and his legge was healed to the great wonder of them all.

From Carthage he went to Tagaſta where he was borne and ſold that part of his patrimonie that fell to his lotte, part thereof he gaue vnto the poore, and part he reſerued to build a Monaſterie (as he did afterward) in the deſert; where, with his ſonne, brethren and friends, he determined to liue an Apoſtolike, and Monaſticall life. In that place he began the order of the Hermits: and was in the yeare of our Lord 361. And although it was not confirmed of the Apoſtolike ſea, nor of any other like authoritie: yet ſuch antiquitie it hath, that from that time began the Hermits of S. Auguſt. in which rule they liued with great rigour, and ſharp penance. And becauſe many people came to that monaſterie to viſite S. Auguſtine, he went vnto the top of a mountaine, & built there a litle cell, where he remained alone for a time. The other religious men, being vnwilling to be abſent from his ſweet, and holie compaine, determined to follow him: yet for that they would not diſturb or trouble him, they built themſelues caues, diſperſedlie, on the mountaine, and they were in all, about 120. Hermittes.

S. Valerius Biſhop of Hippo heard great fame of S. Auguſtine, and was therof verie glad, hoping that he might be to him a great helpe in the gouerment of his Church. The good Biſhop endeauored to get S. Auguſtine vnto him, but he excuſed himſelf, and kept himſelf awaie, leaſt he might be choſen Biſhop by force, if by any occaſion the ſea ſhould be vacant. S. Valerius viſited him often, and was much pleaſed to ſee the life that S. Auguſtine, and his religious men led. He ſeeinge their charitie he ſinge the melliſluous wordes of S. Auguſtine, noteinge his great penance, his poore dyet, and meane lodging, he thought that it was a heauenlie life, to dwell amongſt thoſe bleſſed people. Holie Valerius approoued

and alowed their manner of life, which was as much as is vſed nowe, to wit: that the Biſhops did approoue or diſalowe, that which they thought was profitable or vnprofitable, to be vſed in their Dioceſſe, and that ſame approbation or alowance had the order of S. Baſile, and S. Benedict at their firſt beginning.

Among the other religious men, that were in the Monaſterie that S. Auguſtine had founded in the deſert, there was one Simplicius, whoſe father was murdered: where vpon he being mooued with humane imperfections, departed from the Monaſterie, with intent, to take reuenge vpon the murtherers. When S. Auguſtine knew thereof, like a good Paſtor, he went to ſeeke the ſtraying ſheep. He heard Simplicius was in the cittie of Hippo, and thither he went forthwith. S. Valerius hearing of the coming of S. Auguſtine thither, congregated the people (as Poſſidonius ſaith) and ſhewed them, that his Church had great need of a prieſt (whom we now call a Curate). And becauſe S. Auguſtine was wiſe, and a good Catholique, he exhorted them, to chooſe him to that office. The people by comon conſent, entreated him; and although Auguſtine ſought excuſes, and would haue gone from them ye he coul not, for they encloſed him round, and conducted him to S. Valerius, who in manner by compulſion, ordered him, and made him prieſt. S. Auguſtine drew back, and excuſed himſelf, ſaying: he was not worthie of that dignitie, but the Biſhop would admit no excuſes. The ſame Poſſidoni us ſaith, that being demaunded for what cauſe he receaued that dignitie ſo vnwillinglie, he anſwered: becauſe the charge of prieſt or Curate, is neere vnto the place of a Biſhop.

S. Auguſtine hauing taken the order of Prieſthood, and S. Valerius vnderſtanding, that he was much affected to Monaſticall life and was neuer from the Monaſterie, gaue vnto him a gardein out of the cittie where he might build a Monaſterie. This was the ſecond Conuent of his order, he builded a Monaſtery in that place, and wrote the rule, being the ſame, which the religious of his order nowe obſerue. Then began he to preach openlie, to the great good, and profit of ſoules, aſwell of that Biſhoprike, as of others alſo, for the zeale he had to winne ſoules to God made him to alter his purpoſe, and to converſe more with people abroad in the world. S. Valerius was not yet ſatisfied, but aſſembled certaine Biſhops, and getting the conſent of the Metropolitane of Carthage, conſecrated Auguſtine Biſhop of the ſame cittie of Hippo, by the name of Coadiutor.

S. Auguſtine was 37. yeares old, and ſeeing himſelf conſecrated Biſhop, he labored in the reformation of the Churches affaires. He obtained eſpecially that the Prieſts of the Cathedrall Church ſhould liue in common, after the inſtitution of the Apoſtles, which S. Mark brought into Alexandria. He aſſembled the Clergie into the Biſhops houſe, and there gaue them a rule, howe they ſhould liue without propriete, and that they ſhould promiſe the three ordinarie vowes of Religious men. Theſe and their followers were they, which afterwards were

called

called Chanons regulars: he alſo at that time, founded a Monaſterie of virgins, and chaſt women, and made Perpetua his ſiſter head ouer them, who was a widow, and becauſe ſhe loued chaſtitie, did voluntarilie withdraw her ſelfe into that Monaſterie.

There came into the ſame Monaſterie, two other ſiſters of Saint Auguſtine, daughters to Patritius his father, but not to S. Monica his mother. The one was called Baſilica, and the other Felicita, who were both afterwards renowned for miracles. Some authors ſaie, that S. Auguſtine had but two ſiſters onlie, but my former wordes, be moſt certaine. Not long after died the Biſhop S. Valerius, and then all the charge laie wholie vpon S. Auguſtine. There died alſo in Carthage, his ſonne *Adeo datus*, being of great hope and towardlines. The ſame S. Auguſtine ſaith in his booke of confeſſions: that the youth being but 15. yeares old, ſurpaſſed in wit, many men of perfect age. The care S. Auguſtine had ouer his flocke, his great trouble, the diuers bookes he wrote, the important buſines wherin he was alwaies imployed, could not hinder him, from beſtowinge many howers in prayer meditation, and contemplation.

His cuſtome was, after his conuerſion, to meditate much vpon the high and ſouereigne miſterie of the Incarnation; and as he meditated thereon, he was enkindeled with ſo great loue, that he cried out in teares: O Lord, he that doth not ſerue thee for the benefit of his Creation, is wel worthie of hel; but he that doth not ſerue thee, and ye ld thee thanckes for the benefitte of thy Incarnation, it were fitte, that a new hel were made for him. But ô Lord, whom thou haſt created, recouered, conuerted and pulled out of the darkenes wherein I was, what puniſhment ſhal I deſerue, if I do not ſerue thee? O Lord, my hart is penetrated with two arrowes, the one of thy loue, the other of thy feare. I feare ô Lord, leſt I ſhal be vnthanckeful for theſe great benefittes; and I loue him, that louing me, hath done ſo much for me. None can know what God hath done for me, if I do not recite my miſeries.

How ſhal his liberalitie in pardoning me be knowne, if I do not account vp my debtes? How ſhal the wiſedome of the Phiſitian be knowne, except the infirmitie which I haue had be alſo declared? Let my woundes, and ſinnes be knowne, that the great bountie of God, who would, who knoweth, and is of power to heale and cure me, may be apparantlie ſeene. Theſe my euilles magnifie God, who vouchtafed to take for his ſonne him, that was the ſlaue and bondman of Lucifer. God forbid, leſt we ſhould rob God of his honour. O Lord, thine is power, thine is knowledge: thine is honour, and all that is good is thine. Thou art the Lord of all, thou art light, and I am darknes. Thou art good, and I am euill. If I haue any good in me, I haue it of thee, I haue it of thy grace, and by thy fauour, and although I be verie wicked, thou art infinitlie more good. I reioice exceedinglie ô Lord, that thou art God, and although it be impoſſible

that

that Auguſtine ſhould be God, yet if it could be, I would rather wiſhe ſtille to be Auguſtine, then that thou ſhouldſt not be God.

Theſe and ſuch like meditations vſed that holie Doctor, and alwaies he finiſhed with geuing thanks to God, for the benefit of the Incarnation, and for that he had conuerted him, and taken him out of his errour wherein he had bene deceiued. And when he was moſt attentiue to lament his ſinnes, ſo great was the ſweetnes and comforte he felt in lamenting them, that he ſaid vnto God: Oh Lord, if the lamentation for ſinnes here on earth for looſing of thee be ſo ſweet, how exceeding ioyfull ſhall the mirth in heauen be, for the finding of thee, and and poſſeſſing thy ſight, in the heauenlie viſion? The holie Saint, when he departed from this exercile, he returned to the affaires of his Church; the troubles were not fewe, which he did ſuſteine in diſcharging his office.

In this time there were many Heretikes Manichees, Donatiſts, and Pelagians, whom he perſecuted, alwel with diſputations he had with them, as with bookes which he wrote againſt them, and eſpeciallie he oppoſed him ſelfe againſt a certaine Heretike which was moſt obſtinate, and was called Fauſtus. For this cauſe the heretikes did ſo hate him, that they preached among themſelues, and publiklie alſo among them that followed their errours, that it was no ſinne to kil him, and that he that murdered him if he dyed (were he neuer ſo greata ſinner, ſhould go ſtraight to heauen. They laie in waite for him, and beſet the waies he was to paſſe, with intent to murder him, but S. Auguſtine by Gods permiſſion miſſed his waie, & by that meanes eſcaped the dangers geuing thankes vnto God afterward for that eſcape.

If any thing that he preached or writte, were commended by others, as learned and profound, he forthwith ſaid: I do not perceiue that God is more offended with me in any thing, then in this that, I, being but worthie to be a ſlaue in a Galley, he hath made me the head of a Church to gouerne it; and wheras I ſhould ſtand and heare others, he hath made me their maiſter, and teacher. His apparel generallie, was not of great valewe, nor verie bale, but of a middle qualitie, and verie modeſt. His dyet in meat and drincke, was verie temperate; and he was much diſpleaſed, if they which were at the table did detract, or ſpeake euil of any, eſpeciallie of thoſe that were abſent; for which cauſe he wrote on the wal theſe two latine verſes.

Quiſquis amat dictis, abſentium rodere vitam.
Hanc menſam vetitam, nouerit eſſe ſibi.

in engliſh thus.

Let al men knowe, this bord forbidden is,
To thoſe that of the abſent ſpeake amiſſe.

It happened on a time, that certaine prelates being at the table with S. Auguſtine, they began to detract ſome that were abſent, whereupon he ſaid; O alter and

change

change your ſpeech, or els blot out theſe verſes; if you wil not do one of theſe two, I wil depart from the table. This holie ſaint had a verie great care, to prouide for the poore and needie, and for them that were in any extreame want or neceſſitie, he ſpared not the Iewels and ornaments of the Church, but ſold them, to releeue them, though afterwards, he reſtored them or the value vnto the Church againe, ſaying: that he learned of S. Ambroſe ſo to do.

Some at their death, bequethed certaine houſes, and goodes vnto the Church, but vnderſtãding, that they left their children poore, he would not receaue them, ſaying: He that entendeth to depriue his children of his inheritance, and beſtowe it on the Church, let him ſeeke for an other Byſhoppe to receiue it, for Auguſtine wil not, and God graunt they may find none that wil.

He would not ſuffer any women to be in his houſe, no not ſiſters nor kinſwomen, and ſaid: Though my ſiſter be my ſiſter, & my coſen be my kinſwoman, yet the handmaides of my ſiſter or kinſwoman, be neither ſiſters nor kinſwomen, and ſo they may cauſe, a ſcandal to ariſe. He auoided alſo, after he was Baptiſed to be alone with any woman, nor neuer would he talke priuatlie with any woman, except important buſines compelled him. He was verie vnwilling to entreate fauour at the hands of any, for an other man, and when he did it, he vſed the matter ſo in intreating, that he would not ſeeme to vrge, or be importunate on them that were to grant the fauour.

He would neuer be vmpire, or iudge among friendes, but onlie among ſtrangers, alleadging this reaſon: Among friendes one would be loſt, being diſpleaſed for that the matter was Iudged againſt him, but among them that were not knowne, one was gained, on whoſe ſide the ſentence ſhould be giuen. One time he ſent two deacons vnto S. Ierome, to be his ſcollers and diſciples, that when they returned, they might ſhewe vnto him, what they had learned of their maſter. Theſe two deacons requeſted S. Ierome to write againſt Pelagius the heretike, againſt whom S. Auguſtine had written alſo; and he anſwered: who can write any more of that matter, of which that Angellical doctor Auguſtine hath treated, and diſcourſed? This holie ſaint was ſo loyal and ſo deuout vnto Almightie God, that in all his writings, you ſhall not find a place, but he ſtil attributeth all the glorie vnto God.

He greatlie diſliked them that vſed much ſwearing, and ſet a penaltie on his prieſts and houſhold ſeruants for euerie othe, penancing them by the times that drinke was giuen at his table, which was thrice; and for euerie othe, one was kept backe. He helped his kinsfolke, that they ſhould not be in extreame want or need, yet not in ſuch ſort that he made them rich.

In the yeare of our Lord. 433. the Vandalles being driuen out of Spaine, paſſed into Africa, where making verie ſore warre againſt the Chriſtians, they were encamped before Hippo, where S. Auguſtine was Byſhoppe, beſeeging it verie

ſtraitlie the ſpace of three monthes. The bleſſed father beſought God to giue him patience in that great callamitie, (wherein the beſieged people endured many ſharpe afflictions) or els to deliuer him out of theſe miſerable tribulations by death. God granted him his laſt requeſt, and ſo he fel into an infirmitie. The holie ſaint knowing that death was at hand, commaunded the penitential pſalmes ſhould be written, and ſet on the wal, that he lying in his bed might read them. It was ſo done, and he read them often, with verie great deuotion, all the while ſhedding teares. Becauſe he would be more quiet in his meditations, and thinke onlie vpon heauenlie matters, he commaunded ten daies before his death, that none ſhould enter into his chamber except the phiſitions, and one that attended him, and brought him his dyet.

When the houre of his death approched, hauing receiued all the Sacraments, he rendred his ſoule vnto God, at the age of 76. yeares. He made no wil, for he left nothing but his bookes, which he gaue vnto the Friers of his order. He was buried in the Church of S. Stephen, which he had cauſed to be built. He left his Church and diocelle, ful of prieſts and monaſteries, ful of monkes, and Nonnes. He had bene preſent at ſeuen Councels kept in Africa, and had ſubſcribed vnto them. He wrote 332. bookes, as appeareth by the booke of his Retractions, beſide many Chronicles, Treatiſes, and Epiſtles.

The Barbarians after his death tooke the cittie, and made no account of the holie things or places: wherefore, the bodie of S. Auguſtine was caried into the Ile of Sardinia. Afterward Luitprandus king of the Longobards, in the yeere, 718. bought this bleſſed bodie of the Saracens, (who then were Lords of that Ile) and bringing it to Pauia, buried it there verie honorablie. This holie ſaint did many miracles, aſwel in his life, as after his death.

Some holie men began to write the praiſes of the good S. Auguſtine, but did not finiſh their worke, and euen ſo muſt I alſo ende here. Onlie, I wil ſaie thus much: that he that was ſo great an enemie vnto heretikes in his life, wil nowe when he enioieth the glorie of God, be a farre greater friend vnto the Catholiques. They therfore which by the fauour of God, be ſuch, let them praie vnto this bleſſed ſaint, that by his interceſſion, they, and all ſinners, may obtaine of God, pardon for all their ſinnes, as this glorious ſaint obtained for his offences: that by the merits of this ſaint, gaininge the aſſiſtance of Gods grace in this life, they may when this life ſhal end, enioie his glorie, in life euerlaſting. Amen.

The Church celebrateth the feaſt of S. Auguſtine on the daie of his happie death, which was on the 28. of Auguſt, in the yeere of our Lord. 431 (Baronius ſaith 430.) after he had bene Byſhoppe 36. yeeres; at that time Theodoſius the yonger being Emperour.

The

The life of S. Hermes Martyr. Auguſt 28.

THe Scribes and Phariſees on a time, ſent certaine officers, and miniſters to apprehend and take Ieſus Chriſt (as S. Iohn ſaith) and it befel, that they found him preaching. They ſtaying a while to heare him, returned backe without him, and being demaunded, Why they had not taken him, they anſwered: There was neuer man ſpoke as this man doth. Which was as if they had ſaid, neyther his deedes, nor his words do giue any occaſion that he ſhould be apprehended. When this infernal and hellish crew, heard this anſwere of the officers, they ſcoffed, and derided them ſaying: What hath he alſo deceiued you? you shewe your ſelues to be baſe, and abiect people, and without vnderſtanding. Tel vs but this, haue you ſeene any of the chief men of the cittie to follow him? or the doctors or Phariſes to receiue his doctrine? you ſee he is onlie followed, by the comon people, and by the baſe, and raſcal companie, which haue no knowledge of the Lawe. By this may be ſeene, that fewe of the great or principall men followed Chriſt, or receiued his doctrine.

But let vs conſider a litle, whether this befel, by reaſon of any imperfection in the doctrine of Chriſt or not: Surelie no, for it was perfect, diuine, and right worthie If this was not the cauſe, perhaps it was, becauſe it ſeemed to thoſe great Lords, and eſtates, that the words which Ieſus Chriſt ſaid were not true, or els for that they did not vnderſtand the ſame? No neither, was this the cauſe. Ordinarilie, great and noble perſonages, although they haue not much ſtudied, yet haue they a good capacitie, and vnderſtanding, as wel by their good blood, as by their good dyet, which things make a good temperature, and of which, the vnderſtanding cometh to be polished, pure, and elegant. From whence then proceedeth it? I will tel you. It cometh to paſſe, that riches, and temporall goodes, though in them ſelues they be not euill, yet do they hinder a man verie much to do good thinges.

The cheiſe and great men of the Hebrewes, the Scribes and Phariſees vnderſtood verie wel, that the doctrine of Ieſus Chriſt was diuine, and came from heauen, they knewe he was worthy to be followed of all the world, but perceiuing, that if they followed him, they muſt alſo imitate him in life, and leaue their goodes, euen as the Apoſtles had left theirs, that they muſt alſo forſake their pleaſures and delights, and al that which our diſordinate nature coueteth in liuing a wanton and effeminate life, theſe motiues I ſay, ſo inſnared the hartes of this people that fewe of them did follow Ieſus-Chriſt or did ſeeke to imitate him; or the example of the Centurion, and Nicodemus, who loued much, ſerued much, and forſooke much, and therefore our Lord gaue vnto them much, and great glorie in heauen.

In the number of thoſe, was alſo the glorious martyr S. Hermes, who followed Ieſus Chriſt at the preaching of Pope Alexander. And although he was of noble, and hon-

honorable linage, and verie rich alſo, yet forſooke he all for the loue of God, and at laſt his very life, in dying a martyr for his ſake. This his life, taken out of the life of Pope Alexander, and written by the notaries (or regiſters) of Rome, was in this manner.

POpe Alexander ſat in the chaire of S. Peter, when in yeares he was but yong, though ancient in vertue, and good life. He exerciſed his office diligentlie, teaching and preaching, to the conuerſion of many, and comfort, and ſatisfaction of all that heard him. Many were conuerted, not onlie common people, but many alſo of the nobilitie, and of the Senators, were baptiſed. Hermes who was gouernour of the cittie was one of them, with his wife, children, and whole familie, being in al 1250. perſons. This thing gaue occaſion of great talke and ſpeech through all the cittie of Rome, the vſe and cuſtome being then, that thoſe that were newlie Baptiſed, were clothed in white for certaines daies; and the ſight of ſo many perſons at one time in that liuerie (for the hiſtorie ſaith, that Hermes clothed them all in white) was much diſpleaſing to them that were earneſt in the honor of their falſe Gods, for they thought, if things proceeded in that manner, there would be verie fewe left ſhortlie to worſhip their Gods.

They wrote hereof vnto Traiane, who at that time was in Seleucia, and certified him what Hermes had done, and told him: that it was as neceſſarie to prouide remedie for this at home, as it was, to make that warre, againſt thoſe foes. The Emperour ſent an Earle called Aurelianus, with abſolute authoritie, to take order, and to remedie this matter, but Traiane dyed preſentlie after. This is the cauſe, that ſome authors write; that the martyrdome of Pope Alexander, and of S. Hermes was in his time, and others ſaie: that it was in the time of Adrian his ſucceſſor. It is ſufficient, that in the raigne of Traiane they were apprehended, and in the time of Adrian they were put to death.

Aurelianus aryued at Rome, and was receiued by the Senate with as great pompe and triumph, as if Traiane himſelfe had bene come. The prieſts of the Idols came vnto him, and complained of Alexander the Pope, and of Hermes the gouernour, ſaying; they deſerued to be conſumed with fire, for that they perſuaded by their perſuaſions and examples, the people, not to adore the Gods. Aurelianus cauſed them to be apprehended, Alexander he comitted to the common iaile, and Hermes he commaunded to be kept priſoner, in the houſe of Quirinus the Tribune. That which enſued hereof was this (as is recounted in the life of S. Alexander) Quirinus made a long, and large conference with Hermes, labouring with his perſwaſions, to make him to forſake the Chriſtian faith; and theſe like wordes he vſed: I haue reputed thee for a wiſe, and diſcreete man, but now, I maruaile not a litle, that thou wilt beleeeue, that there ſhould be an other life after this; ſeing the bodie of man when he dyeth becometh duſt, and earth, yea the verie bones laſt not long, but rotte, and conſume

vnto

vnto nothing. Now ſith there is not an other life after this, what diſcreete man will paſſe ouer this life without honour and credit? or who would ſpend this life in impriſonment, or fal into pouertie? Hermes anſwered: heretofore, I haue bene of the ſame oppinion that thou art of, but Pope Alexander hath drawne, and deliuered me from that errour, and I am now of an other minde, then I haue bene in former times. Quirinus ſaid: perhaps that Alexander whom I haue in the common iaile, among the theeues and murtherers, is the man thou ſpeakeſt of? He is the man indeed ſaid Hermes. And if he would, it were not impoſſible (being holpen by Ieſus Chriſt) to depart out of the priſon, and to come hither, where I now am, or to go to ſome other place, where it pleaſed him. Quirinus made a ieſt, and ſcoffe at theſe wordes, as at a thing impoſſible, yea he profered, that when he ſawe that performed, he would receaue the doctrine that Alexander preached, and beleeued.

This being ſaid, Quirinus departed, and ſet double lockes, and double guard ouer the priſon. Hermes certified Alexander of all his ſpeeches with Quirinus, vpon which the bleſſed Pope, by meanes of his prayers, and by the guiding of an Angel, departed out of the priſon, and came vnto the place where Hermes was: when Quirinus came home, and found Alexander there, all amaſed, and aſtonied, he ſaid: that he was readie to performe, all that he had promiſed, and to be a Chriſtian, if Alexander would cure and heale his daughter who had the kings euil. Hermes ſaid vnto him: it is not needful to deferre thy beinge a Chriſtian for that cauſe, for Alexander hath done the like, in raiſing my ſonne from death to life. Quirinus ſaid: he would fulfill all, when he ſawe his daughter cured. Alexander bad him bring her to the priſon where he had bene, and there he would cure, and heale her. When Quirinus departed to fetch his daughter, he would haue left Hermes dore open, but they not permitting him, made him locke it faſt.

The bleſſed Pope returned backe vnto the priſon, in the ſame manner that he came thither, and Quirinus bringing his daughter called Balbina, Alexander cured her. Quirinus ſeing the miracle, was Baptiſed, and ſo were many other of the priſoners. Quirinus would haue ſet them all at libertie, but they would not, ſaying: it was their deſire to dye, for the loue of Ieſus Chriſt, ſince they had bene laid in priſon for their offences, and deſerued death for them. Balbina was alſo Baptiſed, and was after a martyr.

Aurelianus hauing notice of al theſe things, ſent ſome of his ſouldiers vnto the iaile, and commaunded: that all they that had bene Baptiſed, ſhould be put into a barke, and launched into the ſea; and when they were a good diſtance from the land, they ſhould be caſt into the ſea, with great ſtones tyed about their neckes. Balbina was one among many other which were put to death in this ſort. Howe Pope Alexander, and the two prieſts, Euentius and Theodulus dyed,

is alreadie ſaid in their liues, on the daie on which the Church celebrateth their feaſt, that is: on the third of Maye. Quirinus was tormented in diuers manners, and at laſt was beheaded, and ſo was Hermes.

His bodie was buried by Theodora his ſiſter, in the way Salaria, not farre from Rome. The Church maketh a comemoration of S. Hermes, on the daie of his martyrdome, which was on the 28. of Auguſt in the yeare of our Lord 118. (Baronius ſaith: 132. Traiane being now dead, and Adrian choſen in his place.

The decollation of S Iohn Baptiſt. Auguſt. 29.

MEntion is made in the ſacred ſcripture, of ſome feaſts and banquets, which were cauſe of great hurt and damage. Such was the feaſt of king Aſſuerus, (as we read in the booke of Heſter) which laſted ſeuen daies, and the tables were al waies furniſhed and loaden with delicate meates and pretious wines, readie for euerie one that would eate and drincke. For what was the end of this feaſt? no other but that Queene Vaſthi ſhould be deprined of her Royal ſtate, that the crowne of Gold, might be taken from her head, that ſhe might be deſployed of her purple robes, and laſtly thruſt out of the kings pallace, with the ſorrowe and diſcomfort of al her damſels.

Such alſo was the feaſt and banquet (although it be called a Supper) that Balthaſar king of Babilon made vnto his women, and other principal perſons of his court, his table being ſerued with the veſſels, with the which before time, God had bene ſerued in the Temple of Salomon; but what did befale amidſt their pleaſures? there apeared a hand on the walle, writing wordes which could not be vnderſtood, whereat the king, and all the other gueſtes, were aſtonied, and much amaſed: and laſtlie, the king loſt not onlie his Royal eſtate but his life alſo, for ſo much ſignified the wordes written on the walle, being interpreted by Daniel.

Such a one, and perhaps worſe, was the feaſt, that Abſolon made vnto his brethren, in his owne houſe, where after he had feaſted them wel, at the end of dinner, the eldeſt brother Amon was ſtabbed and ſo murthered, and the other remained, halfe dead with feare. Like to this was the banquet Ptolomie made to Simeon Machabeus, and to his two ſonnes Iudas, and Iohn. They began their dinner with mirth, but at the end, Simeon was killed, and his ſonnes kept priſoners.

All theſe feaſtes, and ſuch like mentioned in the ſcripture, we may cal diſaſtrous, and vnhappie, for the vnfortunate ende they had; but none was more diſaſtrous, then the banquet king Herod made, in which was murdered, and beheaded, the moſt holie man, Patriarch, Prophet, Apoſtle, Prieſt, Angel, Martyr, and the voice of God, the great S. Iohn Baptiſt, who becauſe the table was diſtained with his blood, Herod ſeemed to be diſcontent, the gueſts diſpleaſed, the people in an vproare, his diſciples bewailing, and Ieſus-Chriſt, offended. S. Marke recounteth the victorie hereof in this manner.

The

THe fame of Ieſus Chriſt comming to the eares of king Herod, what great & wonderfull miracles he wrought, he ſaid: Surelie this is Iohn Baptiſt whom I beheaded, that is riſen againe. There were diuers, and different opinions in the court of the king, concerning Ieſus Chriſt, and who he ſhould be. Some ſaid he was Helias returned into the world. Others affirmed: that he was the Prophet Ieremias, and others ſaid, he was a great propher. Herod ſaid alſo his opinion, to witt: doutbles this man is Iohn Baptiſt, whom I cauſed to be beheaded. This is the vſuall courſe of the wicked, they are neuer ſecure, the worme of their conſcience continuallie gnaweth them.

We read in the booke of Iob, that when the diuell began to afflict him, he ſent a great multitude of theeues, that ſtole awaie his beaſtes and cattle that were in the fieldes. Which to effect they killed the keepers of them, onely one fled awaie, and came running vnto Iob, to tell him of that which had happened. The ſame cometh to paſſe, when the diuell ouercommeth a mans ſoule, he is made Lord thereof, by meanes of mortall ſinne, yet though he kille the vertue in a man, whereby the faith remaineth afflicted, the vnderſtanding offuſcated or darkened, and the will enfeebled, yet remaineth one that goeth crying, and telleth the newes to Iob, the euil conſcience, a worme that alwaies gnaweth remaineth tormenting it, and aduiſing it continuallie, that it haue regard vnto the vnhappie eſtate wherein it is, that it conſider that God is wroth with her, that hell gapeth for her, and that ſhe is to be ſeperated from this body by death, which may come vpon her vnawares. This is the cauſe, that a man that hath a wicked conſcience, is neuer at reſt.

Hereof it came that Herod, father of this Herod which put S. Iohn Baptiſt to death, hearing the Magi ſay: that the king of the Iewes was borne (becauſe he kept, and held the realme by tyrannie,) he was ſo afeard, that he committed that horrible crueltie, in murdering ſo many innocent children. The ſame happened to Herod his ſonne, (of whom we treat at this preſent) who becauſe he was inchayned in the dishoneſt loue of Herodias the adultereſſe, he had alwaies a ſting in his conſcience: And moreouer becauſe he had killed Iohn Baptiſt, who did reproue his ſinne, he was neuer ſecure, but thinking that he was riſen againe, ſaid: that Ieſus Chriſt was Iohn Baptiſt. At this word which Herod ſpake, the Euangeliſt tooke occaſion to write in particuler his death, and ſaith: that Herod did put him in priſon for Herodias, to witt: becauſe he reproued the king that committed adulterie with her, being his coſen, and wife to his brother Phillip. Vpon this we haue two expoſitions.

S. Iohn Chriſoſtome, in one of his homilies vpon S. Matthew ſaith: that Phillip was dead, and becauſe he had left a daughter, Herod was forbidden to Marry his wife, as we read in Leuiticus, but if Phillip had not had children, Herod might haue taken her, as God commaundeth in Deuteronomie; that the brother

ther of him which was dead ſhould take his wife, to raiſe vp ſeed vnto his brother. So this doctor ſaith, that though Phillip was dead, yet becauſe he left a daughter, Herod could not keep his wife by any right, but in keeping her he ſcandalized the whole people, and therefore S. Iohn reprooued him as of a publike ſcandall.

S. Ierome ſaith: that Phillip was aliue, and becauſe Herod was the mightier man, he took awaie his wife by force, and kept her for himſelf. This ſeemeth the more likelie oppinion, becauſe, the greater the offence, the more fit to be reprooued by S. Iohn Baptiſt. The holie Church inclineth to this oppinion, for in a Reſponſorie of theoffice of this ſolemnitie, the Breuiarie ſaith he was aliue. The Euangeliſt ſaith, that Herod gaue willing eare vnto S. Iohn Baptiſt, and at his requeſt did many things. Albertus Magnus ſaith: that the things Herod did for S. Iohn Baptiſt, were matters of ſmall importance, but would not do for him, thoſe things that were of waight. This is the cuſtome of wicked men, to make account of thoſe things that be of ſmall importance, and of matters of waight to make no reconing.

The Scribes and Phariſes had appointed that Chriſt ſhould be taken, which was a moſt greeuous ſinne; and yet had no ſcruple thereof. But to enter into the houſe of Pilate on the daie of Paſche, becauſe he was a Gentile, of this they made a great matter: They eſteemed it to be a matter of great importance, that the bodies of Ieſus Chriſt and of the theeues, ſhould remaine on the Croſſe on the ſabaoth daie, yet they accounted it no ſinne to haue crucified him which was Lord of the Sabaoth, although the ſame Lord, had rebuked them before for the ſame vice, ſayinge (as we read in S. Mathew.) This people vſe to ſtraine at a gnat, and ſwallow a camell. So did Herod alſo, he made ſome account of ſmal matters, for S. Iohn Baptiſt ſake, but of matters of waight, as to auoide the ſcandall that he cauſed among the people by his ſinne, or that he made no account.

It is a thing verie likelie, that S. Iohn Baptiſt ſeeing Herod to heare him willinglie, and that he did ſome things for his ſake, conſidered with himſelf whether he were obliged to reproue him for that he had the publike office of a preacher. We may imagine, that at the beginning of his ſermon, he began to reproue the vice of diſhoneſt life, ſhewing, how many euiles ariſe thereof, and how this ſinne eſpeciallie, doth ſtore, and fill vp hell. He might come to more particulers and ſaie: that adulterie is the moſt greeuous ſinne, and more in the perſons of great eſtate in reſpect of the ſcandall, and euill example that they giue: yet ſtaid he not heere, yea it may be thought, that by the meanes of his diſciples, he endeauored to know, what the king ſaid, and it may be he was told, that the king would not heare thereof, and made no ſhew to vnderſtand it.

Then S. Iohn preached againe, and ſpoke more plainlie, ſaying: although he was a king, yet was it not therefore lawfull for him, to keepe an other *mans* wife.

wife. Theſe wordes troubled the king, and it may be, he acquainted Herodias with them. Wherefore ſhe being vexed, might peraduenture ſaie: What: is that ſauage fellow ſo bold, to ſpeak in this ſort? But you my Lord are cauſe thereof; yea, you deſerue to be thus ſpoken by, ſince you make ſo great eſtimation of him and his wordes; leauing your important affaires, to go to heare his ſermons: this maketh him ſo malapert, and without regard of your eſtate.

We may not thinke this enraged ladie did in this her choller ſtaie thus, but that ſhe rather tooke paper and inke, and wrote ſome letter full of threats, as Iſabell did againſt Helias. Perhaps it might be to this like effect. I wiſh and warne thee Iohn, that thou keep thy ſelfe quiet. The king my Lord is verie much incenſed againſt thee, and trulie he hath great reaſon. But be aſſured, that though he ſhould diſſemble it, and haue patience, I wil not paſſe it ouer ſo ſleightlie. And if he do not puniſh thee, and put thee in priſon, I ſhal find ſome ſlaues or vaſſales, that ſhal make diſpatch of thee ſodeinlie.

But we may wel think: that S. Iohn made no account of theſe her threates, but the next daie he began to preach againe, and ſaid, king Herod if thou haſt not hitherto vnderſtood what I haue ſaid, vnderſtand now what I ſay concerning thee. I ſaie: it is not lawfull for thee, to take to wife her that is wife of thy brother. Forſake her, or thou wilt ſtill ſcandalize the people, and cauſe others to do the ſame, by this thy example, which were a greeuous fault. At theſe wordes the king, and the people alſo were vexed and diſquieted. Some ſaid, he ſaith verie well, welfarre his hart, that he ſpeaketh the truth, without reſpect of perſons. Others ſaid: this man goeth to farre, this is to much boldnes. And if the king will ſhew himſelf a king, he muſt puniſh him ſeuerilie, to teach him to beware how he talketh in this manner.

The king, who heard the murmuring of the multitude, ſent ſodeinlie armed men of his guard, to apprehend Iohn, who hauing ended his ſermon, and beinge come out of the pulpit, found this intertainmēt of the ſouldiers, that like fierce, & beſtiall people enclоſing, & laying hold on him ſaid: How now thou preſumptious, and ſawcie fellowe, talkeſt thou of the king ſo audaciouſlie, without regard, or feare of his power? and with reprochfull wordes they led him to priſon. Perhaps Herod had a deſire to put him vnto death forthwith, at the importunitie, and entreaties of the ſtrompet Herodias, but he durſt not, leaſt the people ſhould make an vproare, for he knew all men held Iohn for a prophet, and accounted him for a holie man; and therfore he awaited ſome fitter occaſion to performe his entent, as S. Ierome is of opinion, when he expoundeth theſe wordes of the Goſpel that followe. *And a fit daie being come.* A daie for his purpoſe, to put S. Iohn to death, to fulfil his owne mind, and the deſire of the adultereſſe alſo. This fit daie, was that on which Herod vſed to celebrate his birth-daie.

S. Ierome ſaith: holie writte maketh mention of two perſons, that vſed to ce-

lebrate their birth-daies. The one was Pharao king of Egipt, and the other was this Herod. The one was an Idolater, and the other was an adulterer, the one was naught, and the other was worse: wicked men celebrate the daie of their birth, when they should rather lament, and thinke on the daie of their death, which may iustlie be bewailed, for that they go straight vnto hel. They may wel celebrate their birth-daie, for the good that they are to haue, they enioie it in this life. But good men do all things in a contrarie manner. They rather lament their birth-daie, because then they be borne in original sinne, and begin to enter, into the tribulations of this world; and they make a feast on the daie of their death, because, then they finish their trauailes, and troubles, and begin their rest, & repose.

Herod celebrated his birth-daie, as he was accustomed, and among other solemnizations thereof, was a sumptuous supper; vnto which the great Lords of Galilee were inuited. After supper began dauncing, in which came forth the daughter of Herodias, who was a yong girle, and shameles, for (as S. Iohn Chrisostome saith) it had bene fitter, she had bene in some priuate roome, then to come thus forth before the people, by her presence publishing the offence of her mother. This immodest girle, daunced so amorously, and neatlie, that she pleased, and delighted all the companie, but cheiflie king Herod. Her mother was not so careful to instruct her in her prayers, and other workes of pietie, as to dauncc, nor to be bashful and modest, as to be bold and dissolute. What could an adulteresse, that had lost the feare of God, and was past shame of men, instruct her daughter? Trulie nothing, but such like exercises as to dauncc; that the diuel might alwaies be at the side of her daughter, that had wholie possessed her.

S. Iohn Chrisostome saith: that from the places where dishonest dauncs be, the diuel is neuer ablent, but is alwaies attending for the gaine that he maketh by them. The same happened in the dauncc we nowe speake of. Because Herod (whether it were by a secret compact betweene him, and Herodias the adulteresse, or whether it were on the sodaine) called to him the yong girle, and said to her; aske what boone, or request thou wilt of me, and thou shalt obtaine it, although it be, the halfe of my kingdome.

The Euangelist saith: that Herod confirmed his promise with an oathe, which maketh it seeme to be done fraudulentlie by him, that being so bound, he might after performe, what she requested. When the girle heard such a large offer made, she went to her mother, and said to her: what shal I demaund of the king, who hath made me this liberall offer? shall I demaund a good portion for my mariage, since my father taketh no care thereof? we may well imagine the girle thought on this. But the mother answered: I will not haue you aske any such thing, because the king will take care for that, when time shalbe. I would rather haue thee aske the head of Iohn Baptist who is in prison, for if he liue, he wil cause the king to put me awaie, and I know not then, what shal become of vs.

S.

S. Thomas saith: that wemen naturallie are pittifull, but if by occasion they be otherwise, they be more cruell then Beares, or Tygres. We haue seene by experience, that some mothers haue bene so cruell, that (oppressed by famine) they haue slaine their owne children, and eaten them, being more ouercome with desire to satisfie their appetite, then with motherlie loue to their children; and this proceeded of the crueltie of their minds. We neuer read that any father did such an act. The Holie Ghost speaking by the mouth of Salomon in Ecclesiasticus saith: there is no wrath nor anger, like vnto the anger of a woman. It were good that wemen would aduise themselues hereof, that they might resist that passion, and not be brought to do as Herodias did; who endeauored by all her artes, to depriue him of life that was most worthie to liue, to witt, S. Iohn Baptist. She thought by this meanes, to couer, and hide her sinne, that it might neuer more be spoken of, but by this meanes, it is spoken of publiklie, vntil this present time, and shalbe vnto the ende of the world. The same happened to this woman, which happened to Dauid in his sinne, which was of Adulterie also. He thought to couer, and hide it, with the death of innocent Vrias, but that deed of his made it so publike, that there was nothing so well knowne, or so famous at that time, as that offence of Dauid.

The girle being returned from her mother vnto the king, said vnto him: The fauour that I desire to receaue of thee shall be this: that thou giue me in a platter, the head of Iohn Baptist, I meane the preacher that is in prison, who speaketh with such litle respect. The king hearing the demaund of the girle (whether he dissembled, or was indeed displeased) he showed himselfe much troubled in mind, at this request. Notwithstanding thinking himself to be bound to satisfie her request, aswel by reason of his promise, and as also of the othe he had made, (though in that case he was not onely not bound there by, but it was a sinne to obserue it) as also, because he would not shewe to his guests, but that he was master of his word, and that his words were of waight, and to be regarded, and that he was not inconstant (though it was great and inconsiderate inconstancie to do that which he did) hereupon he commaunded forthwith, that Iohn Baptist should be beheaded, and the head deliuered to the young girle.

The sinne which this cruell tyrant committed was verie heynous, in respect of the person who was put to death, and of the cause wherefore he did it, as also, for that he was much beholding to S. Iohn Baptist, who without any particuler gaine or profitt, put himself in manifest danger by reprooving his sinne which was publike, whereby Herod might haue taken occasion, to abandon the wicked adulteresse, and haue sought remedie, and health for his soule. Moreouer, he should not haue comitted this wicked act, on such a daie, on which he was especiallie obliged, to render thanks vnto God, by recognition of his dutie, for his life bestowed on him, and that it had beene preserued by God vntil that present daie.

The hangman going to the priſon, it is liklie the priſoners hoped and expected that on that feſtiual daie of the kings, ſome of them ſhould haue pardon, and be ſet at libertie. They ſeeing one of the kings ſeruants to come, at that vnuſual houre, and in the night, they all ſtepped forward, to know, who ſhould be the man, that ſhould be ſet free, and diſcharged; for on that daye, they expected no other newes. He anſwered: that he came not to giue libertie to any, but to behead one of them. A man may imagine, how this word aſtonied them, and ſtrok them almoſt dead with feare; yet demaunded they who it ſhould be, and he anſwered; Iohn the Baptiſt. This anſwere made them to wonder, for the holie and vertuous life of S. Iohn, was ſpred & knowne vnto all. The hangman came into the place where the holie man was (peraduenture at his praiers) and ſaid vnto him: Iohn Baptiſt, I am ſent by the king, who hath commanded me to cut off thy head, becauſe he hath beſtowed it, as a guift vpon a Ladie. We may well thinke this newes to be nothing at all diſpleaſing to the holie man, but rather that he reioiced thereat, & lifted vp his hands to heauen, and ſaid:

Lord, I render thee thanks for this great, and happy fauour, ſhewed to me this daie, in graunting that I ſhal dye in thy ſeruice, and in defence of thy veritie. I repute it an eſpeciall fauour, to haue my life taken awaie, of which and of this bodilie fleſh, I haue made ſo ſmale account. Theſe 32. yeeres I haue bene vnto it a continuall aduerſarie. I haue giuen to it all the hard and ſharp vſage that I could, and haue vſed it as mine enemie. Now I repute it for a ſpeciall fauour, that another ſhould deliuer me from this affliction. One thing onlie I could haue deſired, that I might haue ſeene my beloued coſen, and thy onlie begotten ſonne Ieſus-Chriſt. That I might giue vnto him my laſt imbracements, and receaue ſome meſſage from him, to carrie vnto the holie Patriarchs and Prophets which be in Limbo, and expect his coming thither to deliuer them. Yet ſhal I certifie them of his coming, as I haue giuen notice to men in this world. Thus may we coniecture the holie precurſor ſaid. Then he bowed his neck vnder the ſharp ſword, with which the hangman cut off his bleſſed head, and bore it to them that were authors of that wicked fact.

She caried it to the king, that all other that were preſent might ſee it. Then ſhe gaue it to her mother, who we may thinke, was verie ioyful thereat, thinking her ſelfe to be nowe ſecure, and that none would be ſo bold hereafter to reproue her. But her mirth and ioylitie laſted but a while, for (as Ioſephus the Iewe and Egeſippus write) the curſed Herod made an euill end. For by the inceſſant ſuite that Herod Aggrippa (his brother) made, he loſt his kingdome, and was baniſhed to Lions in France, or into Spaine as Venerable Bede, and Seuerius Sulpitius ſaie. Where the wretch, ſeeing himſelf without kingdome, and brought to ſuch poore eſtate, dyed miſerablie.

Nichephorus Calliſtus & Simeon Metaphraſtes ſaie: that the daughter of Herodias

rodias had alſo an euill end. For ſhe paſſing a riuer which was froſen, the ice broke, and ſo her body fell downe into the water: onely the ice cloſed vpon her necke keepinge her head aboue, in which manner ſhe hanged til the ice cutt off her head and ſo ſhe dyed. Thus we may ſee, how ſhee which by trippinge and dauncing was cauſe, that the head of S. Iohn Baptiſt was cut off, here is iuſtly puniſhed with the loſſe of her owne: concerning the mother, I doubt not but ſhe dyed as euill as any, ſhe indeed deſeruing it moſt of all. The bodie of S. Iohn, was buried by his diſciples with great lamentation, and to the great ſorrowe, not onlie of men, but of heauen alſo, for Ieſus-Chriſt king of heauen, was ſorrowfull for his death.

This was the cauſe that at the time of his paſſiō, being ſent by Pilate to that ſame Herod, he would not anſwere a word, although he was vrged many times; which our ſauiour did, holding him as an excommunicate perſon, for that he had killed S. Iohn Baptiſt that was a Prophet. Alſo he would not anſwere him, for that S. Iohn Baptiſt being the voice of Chriſt, and Herod hauing depriued him of that voice, our Lord thought him not worthie to heare his moſt bleſſed voice. Let vs enter here into this conſideration, that if God did permitt, that S. Iohn Baptiſt who was ſo holie a man, ſhould die ſuch a death, what end ſhall the wicked, and wretched ſinners make? If he permit ſuch a chaſticement on the greene tree, what ſhall become of the drie, and withered ſtock?

S. Ierome writing vpon the prophecie of Abdias ſaith: that the diſciples of S. Iohn Baptiſt, buried his bodie in Sebaſte, which is in Samaria, betweene two holie Prophets, to wit: Heliſeus, and Abdias, and in that place God ſhewed many miracles for his ſake, for many ſick men were made whole, and many poſſeſſed by diuells were made free.

Ruffinus alſo in his Eccleſiaſticall hiſtorie, and the Authors of the Tripartite hiſtorie ſay: that Iulian the Apoſtata, who was Emperour, and a great perſecutor, not onlie of the Chriſtians, but of Chriſt himſelf alſo and of his ſaints, ſeeing the many miracles, that the bodie of S. Iohn Baptiſt did, took it out of the ſepulchre, where it was laid, and cauſed it to be conſumed by fire. But before the whole bodie was conſumed, certaine deuout Chriſtians had time, to take ſome of his bones, and to carrie them to Phillip Biſhop of Ieruſalem, and he ſent them by one of his deacons called Iulianus, to the Patriarch of Alexandria.

After this (at ſuch time as the Emperour Theodoſius commanded all the Temples of the Idolles to be throwne vnto the ground, and for that end had ſent an Edict vnto Alexandria) Theophilus his ſucceſſour not permittinge a famous Temple of Serapis, which was then to be ruinated, after he had cauſed the Idolls to be broken in pieces, conſecrated the ſame for a Church in honour of S. Iohn Baptiſt, and in that place he put his holie reliques. It came to paſſe in proceſſe of time, that they were tranſlated from thence, into diuers partes of Chriſtendome.

As for the head of S. Iohn Baptiſt, the ſame Ruffinus, the authors of the Tripartite hiſtorie, venerable Bede, and Simeon Metaphraſtes ſaie: that Herodias the Adultereſſe cauſed it to be buried in her pallace, fearing it would returne, and being reunited to the bodie, riſe and reprooue her againe for her adulterie, and murther. This bleſſed head remained hidden a long time in that place, vntill the ſaid S. Iohn Baptiſt, did reueile it to certaine religious men, which went from the Eaſt to Ieruſalem, to viſit the places, where Ieſus Chriſt wrought our redemption. They found it wrapped in the ſame garment made of camells haire, which the holie man wore.

This inuention was on the 29. of Auguſt, in the time of the Emperour Martian, about the yeare of our Lord. 460. (Baronius ſaith 391. Valentinian and Theodoſius being Emperours.) For this cauſe, the feaſt of the decollation, is kept on that daie. For he was beheaded in the month of March, neere vnto the feaſt of the Paſchall Lambe, one yeere before the paſſion of Chriſt, as may be gathered out of the Goſpell. It is ſaid: that the reliques of S. Iohn Baptiſt, be in Genoa, at this preſent, and the head in Rome, in a Church of the Monaſterie of nonnes called S. Siluester.

The life of S. Sabina Martyr. *Auguſt* 29.

OVr ſauiour Ieſus Chriſt ſonne of the liuing God, foretold vnto his Apoſtles, that they ſhould ſuffer perſecution, and many troubles for his ſake. He told them that their aduerſaries would bring them before Iudges, who ſhould put them to death with ſharp, and cruell torments. And that which ſhould be a greater griefe vnto them, they ſhould be accuſed by their neere friends, acquaintance, and kinſfolke.

But then to giue them ſome comfort and conſolation, he adioyned, (as S. Mathew ſaith) The Diſciple is not aboue his maiſter, *which was, as if he had ſaid: the diſciple is not to looke for better intertainment then his maiſter. I am your maiſter, you ſhall ſee mee taken, and led before diuers Iudges, and at laſt put vnto moſt cruell death. It is no great matter, if you be vſed in the ſame manner, and though your torments be neuer ſo great, they ſhall not be equall to mine. This is a great comfort for all Chriſtians that be in any affliction or tribulation; for no great matter it is, if We which be diſciples of Ieſus Chriſt tollerate, and beare ſome part of his many dolours, ſince he hath ſuffred many more, and the diſciple is not aboue the maiſter.*

This doctrine agreeth verie fitlie to the illuſtrious ſage Romane matrone, and martyr, S. Sabina, Who had for her inſtructreſſe in the faith S. Seraphia, a moſt holie, and vertuous damſell. S. Seraphia had the crowne of martyrdome and Sabina was likewiſe martyred, to the end, the diſciple might imitate her inſtructreſſe. The life of this glorious holie ſaint, is collected out of that, Which venerable Bede, and Ado Archbiſhop of

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Trevers wrote of her, in this manner.

SAint Sabina was a Romane matrone, daughter vnto Herod Metellarius, and wife vnto Valerius. Her father, and her husband were of noble bloud, and verie rich in temporall goodes. The husband of S. Sabina dying, in her widowhood, she grew in acquaintance and friendship, with a holie damsel called Seraphia, who perswaded her, to leaue and forsake, the adoration of the Idolles, and to receiue the Christian faith. She vsed such perswasions to her, that at last she brought her to her desire. S. Sabina took such loue and affection vnto S. Seraphia, for that she had bene cause of her so great good, that when she was taken in the time of the Emperour Adrian, and led to be martyred by the apointment of the Gouernour Berillus, S. Sabina did accompanie her vnto the place of execution.

As she went she conferred and talked with her, lamenting hartelie, not so much to see her go to her death, as that she remained still aliue, and should now be depriued, of her sweete and comfortable conuersation. By this occasion, notice was giuen of her vnto the Gouernour, and she being brought before him, he said vnto her: why doest thou abuse thy selfe in this sort? It seemeth thou hast small regard of thine owne credit, and lesse of his, whose daughter thou art. Thou dost fauour the part of the Christians, little respecting the nobilitie of thy bloud, or that thou hast bene wife vnto Valerianus. Thou hast forgot thy self, and our Gods, beware lest they also forget and renounce thee. Get thee home, and forsake this witch, who by her sorceries and inchantments, hath drawen many from the worship of our Gods.

S. Sabina answered: would to God Berillus, that thou hadst heard that damsel whom thou callest a sorcerer speak, as I haue, and conuersed with her, as I haue done? and then I am most assured thou wouldest haue forsaken, these false and deceitfull Gods, and we should haue seene thee, to acknowledge the true God, who geueth life euerlasting vnto the good, and eternall torments vnto the wicked. The Gouernour hearing the words of S. Sabina, was in a great rage, yet in reuerence to him whose wife she had bene, he let her depart. When S. Seraphia was dead, she took her bodie, as a most rich Iewell, and pretious treasure, and laid it in the tombe, which she had prepared for her self, in one of her farme houses.

Not many daies after this, she was taken againe and brought before the Gouernour Elpidius, who when he saw her, said: art thou Sabina late wife to that worthie, and memorable man Valerianus, and daughter vnto Herod? The holie Saint answered: I am. And I yeeld infinite thanks vnto Iesus Christ, not onlie for that I am as thou hast said, but especiallie, for that I being a hainous sinner, he hath deliuered me from many sinnes, and from the handes of the diuell, by the meanes of Seraphia his holy handmaid.

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The Gouernour held a long diſcourſe with her, all tending to drawe her to ſacrifice to the Idolles, but ſeing her to be firme and conſtant in her faith, he gaue this iudgment vpon her. Vnto Sabina who contemneth our Gods, and will not obey the lawes of our Emperours, let her head be cut off, and let all her goodes, be confiſcated. The death of this glorious Saint was on the 29. of Auguſt, in the yeare of our Lord, 130. (Baronius ſaith: 122.) Adrian being Emperour. Her holie bodie was buried by the Chriſtians, in the ſame graue where ſhe had laid S. Seraphia at Rocca, or the Arch of Fauſtinus, neere vnto the field called Vindician. Her ſoule reſteth in heauen, it is ſaid that her bodie is in the cittie of Parma, in the Church of S. Bartholomew.

The life of S. Felix, and S. Audactus, Martyrs. *Auguſt* 29.

ARiſtotle in the ninth booke, and 9. chapter of his Ethickes, aſketh this queſtion, to witt: Whether to be a man happie and fortunate, haue yet need of friendes? and he anſwereth: that a man to be truly happie and fortunate, ought to haue all good thinges, which ought to be eſteemed; and for that friends be things moſt eſpeciallie to be eſteemed of, it followeth, that a man to be happie and fortunate, hath neede of them.

This agreeth well vnto S. Felix, ſince it pleaſed God to make him fortunate and happie: for, that he might be happie in deed, as he was in name, he enobled him with the Crowne of Martyrdome. And to the end, he ſhould not want any thing, he prouided him of a friend, called Audactus; who voluntarilie offred him ſelf to die in his companie, and ſo he was martyred with him for the ſame cauſe. The life of theſe two Saints, written by venerable Bede, and Ado Archbiſhop of Treuers, was in this manner.

THe cruel perſecution of Diocleſian againſt the Chriſtian Church ſtill enduring, Felix a Romane citiſen, and a Prieſt of moſt holie life, was apprehended, for the profeſſion of the Chriſtian faith. He was led vnto the Temple of Serapis, to do Sacrifice vnto that Idoll, but when he came neere vnto the ſame, he ſpitte in the face thereof, and forthwith the ſtatue (though it was of metall) fell into powder. The ſame befell in the Temples of Mercurie, and Diana, into which places, the holie Saint was alſo led. The pagans ſeing this, deliuered him vnto a Iudge called Dracus, and accuſed him, that he was a ſorcerer, an inchanter, and a ſacrilegious perſon, and that he had deſtroyed their Gods, by his charmes, and ſorceries. The Iudge cauſed him to be tormented vpon the Rack, but ſeing it would not preuaile, to make him fall from his faith and relligion, he gaue ſentence he ſhould be beheaded.

The officers led him to execution toward Oſtia, and by the waie met him a Chriſtian,

Christian, who liued secretlie, and vnknowne. This man, when he saw them leade S. Felix vnto his death, and vnderstoood the cause said, with a loud voice: The faith and religion, that this man holdeth, I hold and beleeue also. He confesseth Iesus Christ for God, and I also confesse Iesus Christ for the true God, this man goeth willinglie to die for him, and I also for his sake, am prepared for to die. Hauing said this: and aproching neare vnto S. Felix, he embraced him, and gaue vnto him, the kisse of peace.

The officers hearing his wordes, and seing what he had done, tooke him, and beheaded them both together. But because the Christians knew not his name, it seemeth that they which were present, and wrote the martyrdome of S. Felix, called him Adauctus, which is as much to saie, as added. He being truly added a companion in martyrdome vnto S. Felix, to be afterward his companion, in receauing the rewards of the ioyes of heauen. God make vs also to enioye their companie, in that heauenlie cittie.

The Church doth celebrate the feast of these two martyrs, on the daie of their deathes, which was on the 30. of August, in the yeare of our Lord. 284. (Baronius saith: 302.) In the time of the aforenamed Diocliſianus.

The end of the month of August.

SEPTEMBER.

The life of S. Giles Abbot. 1. Sept.

WE *reade in the beginning of Genesis, that when our Lord God would forme man, he said these wordes*: Let vs make man vnto our image and similitude, who shal rule ouer the fishes of the sea, the foules of the ayre, and beastes of the earth. *The holy Doctors say: that if the first man had persewered in the state of innocencie, and had conserued originall iustice, in the which God created him, all the creatures had acknowledged him for their Lord, and had bene obedient vnto him; but for that he was disobedient vnto God, all creatures were disobedient, and became foes vnto him.*

The same thing happened vnto man which befalleth vnto a hunter, who going out to hunt, all the dogges leap about him, and fawne and lick him, but if he should put on a vizard, it is likely inough they would not acknowledge him, but would look angerly, grinne, and snarle at him. Euen so befell it vnto our first father Adam, after that he put

he put the viſard of diſobedience on his face. Before that all creatures eſteemed and ſerued him, and acknowledged him for their ſuperiour, but afterward, they all rebelled, making warre againſt him, as againſt their common enemy. Neuertheles, God being merciſull (to the end, that ſome ſigne of that happy eſtate might be ſeene) permitted, that there ſhould be ſome ſo holie and faithfull, that vnto them many creatures ſhould ſerue, and be obedient. As we haue an example of S. Giles, who was cherished by a hinde a while, and mainteined by her milk, the time he remained in a caue, of a ſoltary and craggy mountaine. The life of this holy Abbot and Confeſſor, was written by Gilbertus, B. of Carnotum, and other Authors in this manner.

SAint Giles was borne in Athens of the Royall bloude. His father was called Theodorus, and his mother Pelagia; From his childhood he was inſtructed in the ſtudies of humanity, and diuinity alſo, and in the ſame age he gaue himſelf vnto the ſeruice of God, exerciſing himſelfe in good workes. He was of ſingular charity, and gaue much almoſe. He went one daye vnto the church, and ſawe a poore ſicke man in the ſtreet, who asked an almes of him, and he taking the garment he wore, gaue it to the poore man, who took it, and put it on, and forthwith, he became perfectly whole. Not long after this, his father died, and he diſtributed all his patrimony (which was very great) amongſt the needy.

God ſhewed many miracles by the meanes of this holy Saint: one was, when he healed a man that was bitten by a venemous ſerpent, ſo that he was at the point of death. Another was, he being one ſonday at a Church, there came in a man poſeſſed with the diuell, and made ſuch a noiſe that the diuine office could not be heard. The holy man praied for him, and not only obteined that the deuill in him did hold his peace, but alſo did depart out of him and left him free. Through all Greece the fame of S. Giles, was ſpred, whereupon he fearing to be honoured and reputed for a holy man, tooke ſea, intending to go into ſome country, where he ſhould not be knowen. The bark was not far from the ſhore, but a huge tempeſt aroſe, ſo that euery one made account to periſh in the ſea. S. Giles praied, and the ſtorme ceaſed, by which all the mariners and paſſengers wel perceiued, that the ſtorme ceaſed by his praiers, and they yelded vnto him many thankes for the ſame.

After a fewe daies the bark arriued at a hauen in France, where S. Giles took land, and went to the city of Arlez, where a holy man called Ceſarius was Biſhop. The holy Saint ſtaied in his company two yeares, to the great content of them both, for that all their conference and conuerſation was of heauenly matters. In that place S. Giles by his praiers healed a man, which had bene ſick of a feuer three yeares; And becauſe that deed, and the comendations of Ceſarius, cauſed him to be had in great reuerence, and that euery one called him the holy man, he reſolued to depart, and to fly from the reputation and honor of the world (though

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the conuerſation and company of Ceſarius pleaſed him much.) So he paſſed ouer the riuer of Rhoſne which is wel knowen in that realme, and he founde on the bank thereof, a holy Hermit called Veredemius, liuing a ſolitary life; with whom he ſtaied and continued certaine daies: And wheras the countrey naturally was barren, it became fertile and fruitfull, by the praiers of S. Giles.

It happened, that on a time a ſick man was carried vnto the cell of Veredemius to be healed by him, but it falling out that he was not at home at that time, S. Giles praied for him, and healed him. There was neuer man that auoided to be contemned and deſpiſed, as S. Giles laboured to ſhunne, and to repell the eſtimation and honor of the world; and therfore he departed from that place, and went vnto an other which was more ſolitary, and fuller of woode, toward the mouth of the Riuer. In that place he found a caue among certein thornes, and other wild plantes, nere vnto which ſprang a cleare and pure fountaine. In it he alſo ſawe a hind, which made ſignes, to be content that he ſhould lodge with her: ſo the holy man reſolued, to make his abode in that place. His food was the rootes of herbes, and running water, and ſometimes the hind permitted him to milk her, and in that ſort, he ſpent part of his life, paſſing the time in praier and meditation.

It befell afterward, that the king who then reigned in France, (being a Chriſtian) went one day a hunting, and his houndes found the hind of S. Giles, and purſued her hard to kill her. Shee with a ſwift courſe ranne back vnto the caue, where the holy man remained, and lay at his feet, as it were, to demaund ſuccor and help at his handes in that danger. When the hind came into the caue, S. Giles was at his praiers on his knees; and though he ſawe his hoſteſſe that gaue him lodging, in manifeſt daunger, he did not therfore ariſe from his exercife, but he beſought God to defend and deliuer her. The praier of the holy Confeſſor was hearde, for by the power of God, the dogges could not enter into the caue, but ſtood a good way off and barked.

At this noiſe the king and the other hunters came in, but they being not able to enter the caue, one that caried a croſſ-bowe, put a quarell therin, which he ſhot of toward the caue; determining to make triall what was within: & the quarell, or arrowe, (be what it was), lighted vpon the holy Saint, and wounded him, who patiently tollerated the wound which was made. The hunters paſſed through the thornes and braunches, determining to ſee what was in the caue, and at the laſt they came to the place where S. Giles was. It ſeemed vnto euery one of them a ſtrange ſpectacle, to ſee him at the mouth of the caue, on his knees, with a graue and venerable aſpect, and nothing troubled; looking with his face and eyes, and likewiſe his handes lifted toward heauen; The wound had made him al bloudie, and the hind lay cloſe by his ſide.

Theſe thinges put the King and all his people in great dread; wherfore he

went vnto him, and reputing him a holy man, made obeysaunce and craued pardon of him, becauſe his bowe-bearer had woundedhim, and gaue order, that prouiſion ſhould be made for his cure, though the holy Saint made therunto deniall, wiſhing that the wound and the ſore might continew all his life, that it might be an occaſion wherby he might haue more merite. The king offered vnto him great ſommes of mony, to the end he ſhould pray vnto God for him, but the holy Saint would not accept any guiftes, but perſwaded him, to lay out that which he deſired to beſtow on him, in building of a monaſtery, in which religious men might dwell, that ſhould pray vnto God for him and for his kingdome. The king was well pleaſed therewith, and cauſed a monaſtery to be builded: of the which, the holy man was compelled by the importunity of the king, to take on him the gouernment with the title of Abbot.

S. Giles liued in this monaſtery certaine yeares, and all that time he ſpent in praiers and faſtinges; endeuouring that euery one ſhould fly from ſinne, and attend to the ſeruice of God. This may euidently appeare by the ſame king, who was obſtinate in a certaine ſinne he had committed, and therof had ſmall remorſe and greefe, and leſſe wil to confeſſe it, yet ſo much the praier of S. Giles preuailed, that the king confeſſed it with great ſorrowe of mind, and repentance for his treſpaſſe, and all other offences committed in his life. It is ſaid: that the holy Saint went vnto Rome, and at his returne brought many indulgences and pardons, graunted vnto him by the Popes, for his monaſteries, aſwell for them that dwelt therin, and wore his habite, as alſo for them that viſited it.

S. Giles hauing gouerned his monaſtery (no leſſe religiouſly then holilie,) certaine yeares, the time of his death approched, which was agreable vnto his good and vertuous life, leauing behind him a holy enuy vnto all them, that were preſent at that time, for it was apparant and euident, that he went to poſſeſſe the kingdome of heauen, where was for him prepared a moſt honourable place. His glorious death was on the firſt day of September, and therfor the Church celebrateth his feaſt. In the hiſtory of the life of this Saint it is written, that S. Giles liued ſometime with Cefarius Biſhop of Arlez, as I haue ſaid before, who (after Trithemius) liued in the yeare of our Lord. 660. and adding the time, this holy Saint liued after his death, he died in the yeare of our Lord. 700 or there abouts.

The Spaniſh original ſaith: 720. vpon a Sunday.

The twelue brethren Martyrs. Sept. 1.

ON the ſame day that the Church celebrateth the feaſt of S. Giles, it alſo maketh a commemoration of the twelue brethren martyrs. The martyrdome of theſe twelue brethren, was written in heroical verſe by Alfan

Alian monke of Monte Caſſine, who liued in the yeare of our Lord. 1108. That which we can extract out of this Author, and out of other martyrologes concerning the life of theſe holy Saints, is: That they were martirized in Beneuento, in the time of Valerian Emperour of Rome in the yeare of our Lord. 258.

The names of the holy martires were theſe: Donatus, Felix, Acontius, Honoratus, Fortunatus, Sabinianus, Septimius, Ianuarius, Felix, Secundus, Vitalis, Satyrus, and Repoſitus. They were in bloud noble, and all of them had bene wel inſtructed in humanity and diuinity. They al preached the Goſpel of Ieſus Chriſt, and many were conuerted vnto the faith of Chriſt by their doctrine.

They were all layed in moſt dark priſons; Then were they taken foorth, and brought into the high ſtreet, where they locked their handes faſt into certaine pieces of wood, and a fetter was made fer vnderneth them. Then in the preſence of the ſame Valerian they bound them vnto certain cordes, and ropes, which ranne in polleis, and ſo hoiſed them aloſte into the aire, then they let them falle on a ſoodaine, and gaue them the moſt cruell ſtrappado.

This ſufficed not, but they alſo ſcourged them, and then tore and rent their fleſh with hookes of Iron, to the exceſſiue paine and torment of the holy martires; the officers herein diſplaying their cruel mindes. Then they put them to the fier again, and ſet the kindled torches to their bare ſides: but the holy Saints endured and abode all very conſtantly: which the tyrant ſeing, and wearied in putting them vnto ſo many tormentes, did laſtly cauſe all of them to be beheaded; and by this martyrdome their mortall liues ended, and their ſoules went to the ioyes of heauen.

The Natiuitie of our B. Ladie. Sept. 8.

THe ſacred ſcripture in the booke of Exodus recounteth, that Moyſes, being borne, his father and mother knewe not howe to deliuer him from death, for that king Pharao had made a decree, that all the male children that were borne of the Hebrewes, ſhould be put to death. The reſolution of his parentes was this. They made a baſket of Rushes, and dawbed it ouer with claye, wherein they put Moyſes, and laying him thus in the Ryuer Nylus, they let him go take his aduenture. By this inuention he eſcaped death: for the daughter of Pharao ſeing him, cauſed him to be taken out, and to be brought vp as if he had bene her owne ſonne. After this he came to be the captaine of the Hebrewes.

Moyſes was a figure of Ieſus Chriſt, who for that he was to be caſt into the Water of this World which is full of ſtormes, there was made a litle basket wherein he was put, which ſignifieth the bleſſed virgin Mary his mother, who is a basket annoynted ouer on the outſide. The holie virgin is like vnto the rushes, for ſhe had no barke of

Actuall ſinne nor no knott of Original ſinne. She remained neere vnto the torrent of Waters for that she enioyed thoſe goodes, that ſpring from that liuelie ſountaine of God in great aboundance: for that she is neere conioyned vnto his maieſtie. This litle basket hath the claie without, which was the grace wherwith God preſerued & defended her, that her ſoule could receaue no damage, neither after she was borne into the World, nor in the Wombe of her mother Anna. God was put in this basket, being made man, in her ſacred and holy Wombe, and for that reſpect that she was to be his mother, God beſtowed graces, and ſauours vpon her aboundantlie. And that we may ſee for what reaſon the church celebrateth the feaſt of the natiuity of this glorious virgin, before that we recount the hiſtorie therof, it shalbe well done for vs to conſider the dignitie for the which shee was borne, the worthy and eminent eſtate shee ought to haue, and her great familiarity with God.

I Say then, that though this virgin had diuers names and titles all maieſticall and ſtately, yet are none to be equalized to the name of the Mother of God. For this cauſe, alwais when the euangeliſts name her in the diſcourſe of the ghoſpell, they call her the mother of God. The Euangeliſt S. Matthew fetching the pettigree of her moſt noble linage from Abraham, when he cometh to name her, and her ſpouſe Ioſeph, forthwith he addeth *of whom Ieſus that is called Chriſt was borne*. When he writeth of the commyng of the three kings or ſages to adore Ieſus Chriſt, he ſaith: they found him with Mary his mother. S. Luke alſo writing howe the B. Virgin went to viſittte S. Elizabeth her coſin, ſaith; the good old woman reſaluted her with theſe words; *How haue I deſerued this, that the mother of my Lord cometh to viſite me?* The ſame S. Luke ſaith: that when Ieſus was 12. yeres old, and ſtaied behind her at Ieruſalem, and was found after three daies, his mother ſaid vnto him: *Sonne, why haſt thou done this vnto me?* S. Iohn ſpeaking of the wedding in Cana of Galilee, where Ieſus Chriſt and the glorious virgin were preſent, he repeateth twiſe the name of the mother of Ieſus. The ſame Euangeliſt writing alſo of the miſtery of the paſſion, ſaith: that Ieſus Chriſt being on the Croſſe, there was his mother preſent, in ſuch ſort that in this, and the other places of the ghoſpel, the Euangeliſts always giue vnto her, this moſt noble name of the mother of God. The ſame Chriſt our Lord, as often as he nameth himſelf, is called the ſonne of man, which words meane (after the opinion of many holy doctors) the ſonne of the virgin.

The holy Church hath alwaies had ſuch care of that name, that in the Epheſine councell, which was one, and the third of the ſame general councelles (which was celebrated in the time of Pope Celeſtinus and of the emperor Theodoſius) where Cyril the great was preſent and 200. Biſhops were aſſembled: the principall thing that was determined therin, and for which they were aſſembled was; that it ſhould be holden for a Catholike verity, and an article of faith; that the glo-

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rious virgin Mary, was, and is, the verie true mother of God; as truly, and veritably, as other mothers are to their true and naturall children. The ſame was confirmed in the time of Pope Leo the firſt and Martiã the Emperor in the Councell of Chalcedon.

Some holy doctors, as S. Cyrill, S. Iohn Damaſcen, S. Auguſtine, and S. Thomas, declare the maner therof. The ſubſtance of that which they ſay, is this: that the bleſſed virgin, hauing conceiued Ieſus Chriſt our Lord, ſhee was his mother, for that her moſt chaſt, pure, and more then illuſtrious bloud, ſerued for matter, of which the holy Ghoſt by his deuine vertue, formed the body of Ieſus Chriſt, for which cauſe, ſhee became a true and veritable mother, as any other mothers be. Hauing laid this foundation of truth. I ſay; that to be the mother of God, argueth the great noblenes and worthines of this holy damoſell.

This is proued by a principle, the philoſophers hold, to wit: that there is not only a proportion betweene the cauſe and the effect, but alſo, if the cauſe be not empeached or hindered, it produceth a like effect to it ſelfe, euen to the Indiuiduum, and the accidents: as a lyon, that hath ſpots, produceth not only another lyon, but alſo with the ſame ſpots. This being graunted: I ſay: that if the naturall guifts of the wit, complexion, and proportion of members, and naturall condition of Chriſt were tranſcendent, and excellent in the hieſt degree, as it is apparant by the ſacred ſcripture, and alſo ſaid by the holy doctors: we are by great reaſon to find all the ſame in the B. virgin, as in his true and veritable mother, to wit: that ſhee was of an excellent wit, an amyable complexion, of an admirable beauty, and abſolute proportion of limmes, and moſt goodly naturall condition. So that ſaying that Ieſus Chriſt. *Was the faireſt of all men*, the ſame may be affirmed of the B. virgin. Wherfore, we may well ſay thus: O lady vnto whom ſhall we liken thee? what goodlines ſhalbe like vnto thyne? who is ſo beutifull as thou art? The ſonne compared vnto thee is foule and vgly, thee moone is dark and obſcure, and the ſtarres are as clouds. The Angels are far inferior, and the Seraphins come not nere vnto thee, vnto whom ſhall we liken thee, but euen vnto Ieſus Chriſt thy ſonne? will you haue (ſaith S. Gregory,) a liuely pattern of the glorious virgin? fixe your eyes and behold Ieſus Chriſt. Behold the ſonne, in him you ſhall ſee a picture of the mother: note you that there is litle difference between the mother and the ſonne. Such a ſonne, and of ſuch and ſo great perfections, was fit for ſuch a mother, and ſuch a mother, endued with ſo many graces, was fit for ſuch a ſonne: yee ought alſo to conſider a heauenly workmanſhip betweene the B. Virgin and her ſonne, for ſhe gaue him one thing, which was the humain nature and he gaue vnto her another, to wit, the fulnes of grace. The mother gaue vnto him that which ſhe had, to wit the humanity, and Chriſt being God, and fountein of grace, gaue it vnto his mother.

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Of this groweth two admirable things: The one is, that as the glorious virgin, for his nature is his mother, so is shee his daughter in respect of grace, so that the mother is daughter, and the sonne is father, and that which other mothers say in sport to their sonnes, calling them: my king, my prince, my father, and my treasor, the glorious virgin might say it in truth and verity. This also ariseth betwene the mother and the sonne. That as the sonne for his humaine nature is made like vnto his mother, so the mother in respect of grace is like vnto the sonne. Shee was humble (in proportion, not in equality) as he, charitable as he, obedient as he, and (in her proportion) full of grace, as he, so the Angell called her, Alhaile, full of grace.

The consideration of this mother and sonne goeth further: The virgin in his conception, bestowed the blood of her vaines, of which to forme his body, and in the nine moneths, that she caryed him in her wombe, ouer and besides the giuing vnto him, her most chast bowells, for his rich pallace, and the couerings and pannicles of her hair to be the tapitlery of his chamber, shee also gaue him, the very same meate, thee took her selfe: so that like a blessed doue, with her bill, shee put the nutriment in the mouth of her sonne: After he was borne, the armes of his mother, was his cradell, and holding him vnto her brest, she warmed him better, then Abyfac warmed David. Iesus being growen vp, his mother gaue him, her handes, her care and diligence, to the end all things shee had might serue him. After he was dead, and taken from the crosse, thee took him also in her armes, and embraced him with tender affection. All this gaue the mother vnto the sonne.

The sonne gaue vnto the mother, grace in her conception, in preserving her from sinne; he gaue vnto her the vse of reason before the ordinary time, and at three yeres old, he conducted her as his owne vnto the the Temple. Then he aduanced her higher, vntill he made her his mother and most fit for such a sonne, in such maner, that shee is no reproch vnto Christ before his eternall father, the Angels and all men, yea he glorieth and toyeth to haue such a mother as Mary is. Iesus Christ and his mother were in this as other things, most faithful louers; for the presents and gifts the one had from the other liked them so well, that they neuer left them. Iesus had his humanity of his mother, and he so firmely embraced it, that as the deuines say, that which he once vnited to himself, he neuer lost. He lost his life in his passion and in the three dayes he lay in the sepulcher, the humane nature was not there: for his parts, to wit the body and the soule were seperated asunder; but the parts were neuer seperated from the diuine Suppositum. It is also very cleare, that the Iewels with which this infant was borne and were bestowed on her in her conception, were neuer lost, for shee neuer committed any mortall sinne.

Let vs then conclude this first treatie, to wit, of the nobility which accrewed and

and aroſe vnto the virgin, in being the mother of God, with the wordes of S. Auguſtine, to wit: That to be the mother of God, is ſo great a dignity, that by it ſhee ſurpaſſeth not only all mankind, but alſo all the Angels: For aſmuch, at it is more to be the mother, rather then the ſeruant, ſo much is the dignity greater to be the mother of the prince, then to be his ſeruant. This reaſon alſo conuinceth it, for that ſo much the more is a thing aduanced in perfection, the more or nerer it is vnited to God, who is the higheſt perfection. This is the daughter, that is borne this day, the infant, whoſe feaſt the Catholike Church celebrateth: a litle infant, but a great Lady. An infant whoſe graces cannot be expreſſed, but by him, that created her. This is a day of great delart, a day whoſe memorie reioyceth both heauen and earth. This is the day, in which ſhee is borne, of whom would be borne Ieſus, that is called Chriſt. By the things before reherſed, you may know, how reaſonable it is to celebrate the Natiuitie of this Virgin, for that her delarts and graces be ſo great, as is aboue mentioned.

The Church in auncient time did not ſolemnize this feaſt, which is proued by the words of S. Auguſtine, who ſaith in one ſermon: that the Natiuity of Ieſus-Chriſt, and S. Iohn Baptiſt be only celebrated. By this you may vnderſtand, that this feaſt was not kept through the vniuerſall Church, at that time, though it be thought, that from the time of the Apoſtles, it was celebrated in ſome particular Churches. In the time of Pope Innocent 4. it was ordeined; that this ſolemnitie ſhould be celebrated vniuerſally, by all the faithfull, in the Catholike Church: about the yeare of our Lord. 1250.

The occaſion to celebrate this feaſt was; in one yeare and 8. moneths ſpace, no Pope was choſen, after the death of Pope Celeſtine. 4. which was the cauſe of infinite ſcandals through all Chriſtendome, but eſpeciallie in Italy, for that the Emperor Frederick who rebelled againſt the Church, euerie day vſurped, and got ſome of the landes belonging vnto the Church. The Cardinals who were in the Conclaue deſired to make the election, but they could not agree. At laſt, they treated among them ſelfs (it being propounded by ſome deuout perſon vnto our Lady,) to make a vowe, that if any of them were made Pope in a ſhort ſpace, for a remedy of thoſe great damages and loſſes of the Church, he ſhould ordeine the celebration of the Natiuitie of our Ladie, and ſhould make it a feaſt with octaues, through al Chriſtendome. The vowe being made, forthwith enſued the election of Cardinall Sinibaldus, who was called Innocent 4. who ordeined the Natiuity of our Lady to be kept on the 8. day of September, through all Chriſtendome.

This election reioyced the wholle world that had longed for a pope, and for that the cauſe of this was aſcribed vnto the newe feaſt of the moſt B. virgin, he ordeined that in the office, they ſhould ſing this Antheme which beginneth: *Natiuitas tua, Dei genitrix virgo gaudium annunciauit vniuerſo mundo* &c: That is to

ſay: Thy birthe ô virgin Mary, mother of God, brought ioye vnto the whole world.

Some Authors ſeeme to ſay: that a religious man living in contemplation, heard euery yere on the 8. day of Septembe, the Angels to make melody and triumph; and demaunding of one of them, what was the cauſe of ſuch ioy in heauen, he was anſwered; that on that day, was celebrated the Nativity of the mother of God, and that then vpon the credit of that religious man, this feaſt began to be celebrated. It may be true, that this religious man, had that before mentioned viſion, but the occaſion to promulgate the ſolemnity of this feaſt, is, that which I reherſed firſt.

And to the end, ſome thing may be ſpoken concerning the hiſtory, collecting it out of that, which S. Ierome, S. Iohn Damaſcen, Gregory of Niſſen, and Simeon Metaphraſtes write therof, I ſay; that the father of the Virgin Marie was called Ioachim, and her mother Anna. They were both of the tribe of Iuda, and of the houſe and family of Dauid, and this is to be holden as an Article of faith, for there be many prophecies in holy writ which ſay, that the Meſſias ſhould be borne of the tribe of Iuda, and of the houſe and family of Dauid. And he being to be borne of the glorious virgin, it followeth; that the father and mother of her, were to be of that tribe, and of that family. S. Ierome nameth ſome patriarches, which muſt of neceſſity, be the ſame, which S. Luke nameth in his Goſpell. He ſaith then, that Iannes begot Melchi, and Melchi begot Leui, and Leui begot Nathan, and Nathan begot Heli, who is alſo called Ioachim, who (as he ſaith) was naturall father vnto the Virgin Marie, and legall father vnto Ioſeph.

Ioachim took Anna vnto wife, and both of them dwelt in Nazareth a citty of Galilee. They were very rich, and beſtowed part of their goods vpon the poore, and other pious vſes. S. Ierome ſaith alſo; that they continued together 20. years, and neuer had children, for which Iſachar the prieſt, not only would not receaue the offering of Ioachim in the temple of Ieruſalem, vpon a feaſt which was kept there, and was called Encenia, but bad him to depart out of the temple, for that aſſuredly he had ſome ſecret ſinne for the which God puniſhed him, and did not graunt him the fruit of benediction. So that Ioachim all afflicted and aſhamed, departed from the temple. Gregory Nizen and Simeon Metaphraſtes ſay: that S. Anna vpon the like ſolemnity came from Nazareth vnto Ieruſalem, and like the other Anna the mother of Samuel lamented, wept, and ſighed, in the Temple, deſiring God to graunt her children, and euen as Anna the mother of Samuel did, ſhee vowed to offer in the temple, vnto the ſeruice of God the ſonne or daughter that God would be pleaſed to giue her.

They ſay alſo, that after ſhee had made the vowe, ſhee lay with her husband Ioachim, and conceiued, and was deliuered of the Queene of Angells, the Virgin Mary our aduocate. And though vſually, when daughters are borne, the father

and

and mother do not reioyce ſo much, as if it were a ſonne, for that the daughters are troubleſome to bring vp, and to mainteine, and more chargeable to ſeth forth in mariage, yet when the B. virgin was borne, the father and mother felt, and taſted infinite ioy, as of a thing, they had long deſired. They alſo reioyced, for that they had ſome kinde of knowledg, that this their daughter ſhould not be any charge to them for a dowry in mariage, but alſo by her meanes God would ſhowe many fauors, and bleſſings vpon all the world.

S. Bernard made this ſpeech vnto the B. virgin in theſe wordes: Happy art thou ô Virgin Marie, more then any other creature, ſince of thee, in thee, and by thee, God hath recreated the wholle world, which he hath created. In that we haue ſaid before, we haue in part ſeene the great worth of the Queen newly borne, the order of her birth, and her coming into the world: Now it remaineth (as the vſage is) to congratulate and reioice with her father and mother, ſaying vnto them: O Holy and happy Patriarch Ioachim and Anna, happy may the birth of your daughter be, wee pray God, yee may ſee her brought vp, and well married, with out doubt it ſhalbe ſo: for God will giue vnto her for ſpouſe Ioſeph, one of the holieſt men, that ſhall be in the world. He ſhalbe her guard, and help; he ſhal not take of her the pledge dewe vnto ſpouſes, but rather by theſe eſpouſalls, ſhee ſhall remaine moſt pure and chaſt, as ſhe was before, and euer ſhallbe. Shee ſhall haue another ſpouſe in heauen, which ſhalbe God himſelfe, to wit, the holy Ghoſt, the third perſon of the holy Trinity. He ſhall be her ſpouſe, and by him ſhee ſhall conceiue, without loſſe and dammage vnto her virginity, and hauing conceiued, ſhall bring forth into the world, our Sauior and redeemer.

After we haue thus reioiced with Ioachim and Anna, for that thy haue ſuch a daughter borne vnto them, we may alſo reioice with their other kinſfolke, for that they haue gotten nowe ſuch a kinſwoman. Let vs reioice alſo with the Fathers, for that nowe this day is borne their aduocate. Let vs reioice with the Angels, ſince that on this day is borne their Queene: let vs reioice with God, ſince on this day is borne his mother, daughter, and ſpouſe. And at the laſt, let vs reioice with the virgin her ſelfe, ſince God hath elected her to ſuch greatnes & dignity: And the occaſion of this being, for that we be ſinners; for if ſinne had not bin, God had not bin made man, and if he had not bin made man, ſhee had not bin his mother. Therfore without doute, ſhee being aduaunced to this gretnes by our occaſion, will remember vs, and obteine for vs, of the ſame God who is her ſonne, pardon and mercy for our ſinnes and tranſgreſſions and alſo his heauenly grace, that we may be partakers of his glory.

The life of S. Adrian Martyr. Sept. 8.

THe Worthy king Dauid ſpeaking with God in one Pſalme ſaid: I haue inclined my hart to do iuſt and good workes for retribution ſake: *that is hauing regard vnto the reward which ariſeth in doing them. It is not euill to exerciſe, & to do good and holy workes in hauing regard vnto that which is gained therby in doing them: The reaſon hereof is, that the guerdon or reward which is expected, is God himſelf. In ſuch ſort that he who for that reſpect doth good workes, doth them for the loue of God. In the number of thoſe, may the glorious martyr S. Adrian be accounted, who by hearing of the greate guerdon, the martyrs expected, did voluntarilie offer himſelfe vnto martirdome. His life was written by Ado Biſhop of Tours: and it was in this manner.*

THE Emperour Maximian commaunded; that the Chriſtians that were in the citie of Nicodemia a city of Bithinia, ſhould be diligentlie ſought out. Many were apprehended, and after that the Emperour had admoniſhed, and willed them to adore the Idoll, and ſawe them conſtant and firme in the profeſſion of the faith of Ieſus Chriſt, he bad them all to be chained vnto wodden poſtes, & to be beaten with the rawe ſinewes of beaſtes: and when he heard them in theyr tormentes to praiſe the name of Ieſus-Chriſt, he cauſed their tounges to be cut out, and theire mouthes to be beaten with greate ſtones. The number of theſe martyrs was 23.

Adrian was preſent there, as an officer, to attend and ſee, that the commaundement of the Emperour ſhould be executed. He was an Idolater, and a man of good account with Maximian; And when he ſawe how patiently the holy martirs tollerated thoſe terrible tormentes, wondering thereat he ſaid vnto them: I I coniure you by the God which you adore, and for whom you ſuffer theſe torments, to tell me truly, what guerdon or reward you expect, for I ſuppoſe it to be very greate. The holy martirs, though they had no tongues, by the permiſſion of God anſwered him thus: The reward we expect is ſuch and ſo greate, that eyes neuer ſawe it, nor eares haue heard it, nor the hart of man cannot conceiue it, for it is an vnſpeakable good, which God hath prepared for his freinds: Adrian hearing this, deſired not to heare any more, but being inſpired by God, and ſhewing himſelfe deſirous to be partaker of ſo greate a good, entred into the midſt of the martirs, and ſaid to the Regiſter, (before whom the matter was handled) write alſo my name with theſe ſoulders of Chriſt: for I will be a Chriſtian alſo, as they be.

The Emperour was certified hereof: and when the name of Adrian was read vnto him, among the other Chriſtians which were priſoners: he cauſed him to

be

be called, & ſaid vnto him. O Adrian, what, art thou become fooliſh, that thou ſeekeſt to loſe thy life wretchedly? Adrian aunſwered: I haue bene, but now I am not a foole, for that I am a Chriſtian, and no more an Idolater, as I haue bene before time. The emperour being deſirous to make him alter his purpoſe, diſcourſed, and conferred long with him, but ſeeing his words did not preuaile, in rage and fury he cauſed him to be chained, fettered and put in priſon.

Adrian was about 28. yeares old, & had to wife a woman called Natalia, who was a Chriſtian. When ſhee heard what had befallen vnto her husband, ſhee went with greate ioy vnto the priſon, and fell at his feet, and kiſſing his fetters wherewith he was gyued, ſaid vnto him: Bleſſed art thou, ô Adrian my husband, and my Lord, nowe thou haſt found the riches which thy father left not vnto thee: Paſſe ſecurely vnto Ieſus-Chriſt, in whom thou haſt repoſed thy treaſure, which thou ſhalt find hereafter in the time of neceſſity, when no man ſhall be able to deliuer from puniſhment the wretch which ſhalbe condemned. The father ſhal not be able to deliuer the ſonne, nor the mother the daughter, nor tranſitorie riches of the world, nor ambition to haue many ſeruants, and great patrimony: the freind ſhal not be of ability to help the freind, only the deedes which a man hath done, ſhall do a man good and pleaſure. Thou (my Lord) haſt Ieſus-Chriſt in thy company, in whom thou haſt depoſed and laid vp thy treaſures: walk in the way thou haſt begon, be not weary therof, to the end thou maieſt enioye the promiſes. Take heede, let not the remembrance of earthly and momentary things moue thee, to turne backward from thy way begon, nether let thy kinſfolk, nor the wailings of thy father and mother, not the flattery of thy freinds, nor the menaces of thy enemies moue thee. Let not the torments of the tirant put thee in feare, but fixe thy eyes vpon the conſtancie and patience of theſe holie martirs, which be with thee. Imitate them in life, and thou ſhalt be rewarded with them in death.

The bleſſed woman hauing ſaid theſe words, went vnto the holy martirs, one by one, and kiſſed their gyues and fetters, ſaieng; I beſeech you, ô ſeruants of Ieſus-Chriſt, to animate and encourage my husband, gaine you his ſoule. Be vnto him a father, that by your meanes, he may be regenerated vnto euerlaſting life. Adrian ſaid vnto his wife: Goe home from hence, my deare and chaſt ſiſter, for when the time ſhall come that we ſhalbe examined and iudged, I will bring thee notice thereof, that thou maieſt be preſent, and ſee the end of this work.

Certein daies after, S. Adrian vnderſtood that they reſolued to heare and determine the cauſe of him, and of the other priſoners which were with him, whereupon he gaue a large ſome of mony vnto the keepers of the priſon, (ſome of his acquaintance interceding and being his ſuerties) that he might go home vnto his houſe, promiſing to retorne back with ſpeed. Adrian was ſo wel beloued of all men, that they ſeemed not to deſire his returne vnto the priſon; they let him

depart, and to escape if he would, though they knewe and sawe themselues in apparant daunger of life. And it is to be thought his fuerties were in the same daunger.

Forthwith some ranne before him to giue notice vnto his wife that he came home. Shee hearing this newes, did not beleeue it at the first, but said. Who hath power to put off the gyues with the which I left him fettered? herewithall came thither a yong man theire seruant who told them; Adrian came home free and discharged. She imagining that he had yelded, and now fled to escape Martirdome, was much troubled in mind, & began to weep: and when shee sawe him to approch the gate of the house, shee threw he sowing work (which shee had in her hands) on the ground, and running, locked the gate fast and said: I will not haue any thing to do with this vile & base dastardly coward, that hath returned back, and forsaken the good way he had begon, and much les will I see him with mine eies: I will not heare him speak a word vnto me, neither will I listen to that tounge, which hath dealt deceitfully in the sight of his Creator.

When he came some what neerer, shee held the gate shut very close all the while: and said vnto him. O man of all men most miscreant, and irreligious; what hath enforced thee to begin that course, which thou wilt not accomplishe? who is he that hath gotten thee out of the society of the blessed men, with whō I left thee? who hath deceiued thee, and made thee to depart out of the company of peace and perpetuall ioy? Tell me, tell mee wherefore hast thou tourned thy back, and fled before the conflict begun? Wherefore doest thou cast downe thy armour on the ground like a dastard, before thou sawest thy enemy come to assaile thee? wherfore doest thou enroll thy name among the wounded men, before there be a sword drawen, or arrowe shot? what shal I do, wretch that I am? who was he that ioyned me to a faithles person? I haue not deserued to be the wife of a martyr; nay, nowe I shalbe called the wife of a Regenate. A small time endured my ioye and gladnes; and long shall my shame and reproche endure.

S. Adrian staied with out the gate, verie glad to heare his wife say these thinges? wherefore he said vnto her: Natalia my sister, open me the dore, for I doe not fly to escape death, as thou thinkest, but come to call thee, that thou maiest be present at our martirdome, as I haue heretofore promised thee. Natalia did not beleeue him, but rather called him deceiuer. He answered earnestly vnto her, that his words were truth, and that if shee would not open the gate quickly, he would returne vnto the prison, that he might not lose his word, and not be depriued of the crowne of martirdome. Natalia gaue him credit, and opened the gate, and fell humbly at his feet, and he embraced her, and then both of them returned back vnto the saile.

By

By the way S. Adrian ſaid vnto his wife Natalia. Tell me my deareſt, what order haſt thou taken with thy goodes and patrymony, leſt after my death all be confiſcated and taken from thee? Natalia made anſwere: my lord and husband, take no thought for the temporall and tranſitory goodes, leſt they do captiuate thy hart and deſire. Call to thy remembrance, and reſolue in thy mind, the goods that be permanent & euerlaſting, vnto which thou draweſt nere to be partaker, together with the other holy men, in whoſe company thou doeſt deſire to dye for the loue of Ieſus Chriſt.

They both being come vnto the priſon, all wondered that Adrian would returne, for they were aſſured, that he came back to his death. Then did Maximian commande: that all the Chriſtian priſoners ſhould be brought forth before him. Some came with their fleſh wounded and putrefied; for in thoſe places where their irons and gyues had bene, wormes were engendred, as was apparant to be ſeene. Natalia came cloſe vnto her husband, and ſaid vnto him; Be carefull, my lord, that thy ſoule be firme and ſtable in God: beware thy hart doth not wauer, when they preſent the tortures before thy corporall ſight: The preſent troubles ſhall endure for a ſmale time, but the guerdon, and the beatitude ſhall endure for euer.

The Emperour looked firſt vpon Adrian, and ſaid vnto him: wilt thou continue ſtill in thy folly? The bleſſed man anſwered: I am prepared to giue my life for this which thou calleſt folly. Maximian tooke ſuch indignation at this anſwere, that he cauſed him in his owne ſight, to be ſtripped out of his clothes, and to be cruelly ſcourged. The officers were tired, and changed they were, firſt one, and then another, but the tirant was not tired, but bid them ſcourge the holy martir in cruell ſort; and no leſſe the martir ſtroue to tollerat the torment, with a reſolute mind and greate patience.

Oh that one had then ſeene Natalia, howe often the collour chaunged in her face: ſometimes ſhee feared, that her husband ſhould yeld, and skrink at the cruelty of the torments, and then ſhee was pale as a clothe, but when ſhee ſawe him endure all conſtantly and courageouſly, her liuely and cherefull colloure returned into her face. Sometimes Adrian looked toward her, and though nothing ſhee ſaid, yet only by her countenance he vnderſtood, howe ſhee bad him be valliant, and reſolute, and to haue conſideration that the more the torments increaſed, ſo much greater ſhould his reward be. The holy martir was beaten with ſuch cruelty, that they hauing torne and rent his fleſh, and laid his ribbes open to the view, might alſo ſee into his bowels.

The tirant nowe weary to ſee any more vſed on that faſhion, at that time, commaunded him into the ſame priſon, where he was before, in which place he remained certaine daies in the company of the other Chriſtian, who had endured the ſame torment, and ſuffered the ſame moleſtation, as he had done. After this

Maxi-

Maximian cauſed them to be againe preſented vnto him, in the place of iudgment. The martirs were taken out of the dark priſon, where thy were brought vnto that ſtate, that it affrighted men, and moued men to compaſſion, to behold them, yet they remained conſtant, (as before) in the faith of Ieſus Chriſt. The tirant commaunded the bones of all their legges to be broken to ſhiuers, and one of the handes of S. Adrian to be cut off. The holy martirs in this torment paſſed from this vnto a better life, euen as they made their prayers vnto our Lord.

Then Maximian gaue commaundement, that their bodies ſhould be burned, and whileſt the officers, hauing already gotten all their bodies together, prepared to performe it, and had laid wood on the top of them, and put fire vnto them, behold on a ſodeine, the skye was couered with dark and black cloudes, and dredful thunders were heard, and thunderboltes killed ſome of the Pagans, who were buſied in burning the bodies of the holy martyrs: and the other fled away to ſaue their liues: wherat the Chriſtians took hart, and gathered togethe the reliques of the holy Martirs, taking them out of the fire which was already quenched: and putting them into a bark, ſailed with them vnto Bizantium, and there they buried them very honorably.

After a few daies, the couragious matrone Natalia deſirous to remaine in the ſame place, where the holy reliques were, paſſed from Nicodemia, vnto Bizantium, where ſhee made a bleſſed end in our Lord, and was buried at the ſide of S. Adrian her husband: whoſe body was in proceſſe of time caried vnto Rome, and buried in a Church builded to his name. The death of S. Adrian was one the 8. day of September: and the death of Natalia his wife was on the firſt day of December, in the yeare of our Lord. 306. vpon a munday as the Spaniſh ſaith, Diocleſian raigning iointly with Maximian, on the earth; and Ieſus-Chriſt, with the father, and holy Ghoſt, in perfect Trinity reigning in heauen, to whome be al praiſe and glory for euer. *Amen.*

The life of S. *Gorgonius Martyr.* *Sept.* 9.

IEſus Chriſt ſpeaking of his comming into the world, ſaith as S. Mathew writeth in his ghoſpell: Doe not you think, that I am come to make peace in the earth, for I am come to ſet warre therein: *Although that the Angels ſang when I was borne:* Glory be vnto God in the heauens, and in earth, peace vnto men of good will: *Although I am become man to treate and conclude peace betwene mine eternall father and men, and though my ſalutations when I roſe from death, were nothing but peace, becauſe I deſire that euerie man ſhould haue it; neuertheles, let not any man be deceaued, for I am come to make contouerſie and variance betwene the wicked and the good: I am come to make a diuiſion betwene the father and the ſonne, the mother and*

and the daughter, the ſtepmother and the daughter in lawe: and I am come to make the houſhold ſeruants, and familier freinds, enemies vnto the maſter of the houſe.

This is euident and apparant to be ſo, for when the father and the ſonne, the mother and the daughter, the ſtepmother and the daughter in lawe, the maſter of the houſe, and his houſhold people, and familiar freinds, be wicked and vicious, if God touch the hart of any of them, and they be conuerted vnto him, and the other continue in their wickednes, forthwith diſcord and diſſenſion ariſeth among them, and they make war one againſt an other: but this do the wicked againſt the good, by perſecuting them, euen to the taking away of their liues, becauſe they forſake and abandon their conuerſation. Of this we haue an example in S. Gorgonius the martyr, who was chamberlain vnto the Emperour Diocleſian, who as long as Gorgonius was a Gentill & worshipped the Idolls, liued quietly with him, and he shewed much kindnes vnto him, but when he vnderſtood that Gorgonius was a Chriſtian, forthwith he fell out with him, and vſed him with great tyranny, and laſtly with greate cruelty put him to death. Howe it came to paſſe, Euſebius Biſhop of Ceſarea reherſeth after this manner.

SAint Gorgonius was borne in the city of Nicomedia, and was chamberlein vnto the Emperour Diocleſian. This man hauing receiued the faith of Chriſt Ieſus by the meanes of Dorotheus his fellowe & companion in the ſame office, theſe two conferred what they might do, to get others of the Emperours chamber, to be made Chriſtians. It fell out that one day, one Peter that had receaued alſo the chriſtian faith, who was a man noble in bloud, and of high eſteeme in the Emperours Court, hauing an honorable office in the ſame, ſawe in the city of Nicomedia, in the high ſtreet, an edict or proclamation ſet vp which was made againſt the Chriſtians, threatning death and torments to them that ſhould be diſcouered.

This man vpon a greate zeale of our faith took downe the edict, and in the ſight of all the people, rent it in pieces. When this happened, Diocleſian and Maximian (whom the former had choſen to be his colleague and companion in the Empire, and had giuen vnto him the title of Ceſar) were both togethier in Nicomedia, and vnto them it was tould, what Peter had done, wherat both enraged and mad with fury, commanded he ſhould be brought before theire preſence. When he was brought, (and the other two alſo being there preſent,) he reproched and reuiled Peter out of meaſure, and gaue ſtrict commaundment, he ſhould not be fauored in his torments; which although they were exceſſiue, yet did he neuer ſhowe in his countenaunce any ſigne, but of ioy, and neuer ſpoke word, but it declared a vallerous and inuincible mind.

Gorgonius was preſent at this ſpectacle, for he and Dorotheus had bene inſtructors of Peter in the faith of Chriſt. Theſe two ſeeing the conſtancy of the B. martir, there grewe in them alſo a deſire to die for the loue of Ieſus Chriſt (this his example working much in them) and by accord betwene them, they

ſpoke vnto the Emperour in this maner: what meaneſt thou, ô Emperour, that thou tormenteſt Peter only for that thing, in which if it be in him any fault, we alſo are culpable? if thou putteſt him to the endurance of theſe torments, becauſe he profeſſeth the faith of Ieſus Chriſt, the ſame faith we confeſſe alſo: The ſame intention he hath, we haue alſo, therfore reaſon willeth, that thou putte vs vnto the ſame torments, which thou haſt made him to ſuffer.

When Diocleſian heard them ſay this: he grewe into great choller: The loue he bore towards them before, was not ſo greate, and the deſire to do them good, as was nowe the indignation he conceiued againſt them, and the determination he had to handle them euill, and in his fury and rage he ſaid vnto them: Since you ſeek the way like fooles (as this man doth) to be tormented, you ſhal haue your minds ſatisfied. Then he commaunded they ſhould be ſcour[illegible]ithout pitty, which was performed forthwith, ſo that their fleſh was rent and torne in diuers places. Then the tirant commaunded the officers to caſt ſalt, and power vineger into their wounds, and lay them on the gridiron, and vnder it a fire to be made, but not a greate one, to put them to the more torment.

Peter was nowe dead by this martirdome, and becauſe Gorgonius and Dorotheus ſemed yet to liue, and the tirant was wearied to ſee their torment vpon the gridiron, he made them to be taken from it, and with a rope tied aboute their necks to be hanged, by which meanes the two holy martirs rendered vp their ſoulesvnto their Creator. Their bodies being taken away, were after buried by ſome Chriſtians.

But Diocleſian vnderſtanding, that the Chriſtians came ſecretly to make their praiers at the place, where the holy martirs were buried, cauſed their bodies to be taken out of their graues, and to be thrown into the ſea. At ſuch time, as Diocleſian commaunded it, he ſaid: Let them be caſt into a place, where they may be no more ſeen, leaſt they be accounted for gods by the Chriſtians, who are ſo ignorant, that they do think it better to adore them that haue been our ſeruants, then thoſe whom we adore for our Gods.

God almighty did not permit thoſe bleſſed Relikes to lye hidden, but rather his pleaſure was, to cauſe the ſea to do them honour, and to bring them vnto the ſhore. When the Chriſtians ſawe them, they tooke them vp with reuerence, and buried them in a place vnknowen vnto the pagans. Afterward in proceſſe of time, the body of S. Gorgonius was caried vnto Rome, and was buried in the way called Lauicana, between the two bay trees. The Spaniſh book ſaith Via Latina. After this, Pope Gregory. 4. cauſed it to be tranſlated into the church of S. Peter. The church celebrateth their feaſt on the day of their Martirdome, which was on the 9. day of September, in the yeare of our Lord 280. in the time of the afore named Emperour Diocleſian.

The life of S. Nicholas of Tolentine. *Sept.* 10.

THE *Apoſtle S. Iames in his canonicall epiſtle, admoniſheth vs,* to pray vnto God, one for an other, becauſe the continuall praier of a iuſt man is of a greate force. *But if it be ſo, as it is indeed, and that the praiers of the iuſt men, that be here vpon the earth, do help much, notwithſtanding that they be ſubiect, yea rather falling (as Ieſus Chriſt ſaith) ſeuen times a day, though they be ſlight faults: howe much more, may we beleeue, the praiers of them, who do alredy enioy the viſion of God, and the diuine eſſence, and be confirmed in grace, and be certein, and aſſured neuer to looſe it, nor euer to ſinne, do help, and do vs good? The holy ſaints gaue vp their liues for Gods ſake, ſome in effect, as the martires, and others by the way of good will, as the Confeſſors: & to be briefe, they all offered them vp readily in the ſeruice of God, endeuoring all they might, not to offend him by any meanes. Such like as theſe without doubt, be heard of God, when they aske any fauour of him.*

But omitting the examples and teſtimonies of the holy ſcriptures, which make this thing an Article of faith, we haue moſt euident examples in many holy ſaints, vnto whom God graunted many fauors and graces (which they requeſted of him) not only in their life time, in this world, but alſo after their paſſing into heauen, to poſſeſſe the euerlaſting glorie. One of theſe was S. Nicholas the Biſhop and Confeſſor, by whoſe praiers, God graunted vnto a man and his wife, a ſonne, who was alſo called Nicholas, and was a holy man, by whoſe merits God graunted many fauors and graces vnto them, that deuoutly recommend themſelues vnto him. His life was written by S. Antoninus Archbiſhop of Florence, and by a religious man of his order, in this maner.

SAint Nicholas was borne in the Marca d'Ancona in a village called S. Angelo, in the territorie of Fermo. His father was called Compagnone and his mother Amata. Theſe two were borne of noble bloud, rich they were, and good Chriſtians, but they liued in ſome diſcontent, for that hauing bene married together a good ſpace, they had yet no children: They had a particuler deuotion vnto S. Nicholas the Biſhop and Confeſſor, and him they beſought continually that he would obteine of God that fauor for them, that they might haue that fruit of benediction. With this entent they went to viſite his church in the city of Bari in Puglia. In that place, the holy ſaint appeared vnto them, and did aſſure them, that they ſhould haue a ſonne, whom thy ſhould name Nicholas after him, and alſo that he ſhould be a bleſſed ſeruant of God.

Euery thing fell out iuſt, as the Saint ſaid: for they being returned home, Amata conceiued, and at her due time brought forth a ſonne, whom they called Nicholas: and as he tooke his name of S. Nicholas Biſhop and Confeſſor, by whoſe interceſſion he was obteined, euen ſo he was like vnto him in many

things. From a child, he was inclined to ſerue God, he frequented the Church, he heard maſſe and praied with greate deuotion, moreouer he faſted, gaue almes and followed his ſtudy, ſo that as he encreaſed in age, euen ſo he did in vertue, learning and ſcience, and to be ſhort, he determined to be a man of the Church.

He was already made a chanon of the church of S. Sauiour, in the place where he dwelt, and it happened, that a worthy and renowmed father of the order of S. Auguſtine, came thither to preach: One day among others, Nicholas was at the ſermon, in the which the preacher expounded theſe wordes of S. Iohn: *Do not you loue the world, nor the things, that be therin.* The preacher vttered ſuch good matter vpon that text, that Nicholas reſolued to abandon the world, and to take the habite of S. Auguſtine in that ſame conuent, where the ſaid preacher dwelt, with whom he had bene acquainted before that time. When he entended to execute in deed the reſolution he had made before time, he asked leaue of his father and mother, who though they were aggriued to loſe the ſight of their ſonne, yet did they giue him licence.

Nicholas went vnto the conuent of Tolentinum, to craue the habite of S. Auguſtine which was giuen him readily, for they had before then notice of his good life. Hauing receiued the habite, he proceeded from vertue to vertue, labouring to atteine vnto perfection. So that being a religious man, he was a mirrour for other religious men, and being a prieſt, he was a looking glaſſe for other prieſts, and when he was a preacher, a ſpectacle for other preachers, to behold their duety and function. In this godly ſaint, among other vertues, his abſtinence ſhined moſt clearly: for in 30. years ſpace, that he continewed in the conuent of Tolentinum, he did neuer eat fleſh, eggs, fiſh, milk, nor any thing made with milk.

He fell one time into a greuous infirmity, which brought him vnto deaths dore, wherupon the phiſitions told him; that if he would recouer his health, he muſt eat fleſh, wherunto he anſwered: that in ſo doing, he ſhould, by deſiring to auoid one danger, fall into another, and that in flieng the infirmity of the bouy, he ſhould incurre the malady of his ſoule, by giuing liberty vnto his ſenſuality and appetite. The prior of the conuent ſeeing the phiſitions to affirme, that it was neceſſary for the bleſſed man Nicholas to eate fleſh, commaunded him in the vertue of holy obedience, to eate ſome. He, without any reply, bad the meat which he ſhould eate, to be brought vnto him.

There was brought vnto him, (as it is ſaid) a boiled chicken, or ſome other foule, whatſoeuer it was, and the bleſſed man hauing it before him, beſought our Lord to do him that fauour, that he might not eat of that foule, and yet not to runne into the ſinne of diſobedience: wherupon the foule returned vnto life, and flewe away out of the platter, leauing all them that were preſent aſtoniſhed, and the holy ſaint iocund and glad.

On the next night, the B. Virgin Mary accompanied with S. Auguſtine viſited him,

him, and the glorious virgin bad him to ſend for a loafe of bread into the market place, and to put it in water, and to eate therof, in the name of Ieſus Chriſt: and he ſhould be cured of that infirmity. Herof cometh the vſage, that the bread, which is called the breade of S. Nicholas of Tolentine, is bleſſed on that day in the conuents of S. Auguſtine, that his feaſt is ſolemniſed, and this bread helpeth, and cureth many infirmities, as is to this day ſeene by experience, eſpecially the feuer tercian, which was his infirmitie as is thought.

S. Nicholas being healed, and cured of the aforeſaid infirmity, returned vnto his accuſtomed penance, and auſterity of life; he vſed to faſt three daies in the week, which he had obſerued from the age of ſeuen years. He whipped himſelfe in the night many times, and his diſcipline or whippe was certein chaines of Iron: his bed was made with a litle hay, and his habite was of courſe cloth, full of pieces; he vſed to pray very much, for he continued in his prayers from the houre of the Complin, vntill it was farre in the night, and from the houre of mattins, vntill maſſe was celebrated, and from the houre of noone, vntill the euenſong.

The bleſſed man ſpending his time in theſe, and other like good exerciſes, was much vexed and molleſted by the diuell, who endeuored to drawe him from theſe his holy employmentes, by ſcoffs and deceits, and ſometimes (by the permiſſion of God) by tormenting and beating him, in ſuch ſort, that the friers hearing the noiſe came forthwith to defend him, & they found him laid at length vpon the ground, like a dead man, and ſo they caried him back vnto his couch of hey, yet he for all this omitted not his holy prayers. He viſited ſick men with great charity, and endeuored to helpe and cheriſh them, as much as he was able. He had greate compaſſion vpon ſome ſinners which had made their confeſſion vnto him, and for them he praied, faſted, and ſaid maſſe with greate deuotion.

The like he did for the ſoules in purgatory, vnto the which he had greate deuotion, which was increaſed much more in him by a reuelation he had, of the great paines they ſuffered in that place. When there came any frier as a ſtranger vnto his conuent, he ſhewed him all the kindnes he could poſſibly; Neither did he forget the ſtate of priſoners, but rather in his ſermons, and priuate communications, which he had with rich men, and men in autority, he perſuaded them to the works of mercy, as a thing very acceptable vnto our lord. This bleſſed Saint comforted the afflicted, gaue conſolation vnto men in tribulation, ſet atonement betwene men, that were at variance: He was a refuge for them, that were in affliction, a helper vnto the needy, and the raunſomer of them that were ſlaues and in bondage.

God ſhewed many miracles by the meanes of this glorious ſaint, aſwell in his life time, as alſo after his death, which befell him in the afore ſaid conuent

of Tolentine, and when he was now at the laſt gaſp, he called the friers, and deſired them all to forgiue him, if he had offended them in any thing: and after he had receiued the moſt holy ſacraments, he cauſed a crucifix to be ſet before him, and in ſpeaking vnto Chriſt, his B. mother, and his holy father S. Auguſtine, he yelded vp his ſoule vnto God, on the. 10. day of September, in the yeare of our Lord. 1307. Afterward Pope Eugenius the. 4. hauing made due enquirie, and hauing receiued full information of his life, and miracles, put his name in the catalogue of the holy Confeſſors, in the yeare of our ſaluation. 1446.

The life of SS. Prothus and Iacinthus Martirs. Sept. 11.

THE Apoſtle S. Paule ſaith: that by the meanes of viſible things, we come vnto the knowledg of the inuiſible things of God. *His meaning is, that by the knowledg of the creatures, we come vnto the knowledg of the creator. Euen ſo it happened vnto the glorious martirs SS. Prothus and Iacinthus by the means of a holy damoſell called Eugenia. They ſtudied philoſophy, and other humaine ſciences, and by that ſtudy, they came to the knowledg, that the Gods which the Gentils adore, were falſe, and that there was but one God onely. After this, by conuerſing with ſome Chriſtians, they vnderſtood that Ieſus Chriſt is the true God, and they were conuerted vnto his faith. In collecting their life out of that, which S. Iſidore and Simeon Metaphraſtes write in the life of S. Eugenia, I ſay: That.*

SAint Prothus and Iacinthus were eunuches, and attended vpon a noble Lady called Eugenia, daughter vnto Philip a Roman ſenator, who being elected Regent of Alexandria by the ſenate, went thither with Claudia his wife, Eugenia his daughter, and all his family. There went thither alſo with Eugenia, Prothus & Iacinthus the two Eunuches. And becauſe in that city there was a ſtudy of diuers ſciences, Eugenia and the two Eunuchs beſtowed their time in ſtudy, and they all three profited much therein. Philoſophy was their chiefeſt ſtudy, and by ſpeculation in the ſame, thy came to knowe that it was a fooliſh and vaine thing to adore many Gods, for reaſon did make demonſtration, that ſuch wicked, and leud men as were Iupiter, Apollo, Mars, and all the other, which the heathens adored for Gods, were not only vnworthy of the name of God, but alſo of men, ſince their deeds and actions were beſtiall and abhominable.

After this, beginning to frequent the company of Chriſtians, they had vnderſtanding of the miſteries of our faith, and ſo deſired to be baptized: To performe this the better, Eugenia determined to put her ſelf in mans apparell, and in that ſort to depart from her fathers houſe, taking with her Prothus and Iacinthus the Eunuches, to ſeek out a holy Abbot called Helenus, to be by him Baptiſed, and receiued into his ſociety. This Abbot gouerned in a monaſtery of religious men,

men, and had a reuelation that Eugenius ſo called, was a woeman, yet becauſe he knew it to be the wil of God, that thinges ſhould proceed in that maner, he kept it from her. He baptiſed them and gaue vnto them all three his religious habitt, and they liued therein a godly and vertuous life: Afterward Helenus the Abbot deceaſing, the monks, who thought Eugenius had bene a man, choſe hir for their Abbot. Who was vnwilling to take the charge on her, but the entreaty of the monks who were much pleaſed with hir holy life, preuailed.

There was in Alexandria a matrone called Melantia, who had bin cured and healed of a great infirmitie, by the prayers of Eugenius, who adiudged her to be a man. Eugenius went oft vnto her houſe at her importunate inuitations. The matrone was indeed ennamoured of her, and they two being alone, without any regard of her eſtate or credit laid open her loue, imagining her to be a man. Eugenius ſharply reproued her, and ſo departed and left hir alone. Melantia ſeing her ſelf contemned and refuſed, like the miſtris of Ioſeph ſhreeked out, and ſaid: that the Abbot Eugenius would haue forced her: And not content with that, did alſo accuſe her falſely vnto the Gouernor, who was the father of Eugenia. The Regent hauing heard the acculation of Melantia, commanded the Abbot Eugenius to be brought before him. When the bleſſed Saint vnderſtood the cauſe wherfore ſhee was called, ſhe tooke the Eunuchs Prothus and Iacinthus in the habite of religious men with her: being come before Philip her father, he vſed rough words, and asked them if Chriſt their God, counſelled them to force honorable Ladies?

The virgin with a modeſt and cherefull face ſaid: *There is time to be ſilent, and a time to ſpeak.* If Melantia ſaith that I would vſe force, it is not true, & thou ô Philip peraduenture doeſt but ieſt with me, in asking if the God that I adore, doth will me to do ſuch things. Now thou ſhalt ſee the verity of this womans acuſation. Hauing ſaid this, ſhe rent her habite before her breaſt, and opened it, that euery one might ſee by her breaſtes that ſhe was a woman. Then ſhe proceeded, and told him that ſhe was Eugenia his daughter; and moreouer ſhe ſpake ſo well vnto hir father, that he was conuerted vnto the faith of Chriſt, and ſo was Claudia his wife, and all the reſt of his family.

Philip gaue vp his office and place, and not long after was choſen Biſhop: and afterward in the perſecution raiſed by the Emperours Valerian and Gallyen, he was martired. Claudia, Eugenia, Prothus and Iacinthus, returned vnto Rome, where by the labour of the holy damoſell Eugenia, and of the two holy Eunuches Prothus and Iacinthus, many were conuerted vnto the faith of Chriſt. Gallien being certified herof, cauſed Eugenia to be apprehended, and after the indurance of many torments, to be beheadded. Then he cauſed the two Eunuchs Prothus, and Iacinthus to be taken, and hauing vſed ſundry enducements to moue them to ſacrifice vnto the Idolls, which they refuſed to doe, (ſhewing them-

themſelues very couragious and conſtant in the faith of Chriſt) the tirant cauſed them to be cruelly ſcouged, and after many other torments giuen vnto them, he cauſed them in like manner to be beheaded. Their martirdome and death was on the 11. day of September, and on that day the Church celebrateth their feaſt. It was in the yeare of our Lord. 263. in the reigne of the aforeſaid Gallyen.

The exaltation of the holy Croſſe. *Sept.* 14.

ALmighty God glorieth by the mouth of the prophet Ezechiel to haue done a famous Work, and indeed worthy of himſelfe, as he ſhoweth by the manner of reherſing the ſame, ſaieng: I the Lord haue humiliated and abaſed the lofty and ſtately wood, and haue enhaunced the lowly and humble wood. *S. Ierome ſaith, that this humble Wood, is Ieſus Chriſt, and he ſaith very well, for he being ſo humbled, that at the laſt he died on the Croſſe, God for that cauſe, did exalt him (as S. Paul ſaith) to ſuch height, that the Angells in heauen, the men on earth, and vnder the earth in purgatory, do bowe their knees at his name, and do him reuerence. And Ieſus Chriſt was not exalted only to that height, for that he was humiliated, but the Wood alſo which was the inſtrument of his humiliation, was exalted, and honored by God, ſince (as S. Auguſtine ſaith) the Croſſe which was alwaies before reprocheſull, becauſe theeues, and other malefactors were put to death on the ſame, nowe Emperours and kings, beare it on their heads, for that Ieſus Chriſt died vpon the ſame.*

The emperour Heraclius honored and reſpected it eſpecially, wreſting it out of the hands of Coſdroes king of Perſia (who had taken it from Ieruſalem and carried it into his kingdome) and putting it in the former place. Nowe let vs ſee, howe it paſſed, framing a hiſtory therof, out of a ſermon, that Andreas Biſhop of Candia made of the Exaltation of the holy Croſſe, reherſed by Lippomanus, and the lections of the Romaine Breuiary, and diuers martirologes and hiſtoriographers, yet firſt We will propound an important doctrine, which is this.

OVR Lord God deſiring to be ſerued, and not to be offended by men, ſeing their condition, and ſeuerall eſtates, and that ſome be noble, and to be dealt withall mildly, and that others be rude, and are to be handled roughly, he gaue premonitions vnto them, to the end they ſhould not lament nor complaine of him, as if they had not ben warned. He talking with the Hebrewes (as we reade in Leuiticus) ſaid to them: If you obſerue my commaundements, among other good and profit you ſhall reape therby, one ſhalbe this: that if you haue enemies that moleſt and make warre againſt you, fiue of you ſhall put a. 100. of them to flight, and a. 100. of you, ſhall put to flight. 10000.

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of them. But if on the other ſide you ſhalbe diſobedient to me, a fewe, of your enemies ſhall make many of you to fly, and that in dread and feare, though none purſue you.

This which God ſaid then vnto the people, was apparant and ſeen (as we read in the booke of Ioſua) where it is ſaid: that the Hebrues hauing beſeiged Iericho certeine daies, finally they took it, without drawing their ſword, becauſe the walles fell downe, and they which were within, made no reſiſtance, all was put to the fire and ſword, not ſparing any thing, for ſo God had comaunded, becauſe his indignation was kindled againſt that nation, as alſo to terrify his other enemies. It came to paſſe in the pilling therof, that there came to the hands of a ſouldier called Achan, a ſcarlet robe, ſome money, and a wand or rod of gold: which things he kept againſt the commaundement of God. And to be more ſecure, he hid them all in the ground.

This being done, part of the army diſlodged, and went to fight againſt Hay, the citiſens wherof iſſued out and encountred with them; and preuailed killing many Iſraelites, and fewe returned with this dolefull newes. Ioſua generall of the hoſt, ſeing the ſame, fell on the ground, and weeping ſaid vnto God: Howe happeneth it, o Lord: be theſe thy promiſes? Doth it ſeeme to thee a iuſt thing, to haue thy people ſo euil entreated by thine enemies? Aſſoone as we be entred into this countrey to conquer it, why doſt thou giue ſuch forces to our aduerſaries? This ſhal be an occaſion that others ſhall take courage, and it ſhalbe a hard thing to ſubdue them. God anſwered Ioſua: that this happened through the fault of the people themſelues, hauing broken his precept in reſeruing ſome things in the deſtruction of the city. Therefore ſeeke out the culpable, and offender, and let him be chaſtiſed; and my iuſt indignation ſhall ceaſe. Aſſoone as Ioſua had by enquity found him out, he cauſed him to be puniſhed, and the people did after that preuaile againſt their enemies.

By this you may ſee, that when Catholiques are ouercome, and vanquiſhed, it happeneth; becauſe God is offended with them for their ſinnes, we ought therefore to haue this regard euer when warre is made againſt infidells: if we intend and deſire to haue victory, that wee be in good eſtate and fauor with God, by confeſſing our ſinnes, doing penance, and receiuing the Bleſſed Sacrament of the Aultar, and then without all doubt, a fewe Chriſtians wilbe able to reſiſt many Infidels.

As it befell to Pope Leo. 4. in the yeare of our Lord. 854. who being certified, that there was diſembarqued or landed at Oſtia a great nomber of Infidels, and that no captein durſt affront them, the glorious Pope aſſembled the people, and ſaid; he himſelfe would be generall of the Army. And that he might ſet on, and encounter with his enemies more ſecurely, he enioyned all the ſouldiers to confeſſe their ſinnes, and to receiue the B. Sacrament: he alſo comaunded

eache one, in the one hand to cary their weapons for the warre, and in the other hand, the Rosary, to say their praiers in the way. Arriuing after this manner, in the sight of the enemy, notwithstanding the huge number of the Infidels, and the small host of the Christians, he discomfited them, and droue them out of Italy, to the great honoure of the valiant Bishop, and good and benefitt of all Christendome.

All this may be fitly applied vnto that, which befel in the time of the emperour Heraclius, for that the sinnes of the Christians were many and heinous (Phocas ruling the Gretian empire, who was a vitious man and so died, for Heraclius depriued him of the empire, and of his life also) God permitted a tirant called Cosdroes king of Persia, as a greuous scourge to rise against them. He being not content to haue taken by force of armes the holy city of Ierusalem, and to haue sacked it, caried away the holy crosse, (on the which Iesus Christ died, which had bin there, from the time of Helena the mother of Constantine, who found it) into Persia, and put it in the temple of one of his Idols: and againe he inuaded the lands of the Christians with a new army, where he vsed horrible cruelties.

With fury he passed into Egipt, and wonne the city of Alexandria, in which place he stayed certein daies, for that he vnderstood Heraclianus father to the emperour Heraclius came against him with a huge host: but by the secrete iudgment of God Heraclianus died of sicknes, and his army was vtterly defeated. The proud Cosdroes proceeded, and in fewe daies made himselfe lord of all the dominions the emperour had in Africa: he sacked Thunis, and hauing vsed horrible massacres of Christians, he returned into his kingdome of Persia.

The Emperour Heraclius all this while remained in Constantinople, spending the time in iollity and pleasures, hauing taken to wife a beautifull lady called Martina, who was his cosen, but when he sawe thinges go away, to his greate reproch and discredit, and fearing greater losse might ensue in the empire, first, he tried to obteine a peace by lowly and humble embassages, and vpon conditions no lesse reprochfull then disauantagious for his estate; but the arrogant infidell, proud of his victories, would giue no eare to his peticions, but sent a messenger to say, that he would make no accord with him, except he would deny the faith of Iesus Christ, and become an Idolater as he himselfe was.

This proud answer, and blasphemy, did so exasperate the Christian Emperour, that he became an other man, and was altered from a negligent and careles person, to a couragious, and enkindled with a godly zeale: And being desirous to take on him the defence of Gods honour, he behaued himself as a valiant prince, and a Catholique and good Christian. First, he assembled his forces very diligently, that he might come to try it with that proud pagan by dint of sword, and also amassed great store of men, engines, and other prouisions for the warre; and commaunded, that in all the empire processions and praiers should be made, to

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beſeech God to take to himſelfe the defence of his Church, and to puniſh the proud blaſphemy of the preſumptuous tirant againſt his heauenly maieſty.

Heraclius departed from Conſtantinople, toward this pretious and holy interpriſe, carying alwais in his right hand the Image of Ieſus Chriſt our Lord, and of his glorious mother, as his Captein (and the report was, that the ſame Image was brought from heauen) and paſſing from thence by ſea with a goodly company, he entred into Aſia, to affront the proud enemy, who when he vnderſtood that the emperour with a mighty army came to ſeeke him, was aduiſed to haue regard of his perſon; ſo he retired to a ſtrong and ſecure place, and left his army guided by valorous generals, to defend the countreis he had conquered, and his owne alſo. There happened in this warre (which laſted litle leſſe then ſixe yeares) many greate and notable feats of armes.

The ſumme of all was, that they fought in three ſet battailes: The firſt was in the paſſage of the mount Taurus and the riuer Saron, and in this Heraclius diſcomfited and put to flight Saluarus one of the chiefeſt capteines of Coſdroes. The ſecond pitcht field was, in the next yeare, with Satinus who was another valiant captaine, and the encounter was very terrible, for the Perſians fought ſtoutly to recouer the honour they had loſt in the former battaile, ſo that Heraclius was in great daunger. The Chriſtians were reſolued to leaue the field, and to fly, when it pleaſed God to heare the praier of his champion Heraclius: for vnlooked for, there fell from heauen a greate ſhower of raine with a ſtorme, which driuen with a ſtrong wind, carried the raine into the face of the pagans, and depriued them of their ſight, in ſuch ſort, that they not being able to fight, began to fly; which the Imperials ſeeing, tooke hart, beholding God apparantly to fight on their ſide; and thus they obteined the ſecond victory, which was far greater then the firſt.

Laſtly, in the yere following, Heraclius returned into the field, to encounter with Razatanes the moſt valiant captain Coſdroes had: and therin the emperour behaued himſelfe ſo valiantly, that he vtterly defeated and daunted the pride of the arrogant and cruell king Coſdroes, who was enforced by theſe ouerthrows, to retire himſelf vnto the moſt ſtrong and ſecure places of his kingdome of Perſia. This his fearefull retreate cauſed his vtter ruine. For thinking he had left ſufficient forces on the frontiers of his realme, to keepe his enemies from entrance, he made Medarſes his yonger ſonne his heire and ſucceſſor in his kingdome, and put him in poſſeſſion therof, and aſſigned him to ſtay on the frontiers for the more ſure garde and defence therof, and to keep the Imperialls from entring therin.

Coſdroes had another ſonne elder then Medarſes, called Siricheus, or Sirus (as ſome call him) who expected to ſucceede his father in the kingdome (as his right and proweſſe alſo deſerued) who took ſuch indignation at his fathers doing, that he diuiſed to depriue him of his crowne: and that he might with more facility bring his purpoſes to paſſe, he determined to make a ſecret accord with Heraclius,

which was concluded vpon theſe articles: That he ſhould deliuer vnto the emperour Heraclius, his father and brethren, either aliue or deade: and alſo the Croſſe of our Lord Ieſus Chriſt: and ſet free out of priſon Zacharias the patriarch of Ieruſalem: That he ſhould reſtore all that which Coſdroes had taken from thence: And that he ſhould haue the realme of Perſia for himſelfe, and that he ſhould keepe perpetuall peace with the Chriſtians. All theſe couenants were performed. For by the aide of them of his faction, and the aide Heraclius ſent, he was made king, and put his father and brethren to death, he reſtored the holy Croſſe, ſet the patriarch free, and performed all the couenants compriſed in the peace.

The Emperour Heraclius, deſirous to render thanks vnto God for the benefits receaued, and alſo to reſtore the Holy Croſſe vnto the place, where it ought to ſtand, went on proceſſion. In the which Heraclius was clothed in moſt gorgeous apparell, and with ſhoes embrodered with perles and pretious ſtones: and in this manner he carried the holy Croſſe, as in imitation of Ieſus Chriſt. It happened that when he ſhould enter the gate of the citty to go vnto mount Caluary, (I ſay enter, for that before the deſtruction of Ieruſalem, Mount Caluary was out of the city, and when it was reedified newely, Mount Caluary was compriſed with in the city gate, where by he was to enter) he ſtayed with the Croſſe on his ſhoulder, and could not ſturre by any meanes. He and all the reſt of the people which were preſent, were amaſed at the miracle, not knowing what the cauſe might be.

The Patriarch Zacharias came neere vnto the emperour, and ſaid: I am in doute that thou thy ſelf giueſt cauſe, why thou canſt not ſturre, and I will tell thee what it is: Thou nowe doſt carry the Croſſe vpon thy ſhoulders, as in imitatiō of Ieſus Chriſt who bore the ſame by this way: But if thou mark it wel thou doeſt imitate him but litle, for thou doeſt not carrye it, as he did, nor as it ſhould be carried. Thou art apparelled in moſt coſtly garments, and he was clothed moſt meanely: Thou haſt on thy head an emperiall crowne, and he wore one of pricking thorns: he went with his feet bare, and full of duſt, and thy feet are adorned with purple embrodered with iewells and precious ſtones.

The words of the patriark ſeemed to the emperour to be reaſonable and true, wherupon he cauſed a meane and courſe garment to be brought vnto him. He tooke the crowne off from his head, and put off his hoſe and ſhooes, and thus being bare foot, and meanely apparelled, he followed the proceſſion, vntil he ſet the holy Croſſe in the former place, from whēce Coſdroes had taken it 14. yeres before. For this reſpect the Catholike church ordeined that euery yeare, the feaſt of the exaltation of the holy Croſſe, ſhould be celebrated on the ſame day it was placed againe by Heraclius, in the very ſame place it was ſet when Ieſus Chriſt ſhould dye theron. This miſtery befell on the day, that the Church celebrateth

lebrateth it, that is: on the 14. day of September; in the yeare of our Lord. 624. in the raigne of the abouenamed Heraclius. S. Auguſtine S. Ambroſe and S. Epiphanius ſay: that in the place where the Croſſe of Chriſt was ſett, Adam was buried, & the dead mans ſcull which ordinarily is painted at the foote of the Croſſe, denoteth and ſignifieth the ſame.

The life of S. *Nicomedes Prieſt and Martyr.* *Sept.* 15.

RIght happy are they (ſaith Ieſus Chriſt,) which ſuffer for the loue of iuſtice. *This is not be vnderſtood of them, that are punished by courſe of lawe for their treſpaſſes. All they who are whipped, ſent to the gallies, and condemned to die, are not happy; but many of them may more iuſtly be called vnfortunate, in that they know not how to reape profit by this chaſticement, which their offences deſerueth, but beare it impatiently, yea and die deſperatly: but right happy are thoſe, that hauing done any iuſt, holy, or meritorious act, affliction cometh vpon them for it, as it befell vnto S. Nicomedes the prieſt, who loſt his life, for that he had buried a holy damoſell martyred by the pagans, as may be ſeene in this ſtory wruten by Marcellus the diſciple of S. Peter the Apoſtle, in this maner.*

SAint Petronilla the daughter of S. Peter being in Rome, was ſeene by the gouernour of the city, who was enamored of her. And though that he was a man in chiefe autority, yet went he vnto the houſe of the holy ſaint, with a great troope of gentlemen, and gaue her to vnderſtand, that he loued her, and deſired to marry her, and make her his wife. Petronilla ſeing Flaccus, (for that was his name) to be a man of great power, douted he would vſe violence, and therefore ſhaped him this anſwere: me thinke it is not a thing conuenient, to come and ſpeak vnto a damoſell (liuing alone, as I doe) with ſuch a crewe, eſpecially in ſuch a matter as of loue, as though thou woulcſt obteine me more by conſtraint, then by loue. I ſhould be thought a foole and vnwiſe, if I would forſake ſuch an honorable perſon as thy ſelf, that ſueth to marry me, and take any other to my husband: wherfore my Lord, I beſeech thee to ſend vnto me ſome matrones or damſells, to ſtay and remaine three daies with me, after which time I will come vnto thy houſe, and the wedding ſhall be made as thou deſireſt.

This her requeſt contented the gouernour fully, and ſo he departed, with intent to performe her deſire. Petronilla had a maid ſeruant called Felicula, who was a Chriſtian and very vertuous, and vnto her Petronilla vttered her mind in great familiarity, and beſought her to aſſiſt her in her praiers vnto God, that with in three daies God would be pleaſed to take her out of this life. Felicula at the

requeſt of her miſtris, was content to do it. So they two faſted and prayed all thoſe three daies, and did other works acceptable vnto God.

On the third day there came vnto them a prieſt and ſeruant of God, dwelling in Rome, called Nicodemes; who ſaid maſſe, and gaue them the B. Sacrament. S. Petronilla hauing communicated, began a long and feruent ſpeech vnto Ieſus Chriſt, ſaying: that ſhe had offered her virginity vnto him, with a perpetual vow; and therfore deſired him not to permit it to be violated againſt her will. S. Felicula alſo as a true friend, aided her, importunating our Lord, to deliuer his handmaid out of that danger; though ſhe deſired not her death. It was Gods pleaſure to giue Petronilla remedy by that means; for hauing ended her prayers, ſhe went vnto bed, and yelded vp her ſoule vnto God. The matrones and damſells Flaccus had ſent, to accompany the ſpouſe vnto his houſe on the wedding day, came in good time to ſolemniſe the funeralls of the holy ſaint.

When Flaccus was certified, and ſawe Petronilla to be dead, he caſt his eies vpon Felicula (who was very ſorowfull, for the death of her friend) being very beutifull, which drew the affection of Flaccus in ſuch ſort, that he was enamored of her alſo, and after many wordes he vſed to that purpoſe, he finiſhed his ſpeach thus: Felicula, elect one of thes two things, pleaſe thy ſelf either to be my wife, or els ſacrifice vnto the Gods. The good damſell made him this bold anſwere: I will not be thy wife, for I haue Ieſus Chriſt to my ſpouſe, and I will not ſacrifice vnto thy Gods, for that I am a Chriſtian: when Flaccus heard the reſolute anſwere of Felicula, he deliuered her into the hands of the liuetenant to giue iudgment vpon her. He kept her faſt in a dark roome for ſeuen daies, and beſide other vexations, he kept her from any kind ſuſtenance.

Some women that belonged vnto the priſon, ſaid vnto her: Alas poore girle, why art thou ſo fond, as to dye willingly this euill death? Take this great Lord vnto thy husband, who is beutifull, riche, and in the flower of his youth, and highly fauored of the emperor, who hath made him gouernour of this city: other women would haue ben right glad therof, and thou makeſt no account of him, which may turne to thy damage and loſſe of life. The bleſſed damoſell replied: I am the ſpouſe of Ieſus Chriſt, and I will not mary any other but him.

After ſeuen daies were expired, Felicula was led vnto the veſtal virgins, where ſhe remained certein daies, but ſhe would neuer eate of the meat that they did eate, becauſe it was offered and ſacrificed vnto the goddeſſe Veſta; for if ſhe had eaten therof, ſhe had giuen a ſigne to conſent vnto their Idolatry, and other Chriſtians would haue bene much ſcandaliſed therat. When the deputy vnderſtood the conſtancy of Felicula, he cauſed her to be taken out of that place, and to be tortured with the torture called Eculeus, and when ſhe was tortured there with, ſhe ſaid with a loud voice: Now do I ſee my beloued Ieſus Chriſt, vpon whom I haue fixed my loue. The executioners ſaid vnto her; Say, that thou art not a Chriſtian,

and

and thou ſhalt be deliuered from this torture: She anſwered: I do not deny, neither will I deny my beloued Ieſus Chriſt, who for my ſake was crowned with thornes; and had gall giuen him for drink; and alſo died on the Croſſe. The executioners tooke her off from that torment, and threw her in a gutter or ſink, in the which the bleſſed damoſell yelded vp her ſoule vnto Almighty God.

Nicomedes the prieſt, that had ſaid maſſe, and giuen the B. Sacrament vnto S. Petronilla on the day of her death, and had layen cloſe and hidden in a caue, for feare of the perſecution, was aduertiſed therof; and one night he departed out of the caue, and took the body of S. Felicula from thence, and buried it a mile out of Rome, in the way toward Ardea. Flaccus being told, what Nicomedes had done, cauſed him to be apprehended for the ſame, and being inſtigated by the fiend, willed him to ſacrifice vnto the gods. The good prieſt ſaid, he would not ſacrifice to any, but to Almightie God, that raigned in the heauens; for that they whom they reputed gods, were no other, but ſtocks and ſtones, which remained in their temples, like priſoners.

The gouernour commaunded he ſhould be whipped, which was done with ſuch vehemency, that the good prieſt paſſed out of this, vnto a better life in this torment, and his body was caſt into the riuer Tiber, by the commandement of the curſed Iudge: but one Iuſtus his ſeruant, ſought carefully after it; and caried it being found vnto a garden of his, nere vnto the walles of the citty, in the way called Numentana, and there he buried it. Vnto which place many Chriſtians reſorted, and there by the merits of that holy Saint, obteined many graces of God.

The death of S. Nicomedes was on the 15. day of September, and on the ſame day the Church celebrateth his feaſt. It was then (as Caniſius ſaith) the yeare of our Lord. 90. in the raigne of the Emperour Domitian, and the ſame he ſaith of S. Petronilla, as is already, ſaid in her life. But many think it was much ſooner, for if S. Petronilla died in the yeare of our Lord. 90. ſhe muſt be of neceſſitie at that time 6. years old, becauſe ſhe was borne before that our Lord gaue the chiefeſt prelacy or Papacy vnto S. Peter her father, for from thenceforth he obſerued chaſtity. And againe, if ſhe were only ſo old, it is not a thing likely that Flaccus ſhould be ennamoured of her.

We reade alſo in the life of Pope Paul 1. that he tranſlated from one place vnto another, the body of S. Petronilla, and that he found an epitaph, which S. Peter the Apoſtle had made at her death. Which being ſo it followeth; that before the yeare of our Lord. 70. in which S. Peter was crucified, S. Petronilla was dead, wherfore in mine opinion her death and the martirdome of S. Nicomedes was not in the yeare of our Lord. 90. as Caniſius ſaith: but in, or about the yeare of our Lord. 60. in the reigne of Nero.

The

The life of S. Cornelius Pope and Martyr. Sept. 16.

SAlomon ſaith in Eccleſ: The man that ſweareth much ſhalbe full of iniquitie, and the plague ſhall not depart from his houſe. *The Wiſeman doth not ſay, he that ſweareth falſly, but he that ſweareth much. For that ſpeaking morally, he that ſweareth much, ſweareth falſe at one time or other. This ſinne diſpleaſeth God ſo much, that he deferreth not the chaſtiſement till the World to come, but puniſheth it in this life, ſending plagues vpon the houſe where ſuch people be. So then, if the ſwearer be afflicted with neceſſities, infirmities, and other troubles of this life, we may think he hath deſerued it for his many oathes. Thoſe that be free from ſuch miſeries, if they deſire to be alwaies free, let them abſtaine from othes, and ſwearing. The holie Pope Cornelius conſidering this; to auoide ſo euill an vſe, and cuſtome among Chriſtians, ordained by a decree: That lawfull othes, as thoſe that be made by order, and before ſuperiors, and by the lawe, ſhould be taken faſting, as a holie thing, where of we ſhould aduiſe vs well. He would for the reuerence of the oath, that they which ſhould ſweare, ſhould be faſting, to the end they ſhould doe it, with more aduiſe and regard. The life of this Pope written by Damaſus, and other authors, was in this manner.*

SIxe daies after S. Fabianus the Pope was martired, Cornelius a man no leſſe learned then holy, was placed in the chaire of S. Peter, who receaued that dignity againſt his will. S. Ciprian ſaith he was a Romaine, and ſonne vnto Caſtinus. When he was choſen Pope, the Church was in great troubles; for beſide the temporall ſword where with the Chriſtians were ſharply afflicted, they were encombred alſo with the treacherous hereſie of Nouatus, which they could not wholly root out: yet this bleſſed Pope Cornelius, endeauoured with all diligence to confound them, by preaching and doctrine; by which he reduced many of thoſe hereticks to the vnion of the Catholique faith.

After this, the Pope (being aided by Lucina a noble Romane matron) determined to take the bodies of S. Peter and Paul, out of the Cathumbæ where they then were, and to put them in a more comely, and eminent place. The bodie of S. Paul was caried vnto the poſeſſion of the aforenamed Lucina, in the Via Oſtienſis, not far from the place where he was beheaded, and there was built a ſumptuous, and magnificent Church to his honour. The reliques of S. Peter were caried into the Vatican, where in like manner was built a Church, neere to the place where he was crucified. For theſe good workes, and many other which he did, as alſo, for that many pagans were conuerted vnto the faith by his meanes, Decius the Emperour baniſhed him from Rome, and ſent him to Centum-Celle. S. Cornelius remaining there, wrote oftentimes vnto S. Ciprian Biſhop of Carthage,

thage, a holy man, and very eloquent, who in like manner returned him anſweres; and at this day, many of thoſe Epiſtles be extant in his workes.

Decius being certified of the neere and priuate friendſhip of theſe two holy men, took great indignation thereat, and comaunded: that Cornelius ſhould be led vnto, and brought before his iudgment ſeate, which being done, Decius ſaid vnto the bleſſed Pope in great coller: Thinkeſt thou (Cornelius) that thou doeſt well, and that which thou oughteſt to doe, in doing no reuerence to our Gods, nor obeying our Imperiall comaundements, nor fearing our threats? yea thou writeſt vnto our enemies of the eſtate of the weale-publike, both in diſgrace of it, and to the preiudice of the ſame. To this S. Cornelius anſwered: the letters that I haue receiued, meddle not at all with the comonwelth, neither treat of any thing appertaining to the ſame; but they be wholy written in the laud, and honor of Ieſus Chriſt, and of matters only appartaining to the ſaluation of ſoules. Decius was much more moued to indignation then before at this bold anſwere; and commaunded, that the bleſſed Pope ſhould be beaten in his ſight. After that, he apointed, that he ſhould be led vnto the Temple of Mars, and if he refuſed to ſacrifice, that he ſhould be beheaded.

The holy Pope went with determination to ſuffer, not one, but a 1000. deathes, rather then he would deny his faith and his God. By the way he met with Stephen his Archdeacon, vnto whom he gaue in charge to diſtribute the Treaſures of the Church vnto the poore, and he gaue vnto him alſo ſome records, appertaining to the gouernment of the Church. When the officers perceiued, that there was no way nor meanes, to drawe S. Cornelius to ſacrifiſe vnto the Idols; they led him into via Appia, neere vnto the Churchyard of Calliſtus, and in that place they cut off his head. After his death, certaine prieſtes, (in the companie of Lucila) took vp his bodie, and buried it in a poſſeſſion, in the San-field.

The martirdome of this holy Pope was on the 14. daie of September, about the yeare of our Lord 253. the aboue named Decius being Emperour. He held the ſeat of S. Peter 2. yeares, 2. monthes, and 3. daies. He gaue holy orders twiſe in the month of December, and therein ordered 4. Prieſts. 4. Deacons, and 7. Biſhops. There bee in the decrees certaine Canons of this holy Pope, as the aforeſaid, that he who is by lawfull order and authoritie to take an othe, ſhould do it faſting. Alſo, that Prieſts be not enforced to ſweare. Alſo, that he, that is vnder the age of 14. yeeres, ſhould not be compelled to take an othe.

Some hold this holy Saint for an eſpeciall aduocate againſt the falling ſickneſs; but the occaſion thereof is not knowen. It ſufficeth that the praiers of the ſaints, are of great force and valewe with the maieſtie of God, for all humaine infirmities, aſwell ſpirituall, as corporall. We maie well thinke him an aduocate for the palſey, for as they led him vnto martirdome, he healed a woman that had the palſey, which woman was called Saluſtia, who with her

husband Cereall was also martired the same daie. This holy S. Cornelius is one of the fiue Popes, of whom mention is made in the Canon of the masse.

The life of S. Cyprian Bishop and Martyr. Sept. 16.

THe Apostle S. Paul lothing the World, and all the things therin, desired much to goe vnto heauen to enioy Iesus Christ, and to that purpose in the epistle vnto the Philippeans he saith. I desire to be freed and vnlooted from the bondes of this flesh, and to be with Christ. *The notice he had, that to come to enioy his desire, must be by beheading, did not hinder this his longing.*

The glorious martir S. Cyprian seemed to haue the same desire, who when the iudge pronounced the sentence of death vpon him, auns wered ioyfullie: Deo gratias, *as if he would say: that he did not appeale from this sentence, but gaue God thanks, that it pleased him to call him by that meanes. When he came vnto the place of execution, to shew that he was beholding to the officer (for the good turne in taking away his life) he requested some of his freinds who were present there, to giue him some mony, which he bestowed vpon the headsman, as a recompence for his labour.*

Pontius his Deacon wrote the life of this holy Saint faithfully, and in an eloquent stile. Of Pontius this testimony is giuen by S. Ierome, in his book of eccleſiasticall writers: Pontius Deacon vnto Cyprian, wrote a worthy booke of his life, vntill the day of his martirdome, for he was familier with him, and also his companion in banishment. For which testimony of S. Ierome (which giueth him auctority) I thinke best to follow Pontius, and to leaue other authors that wrote the life of this holy Saint.

THough the memory of Cyprian Bishop and martir of Iesus Christ, shall endure whilest the world lasteth, for that he wrote so many eloquent and learned works, yet requisite it is, that beside this, he should be registred for his famous and renoumed deeds, and for his most holy life, for the good of them that shall liue herafter. And because many haue a care, to describe the martirdomes, that holy men haue suffered for Christes sake, making therby their name immortall, it is very iust, that the martirdome of S. Cyprian be also written, that his eternall memory may be conserued, since he excelled in his life, euen from the time of his conuersion, and lastly in his martirdome. Wee need not to make any relation of his life, before his conuersion, because it was of no regard, or estimation in the sight of God.

Cyprian was altogether giuen vnto worldly matters, he studied humain letters, in the which he came to be very learned. He was a good retoritian, and redd that science publikely in Carthage, which was his natiue countrey, but after he was conuerted vnto God, and of an Idollater was made a beleeuer, and of a

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painim a Chriſtian; he gaue himſelf vnto the ſtudy of diuinity, and therunto he adioyned good works, which be very acceptable vnto God. He eſpecially reſolued to obſerue chaſtity: he ſold his patrimony, and diſtributed the mony ariſing therof vnto the poore: and by this he obteined two things. Firſt, he auoided therby worldly ambition, vnto which worldly riches doe drawe men, that be welthy: and ſecondly; he was made perfect in vertue, aſſoone as he had knowledg therof, and knew what it was. For our Lord Ieſus Chriſt, gaue this counſell vnto a yong man, that in all his life had kept the commaundements of God, and told him, that if he would be perfect, he muſt ſell all that he had, and giue the price vnto the poore.

S. Ciprian beginning to be good, deſired alſo to be perfectly good, for (as I haue ſaid) he ſold all that he had, and gaue the mony vnto the poore. This was in him conſiderable, and alſo ſtupendious, becauſe he that ſoweth, gathereth not the fruit forthwith, he that planteth a vineyard, doth not forthwith gather grapes, he that planteth a melon or a peare, doth not by and by gather a peare or a melon. This wonder was remarkable in Cyprian, for he had not ſcarce thrown the ſeed out of his hand, bnt he began to reap the corne; the vineyard was hardlie planted, and yet he gathered grapes of it. So, aſſone as the tree of the word of God and of faith was planted in his ſoule, ſo ſoone were ſeen in him the fruits of holy and vertuous works.

And though that the Apoſtle aduiſeth vs; that the Neophite ſhould not be made a Biſhop (to wit one that is newely conuerted from any ſect whatſoeuer, vnto true Chriſtianity) ſaying: it is not fit to beſtowe on him ſo ſoone a dignity of ſuch account, as it is to be a Biſhop, leſt there ſhould be any nouelty introduced by him into the Church of God, which might ſmell or ſauour of Paganiſme; yet this rule was not obſerued in the election of Cyprian; for that which is wrought in other men by time, that did his great and liuely faith operate in him preſently, and therfore he was made prieſt incontinent.

This function he exerciſed in all ſanctity, neither did the memory of the forſaking of his goods, and to ſee him ſelfe poore, any whit diſmay or hinder him. The flattering and guilefull words of his wife (which he had when he was a heathen) did not hinder him, nor the preferments and reputation he had in the world, no nor his kinſfolks nor friends were any impediment, or obſtacle vnto him. His vertue continued firme with him, being in this ſtate, becauſe it was wel founded: In ſuch ſort, that no temptation preuailed againſt him any whit: yea rather like another Iob, he bleſſed and praiſed God, in the depth of his tribulations.

Being prieſt, he dwelt apart from others in a houſe, which was alway open for, and to the needy. Litle he could doe, becauſe he was poore, but for the litle that he could, there neuer came widdow, orphan, wounded, or diſcom-

ſorted perſon, that departed from him without help, ſuccour or good aduiſe. He was a great frend of a prieſt called Cecilius, who was the man, that with his liuely reaſons, and holy admonitions had wonne him from infidelity, and had Baptiſed him, and this is the cauſe why he called himſelfe Cecilius Ciprianus, alwaies eſteeming this prieſt as his father. Vnto this Cecilius S. Ciprian gaue and vſed meanes, wherwith to ſuſtein and maintain his wife, which he had before his cõuerſion, as alſo his children, which he had by her; that is to ſay, one halfe of his patrimony; for the reſt he had beſtowed vpon the poore.

Cecilius took this charge vpon him, to the end Ciprian might better attend vnto the ſeruice of God, and pious deeds: for the which he grew ſo renoumed and famous, that ſhortly after he had bin made prieſt, he was choſen Biſhop by all the people of Carthage, which dignity he refuſed, as much as might be; alleadging, that in Carthage were many prieſts, more auncient, well learned, and of good life alſo, which deſerued that dignity much more then he, who had bene an Idollater. But the more he refuſed it, the more earneſt the people were in their opinion, and ſaid that Ciprian, and none other ſhould be Biſhop and prelate of that city.

S. Ciprian ſeeing their reſolution, withdrew himſelf vnto his houſe, and cauſed the gates to be faſt locked. All the people ranne thither in heapes, and enuironed the houſe in that maner that he repented, that he had ſhut himſelf therin; and then he wiſhed, he might get downe away from them, as S. Paul did; but it was impoſſible, for all the waies were forelaid with multitudes of people. There were ſome, who ſeeing how vnwilling Ciprian was, to accept the dignity, grudged at them which (in a manner) forced him to accept it, reciting ſome of his imperfections: and ſaying alſo that it was not fit, that one who was ſo lately an Idollater, ſhould be elected a Biſhop ſo ſoone. But S. Ciprian being Biſhop, vſed thoſe perſons that depraued him, with great loue and kindnes, to the wonder of all men that knew it.

When he had accepted the charge and office of a Biſhop, he ſhewed, that in ſuch, and like occaſions, the voice of the people is the voice of God. No humaine toung can expreſſe, with what ſanctity and prudence, he exerciſed himſelf in that office. He was compaſſionate toward the lowlie and the humble, but toward the vaine glorious and hauty, he was rigorous, and auſtere. He alwaies looked with a cheerefull countenaunce, but yet with grauity; in ſuch manner, that one could not know, whether he was more to be loued or feared, although he deſerued both the one and the other.

His apparell was not very coſtly, nor yet altogether courſe and baſe, becauſe the too much or exceſſe, was a thing reprouable for his perſon, and the too litle, was not fit nor conuenient in reſpect of his function. He was very merciſull toward the poore, and gaue them much almoſe, of the mony which many rich

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men gaue vnto him very largely. By these pious deeds Ciprian became in few dries so famous, that among the heathen also he was renoumed and no lesse hated; as one, by whose meanes many left their paganisme, and were made Christians. For which cause they conferred among themselues howe they might take his life away, and to haue a commaundement for it from the emperours Valerian and Gallien, who at that time persecuted the Church most cruelly, and put many Christians to death euery day.

God did not permit that this their purpose should come to passe as yet. Because a man of such holy life, and excellent learning as Cyprian, was for some short time necessary to be in the Church, to the end, he might with his holy sermons and admonitions, draw many soules out of the bandes of sinne, and bring them vnto pennance; and to the end, he might exhort many to forsake the world, and enter into religion, and that many damosells liuing in monasteries, might keep perpetuall chastity. This excellent doctor was also necessary, for to preach the truth vnto the heretiks, vnion vnto the schismatiks, and peace vnto all the children of God. He was also necessary for the incouragement of the martirs, and to persuade them with a willing mind, to suffer torments and death, for the sake of Iesus Christ, with hope to acquire the crowne of glorie in heauen. He was likewise necessary, to the end that they which only lost their goods in the persecution, should be by him comforted, in making them assured, that they should haue them doubled in heauen.

This persecution being runne through diuers prouinces and cities, came also vnto Carthage; and was put in execution, with such rage and fury, that it was worthy of note, to see the miserable Christians to goe, one this way, another that way, all of them in feare and dread, labouring one while to saue their goods, another while to preserue their liues. In a short time the prisons were replenished with Christians; and not with thieues or malefactors. There was no offence punished, but that which seemed most heinous vnto the paynimes, to be a Christian. After certein daies expired, the Christians which were imprisoned, were taken forth and executed in the high streets with crueltie of torments. Theire dead bodies lay in heapes, and no man was so hardy, as to touch, or bury them.

What did the holy Bishop S. Ciprian in this time of great calamity and misery? He called the Christians to him, sometimes one, and sometimes another; and led them into certeine secret places, where he preached vnto them; telling them, that the time was euen nowe come, in which it was to be clearly seene, who was in deed the friend of God, by perseuering in the confession of the faith: by not fearing the tirants, that had power to doe harme only vnto their bodies, and not vnto their soules: but rather, the more the bodies were abused, the more glory should redound vnto their soules: and that therefore,

they ſhould not hate the tirants which perſecuted them; but rather loue, and pray vnto God for them; knowing that Ieſus Chriſt had ſaid, that the difference between the Chriſtian and the pagan is, that the Chriſtian doth loue his frends and foes alſo, whereas the pagan loueth none, but his frends. He made vnto them demonſtration of this verity, by the example of Chriſt, who praied for them that Crucified him: and that therefore, if they would be his true children, they ought to imitate him in works. Many other things ſaid the good prelate vnto them, which if the tirants had heard, they might haue bene conuerted by thoſe words. Yet they brought foorth very great fruite in the harts of the catholikes, becauſe they did much animate them, not to feare the rigour of the perſecution.

Ciprian alſo ordeined many things, to preuent and auoid many inconueniences, which happened euery day. As to appoint ſtout and luſtly fellowes, who in the night, at certein howers of ſecurity, took away the bodies of the Martirs, which lay in the ſtreets, and buried them: to others he gaue in charge, that the Chriſtians, which came out of priſon with life, (yet very euilly entreated with torments) ſhould be led by them vnto their houſes, and there they ſhould ſee them haue phiſik with all ſpeed. He ordeined others to helpe the Chriſtians, which were deſigned to be taken, and fled hither and thither; and to prouide them ſuſtenaunce and clothing. Theſe, and ſuch other the like prouiſions, did the Bleſſed Biſhop make in that time, full of calamity: and he had ſuch a notable gift in commaunding thinges to be done, that euery one obeied him. And though they put themſelues in manifeſt daunger, yet did they performe all his commaundements.

The Proconſull, who had the charge in Carthage to perſecute the Chriſtians, was aduertized of the good deeds that Cyprian did; wherupon he would be informed, who he was: and when he heard that the people loued him, and that he was of a great autority with euery one, he durſt not arreſt him, to put him to death, but cauſed his commaundement to be declared vnto him; which was, that he ſhould depart from Carthage, and go vnto a city called Corubitana. In that place he ſtaied about a yeare, but the Proconſull deceaſing, he returned vnto a place neere vnto Carthage, and ſtaied in certein gardeins, which had bene ſometimes parcell of his owne patrimony, and which he had ſold to be ſpent in almoſe. But he which had purchaſed them, had giuen, and reſtored them againe vnto him freely, without any recompence. And if the perſecution had ceaſed, S. Cyprian had ſould them againe, and had giuen the price (coming of them againe) vnto the poore.

Remaining certein daies in theſe gardeins, accompanied with manie prieſts and deacons, and other frendes (among whom was Pontius who wrote his life) many of the city of Carthage, and of other places alſo came to viſite S. Cyprian,

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and to confer with him of heauenly matters; and at all times they found him affable and curteous. Euery one was by him comforted, euery one holpen; and he perſuaded and exhorted them all to ſerue God.

Some of his frends beſought him to depart from thence, and to remaine a litel further of from the Proconſul, who being newly come might ſeek to get him into his handes, and put him to death; therefore ſtaying there, he was in great daunger. But he, (who had receaued a reuelation, that about one yeares end after his baniſhment, he ſhould obteine the crowne of martirdome,) had not the power to depart out of that place; for he had a gret deſire to die for the faith of Chriſt.

The Proconſull had notice, where Cyprian dwelt; and howe much people came thither to viſite him: wherefore he ſent officers to attache him, and being apprehended, he remained one night in the houſe of one of them, that had taken him. To that place reſorted much people, euery one deſiring to ſee their prelate aliue, for they were allured, that right ſoone they ſhould ſee him dead. Thither came alſo many deuout women, but he cauſed them to depart to auoid occaſion of offence.

On the next morning, the holy Biſhop was brought before the Proconſull Galerius Maximus, apparelled in pontificall veſtures, which made a goodly, and maieſticall ſhewe, when the Proconſull ſawe him he, ſaid; Art thou that Cyprian, that haſt the title of Pope, or great Biſhop? I am Cyprian (ſaid the good Biſhop.) Tell me (ſaid the Proconſull) if thou knowe, what our Emperours haue commaunded; which is that thou muſt either ſacrifice vnto the Gods, or els thou muſt looſe thy life. Cyprian anſwered; I am a Chriſtian, and I cannot, nor may not ſacrifice vnto your Gods: wherefore do whatſoeuer hath bin commanded vnto thee.

The Proconſull waxing wroth ſaid: Thou haſt liued ſacrilegiouſly, and haſt drawen many vnto thy deuotions, and you all haue made a confederacie againſt the Gods, whom the Romain Emperours adore, and thou wouldeſt neuer obey their decrees. But becauſe thou art the author of this euill, my will is that thy doctrine be written with thy bloud, to the end, thy adherents may take example by thee, and be aduiſed by thy death. Hauing ſaid thus: he pronounced the ſentence, that Cyprian ſhould be beheaded. The bleſſed Biſhop then ſaid. I render infinite thanks vnto God, who is pleaſed to deliuer me from the priſon of this body. The officers of Iuſtice incontinent led him to be executed according to the ſentence. Much people followed him, euery one lamenting, and all of them ſayieng with a loud voice: *Cut off all our heads together with his.*

When they came to the place of martirdome, the B. Biſhop put off his pontificall attire, and wrapped and foulded vp the ſame againe, and gaue it vnto his deacons, and remained only in his laſt linnen garment. He then requeſted one

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of his frends, to giue him ſome mony, who gaue him. 20. pieces of gold, all which he gaue vnto the head-man, in recompence of the ſeruice he expected to receaue of him. His frinds and the cleargy, that were in the place lamented bitterly, and laid their garments on the ground, that his bleſſed bloud might fall on the ſame. He himſelfe put the napkin ouer his eies, and being on his knees, the head-ſman performed his office.

Aſſoone as S. Cyprian was beheaded, the prieſts that were in that place, very reuerently tooke vp his body, and caried it vnto the graue. But they fearing leſt the pagans would take it out of that publike place, and vnbury it, and pull and diſmember it in pieces, the ſame prieſts by night tooke it out of that place, and caried it vnto the field of Macrobius Candidus. S. Cyprian was the firſt prelat that was martirized in Africa. Of him, his life and death, much mention is made by many holy men and graue Authors. As S. Auguſtine, S. Ierome, S. Gregory Nazianzen, and Prudētius, Maximus biſhop of Turine, Paulus Diaconus, Lactatius Firmianus, and Euſebius Ceſarienſis.

You muſt note, that S. Gregory Nazianzen ſaith: that S. Cyprian was a magitian or inchaunter, who tried by his art, to gett the loue of a yong woman called Iuſtina, and that hauing ſent the euill ſpiritts to bring her vnto him, they could not bring her, no nor come neere her. And this he ſaith, was the occaſion of his conuerſion, and that the yong maid Iuſtina was martired with him. Marcus Marulus ſaith the ſame. They and the others that ſay thus, are deceaued; for they make but one Ciprian of two, that were. Ciprian biſhop of Carthage, a moſt holy doctor and martir, was one; and Ciprian the ſorcerer or coniurer, was an other: The times, wherin theſe two Ciprians liued, were diuers; and the Church celebrateth their feaſts on ſeuerall daies. The feaſt of S. Cyprian biſhop of Carthage whoſe life we haue written at this time, is celebrated on the ſame day that the feaſt of S. Cornelius the Pope is, vnto whom he was a great frend, and many letters were written from the one vnto the other, and they were martired on the ſame day, but in ſundry places, and not in the ſame yeare, as S. Ierome and Ado of Vienna ſay.

The day of the martirdome of S. Ciprian was on the. 14. day of September, in the yeare of our Lord 259. But the Church tranſlateth his feaſt vnto the 16. day of the ſame moneth, becauſe that on the 14. day is celebrated the feaſt of the Exaltation of the holy Croſſe, and on the 15. day is celebrated the octaue of the natiuity of our Lady. The feaſt of S. Cyprian the ſorcerer, who was martired with Iuſtina the virgin, is celebrated on the 26. day of September. This S. Ciprian liued in the time of the Emperour Claudius. 2. And S. Ciprian B. of Carthage was in the time of Valerian and Galien. One was borne in Carthage, and the other in Antioche.

God ſome times permitteth the ſaints to erre in ſome matter, for if they ſhould not

not erre in ſome one thing, they might be thought to be more then men. The which befell vnto S. Cyprian, whoſe life we haue written: for he was in an opinion, that thoſe, which had bene Baptiſed by heretiks, although they had obſerued the forme, which the Church obſerueth in Baptiſme, ſhould and ought neuertheles to he rebaptiſed, and herein he erred: but as S. Auguſtin ſaith, the ſpot of this error was waſhed away with the bloud, which he ſhed in his martirdome: Venerable Bede ſaith; that the reliques of S. Cyprian were brought from Africa into Fraunce, and that they be in Lyons.

The life of S. Euphemia Virgin, and of SS. *Lucy and Germinian Martirs.* *Sept.* 16.

IESUS-CHRIST *ſpeaking vnto his Apoſtles of the perſecutions, that thy were to ſuffer for his ſake, as alſo others which ſhould come after them, ſaid theſe words:* The ſonnes ſhall arile againſt their owne fathers, and ſhall procure their death, by accuſing them vnto tirants. *This was accomplished acording to the letter in a Romain matrone called Lucy, who was accuſed by her owne ſonne before a tirant, that shee was a Chriſtian, for the which shee was alſo put to death. The church celebrateth her feaſt, together with that of SS. Germinian and Euphemia, for that thy were martired all three on one day, by the ordinance of one and the ſame tirant, though in ſundry places. Their martirdome was written by venerable Bede. Vſuardus wrote the ſame; and likewiſe Ado Archbiſhop of Treurs in this maner.*

IN the time of the Emperour Dyocletian, there was in the citty of Chalcedon a Senator called Philophronius, he had one only daughter named Euphemia, who being a Chriſtian, was as much ennobled for her vertue, as for her bloud. Shee was put into priſon by a Proconſul called Priſcus, who commanded her to ſacrifiſe vnto his Gods. The holy virgin denied it with a valiant courage, for which cauſe, he put her into a more lothſome priſon, and after a fewe daies, brought her to a publike hearing, and then ſeeing her to be conſtant and reſolute, he commaunded her to be tortured. The torments were ſuch, that they would haue bereaued the ſtouteſt and luſtieſt man of his life, and much more ſuch a tender damoſell, as Euphemia was.

At the firſt, they did beat her with wands of Iron: then they put her on the torture called Equleus, which diſiointed al her tender limmes. Then an engin was made with a wheele full of knives; which being turned round about, came to ſtrike alwaies in that ſame place where the holy ſaint was to be tied. The wheele was ſet in order, and Euphemia was tied thereto, but becauſe the torment was

so dreadfull, the holy saint made her prayers vnto God; and behold there descended from heauen an Angell, who broke it to shiuers. The master of that engine died in that place with many other persons; whereupon the kinsfolke and frends of the slaine men, kindled a great fire to haue burned the holy virgin therein, as though shee had bene the cause of their deaths: but by the grace and fauour of God, she was freed from those fiery flames, without receiuing any harme at all. Lastly, the proconsull commaunded shee should be giuen as a pray vnto the crueltie of sauage beasts. She being already wearied of enduring so great torments, besought God that this might be the last, and so it was: for there were let out vpon her two fierce Lyons, which killed her: but they did not eate her flesh at all, and in this maner was finished the glorious conflict of S. Euphemia.

The life of SS. Lucy and Germinian Martirs. *Sept.* 16.

SAint Lucy was a Romain matrone, who had bin married, and her husband deceasing of infirmity, shee continued widow from the age of 36. years, vntill the age of 95. years. Shee was a Christian, and spent her time in pious and vertuous actions, and had a sonne called Eutropius, who was fully as wicked, as his mother was good. And because his mother reproued him for his misdeeds, shee grewe odious vnto him, and he vsed a most enormous villany, that so he might liue as he listed and liked, and this it was.

At that time, the persecution which Diocletian and Maximian vsed against the Christians, was terrible, and executed with all rigoure: the accursed sonne went to one of them, and accused his mother Lucy, to be a Christian. The emperour forthwith commanded her to be apprehended, and so shee was. And when Lucy continewed firme and constant in her faith; he commaunded, shee should be put into a great Cauldron, full of pitch and molted lead; but the holy saint was taken out, this torment not doing her any harme.

Then the tirant commaunded, that shee should be put to open shame and reproch, causing her to be led gyued and fettered thorough the city; which was not only a reproch vnto the holy saint, but also a greeuous paine, with the great weight she carried; and it was augmented in that she was so aged; and moreouer, the officers forced her to make haste, to giue vnto her the more annoy. S. Lucy being in this manner euill entreated, came here vnto the house of a noble citizen called Geminian, who kept certein Idolls in a priuate roome, all which did fall vnto the ground, when S. Lucy passed by. This was the cause, that Geminian with others that imitated him, were conuerted vnto the faith of Christ.

Geminian ranne vnto the place where S. Lucy was; and kneeling on his knees before her, said that he desired to be a Christian, and requested her to pray vnto God

God for him, that since God had giuen him that good desire, that he would also giue him ability to performe and to accomplishe it. The officers hearing this, laid hold on him, and led him vnto Diocleſian, who cõmaunded, that both Lucy and he ſhould be beheaded, and ſo they were. The martirdome of theſe three ſaints, Euphemia, Lucy, and Geminian was on the ſame day, that the Church maketh commemoration of them; to wit, on the. 16. day of September about the yeare of our Lord 290. the aforenamed Diocleſian and Maximian being Emperours: Metaphraſtes, Zonaras, and Euagrius make mention of S. Euphemia.

The life of S. *Ianuarius and others.* *Sept.* 19.

AMong other the great miracles which are read in holy Writ, wrought by our Lord God in his ſeruants; in mine opinion, that in the 3. cap. of the prophet Daniel is the moſt principall and the cheefeſt. The proud king Nabuchodonoſor deſirous to be accounted a God on the earth, cauſed to be made that huge, and moſt prodigious ſtatua, repreſenting his perſon. He iointly ſent forth a publik proclamation, that all and every one of his ſubiects, none exempted, ſhould adore it on their knees, at the ſound of ſondry inſtruments. The three yong Hebrue gentlemen called Ananias, Azarias and Miſael (other Wiſe Sidrac, Miſac, and Abdenago) being requeſted ſo to doe, denied it, they remained faithfull vnto God, to whom principally and only appertaineth diuine worship; not reſpecting the great fauours they had receiued of the king; not regarding his large promiſes and offers of great wealth; not caring for his threats, nor eſteeming the loſſe of their owne liues.

The king, who more rightly might be called a tirant, in a rage and fury cauſed a great ouen to be heat ſeuen times more, then it vſed to be; and thoſe bleſſed yong men clothed as they were, to be caſt into the ſame. But they by the merite of their faith and religion toward God, were not touched nor hurt by the fier in their garments or bodies; but walking ſecurely in the midſt of the furnace, as if it had bene a hall, or faire ſtreet, did ſing praiſes, and landed God merily & ioyfully. And that which more increaſed the wonder, there deſcended an Angell downe from heauen, who caſt the burning flame violently out of the ouen, which burned and conſumed the Chaldeans, and officers of the king, that were neere vnto the mouth of the furnace.

It pleaſed our Lord to do the like thing in commendation, and for the merit of the true faith and holines of S. Ianuarius the Biſhop. He for that he refuſed to worship the idols, and to wrong the maieſty of God, and regarded not the threats of torments, nor was moued by the flattering promiſe of temporall goods, was (after many torments endured by the commaundement of a preſident, vnder Diocleſian that cruell tirant, and other his diuelliſh miniſters) caſt into a burning furnace, made as hote as it could be: and yet the bleſſed man remained without any hurt at all; and he together with the Angell's

ſong praiſes, and rendered thanks vnto our Lord: and the wicked officers were all conſumed, and burnt miraculouſly with the flame of the fire, which came out of the fornace. The liſe and death of this holy Bishop and his fellowe martirs (at it is gathered out of the catalogue of ſaints, the Romain breuiary, and martirologe) is as followeth.

SAint Ianuarius and his companions, that is to ſay, Feſtus, Soſius and Proculus Deacons, Deſiderius the lector, Acatius, and Eutiches were martired nere vnto the city of Pozzuolo, vnder the perſecution of the Emperour Diocleſian, Tymotheus gouerning that prouince for him. This gouernor being ſent by the Emperour vnto Nola in Campania, with commiſſion to root out the Chriſtians; apprehended and impriſoned Soſius Deacon of the church of Meſſina, and Proculus deacon of the church of Pozzuolo, and Acatius, and Eutiches, cittizens of Nola and laymen.

But he cõmaunded Ianuarius the Biſhop of Beneventũ (accuſed afore that time to be a Chriſtian) to be layd hold on, and brought before him. And when he nether for much entreaty, nor for ſharp threats, would be drawen to the ſacrifice of the Idols, the gouernour apointed a fornace to be heated three daies together with continuall fire, and that then Ianuarius (who in the meane ſpace was kept in priſon vnder a ſure gard) ſhould be caſt therinto in the midſt of the burning flames, with out any releaſe or fauour to be ſhewed. He entred the ſame, hauing with great humility made his praiers vnto God, where ſinging together with the Angels, he went vp and downe without any hurt at all vnto his body.

The ſouldiers made relation of this miracle vnto the gouernour, who bad them open the mouth of the ouen wider, that it might be ſeen more apparantly if it was ſo, as they ſaid: which when they did, the flame broke, and ruſhed out violently, and conſumed a huge number of the pagans that ſtood about it. But Ianuarius came forth of the ouen ſo, that there was no ſhewe or apperaunce that any thing was burned; no, not ſo much as the haire of his head, or of his garment he had on. The gouernour attributed (impiouſly) this thing vnto ſorcery, and comitted him againe into faſt priſon: but one the next day, he called him to appeare before him, and in a raging fury, made the officers to ſcourge him, which they did vntill the ſinewes were ſeparated from his body, and then he returned him back to the priſon, in which time he deuiſed and inuented new puniſhmẽts, and torments, for his further affliction.

Vpon this; Feſtus the Deacon, and Deſiderius the Lector of the city of Beneuentum, went vnto the gouernour, and complained vnto him of the great torturs the holy prelat had endured: but the tirant not diſgeſting their words and reproſes, they were (by his commaundement) ſtaied, and laid in Irons in the ſame place where Ianuarius was. This being done, Timotheus the gouernour determining to go vnto the city of Pozzuolo, commaunded all the aboue named martirs,

martirs, to be driuen before his chariot in fetters, to the terrour and example of other, and that they ſhould be put into the Amphitheater of that citie, where the beares ſhould be put out againſt them. But the ſauage beaſts forgetting their naturall fiercenes, laid aſide all their cruelity, and became mild, & tractable like lambs, lying downe at the feet of the martirs. The gouernour not knowing what to do more vnto them, at the ſight hereof gaue ſentence that they ſhould be beheaded.

The which ſentence being read forthwith, and the holy Saints being led to the execution therof, the gouernour miraculouſly became blind of both his eyes. Wherfore he inſtantly ſent back to Ianuarius, and beſought him to make his praiers vnto his God for him, that he might be deliuered from this miſerable darknes: which Ianuarius doing, his ſight was reſtored incontinently. The pagans ſeeing this euident miracle, 5000. of them were conuerted vnto the faith of Chriſt. but the Gouernour was no leſſe vnthankfull for the benefitt receaued, then obſtinate in his euill purpoſe; yea, was more enraged, for the conuerſion of ſo many people, and ſent back Ianuarius and the others alſo, to be put to death according to the ſentence.

A certein old man requeſted Ianuarius to leaue ſome thing of his vnto them, that ſhould be a witnes or remembrance of his martirdome, and of his death, & anowched that he would keep it as a Iewell; vnto whom the Biſhop promiſed to giue his napkin after his death. To conclude the holy martirs were beheaded: to wit, Ianuarius Biſhop, Feſtus and Proculus Deacons, Deſiderius lector, Acatius & Eutiches; afterward Soſius, who amõg the reſt ſhewed himſelfe moſt couragious and prompt to dy, though kept in priſon ſome few daies before he died.

S. Ianuarius did appeare vnto that ſame old man after his martirdome, and according to the promiſe he made vnto him in his life, he gaue vnto him his napkin or ſcarfe, (wetted in his bloud) wherwith he had couered his face, when he was beheaded. The ſame ſcarfe or napkin the good old man ſhewed vnto the officers, that came back from the execution. And at the ſame houre the holy martirs were put to death, the gouernour was haled by the deuill, and by him long vexed, and in that miſery died. The mother of S. Ianuarius being then in Beneuentum (where her dwelling was) ſawe in her ſleep her ſonne in the ſky mouting vp toward heauen: and thee noting the houre, and the day of the viſion (ſo I call it rather then dreame) found that at the ſame time he had receiued the crowne of martirdome.

There alſo befell in this his martirdome another conſiderable accident, which was: when the martir of God Ianuarius was beheaded, and that the napkin or ſcarfe was bound ouer his eys, there fell vnto the earth together with his head, one of the fingers of his hands alſo. And whileſt the Chriſtians attended, and waited opportunity to burie his bodie by night, as alſo the bodies of the other

martirs, Ianuarius appeared vnto them, and willed them to ſearch for his finger, and to bury it with his head, that was cut off: which they diligently and ſpeedely did, and buried all theſe bleſſed bodies nere vnto the citie with great honour, religion and deuotion.

Then did euery one of the cities there about of a good pious deſire, elect and chooſe ſome one of theſe glorious martirs to their protectors and patrons. The Neapolitans caried away the body of S. Ianuarius, which had bin firſt at Pozzuolo, and after at Beneuento, and then came to the goodly monaſterie of Monte Virgine, and laſtly, in the time of Pope Alexander 6. it was tranſlated vnto Naples, and entombed very honorably in the Cathedrall Church; In which place may be continuallie ſeene very great miracles. And this alſo ſhalbe worthy of eternall memorie, that when there came from the hill Veſunius, (nowe called Mount de Somma) balles of fire and aſhes in ſuch aboundance, that not only the inhabitants dwelling nere thereunto, but alſo they which dwelt further of, were in great dread and feare that all the country there about would be conſumed and deſtroyed by the fire; the ſame was wholly and vtterlie extinct & quenched, by the merits and patronage of this bleſſed Saint. Wherfore the Grecians haue put him in their Kallender, and do likewiſe euerie yeare make an honorable memorie of him, in celebrating the feaſtiuall day of his martirdome.

Yet moſt ſtupendious is the miracle, and ſtraunge the wonder, that to this day is ſeene in the ſame city of Naples, which is this. His bloud, which is kept is in a violl of glaſſe, congealed and hardened very much, yet let it be put right before, and againſt the head of S. Ianuarius, and it doth melt, and diſſolue in ſuch ſort, that it ſeemeth to boile or ſeeth, as if it were liuely, and did iſſue and ſpring euen then out of the veines. The paſſion of all theſe bleſſed Saints, was on the 19. day of September vnder Diocleſian and Maximian Roman Emperours, in the yeare of our Lord. 305. Our holie father Pope Sixtus 5. in the firſt yeare of his papacy by a Bull commaunded: that the ſaid bleſſed Saints ſhould be put in the Calendar, and their office and maſſe ſhould be celebrated by all faithfull Chriſtians, on the day of their Martirdome.

The life of S. Euſtachius and others. *Sept.* 20.

WE read in the booke of Numbers, that Balac king of Moab, douting the Iſraelits would come, and make warre vpon him in his realme, ſent meſſengers for Balaam the Prophet, that he might curſe them; imagining by that meanes to haue the victory againſt them. The prophet went at his requeſt (which diſpleaſed God) and rode on an aſſe. It fell out that the Aſſe, after a litle trauell, ſtaid, and would not go forward. The prophet rated and beat her, and ſtroke her without diſ-

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crection or iuſt cauſe, and (as the ſcripture ſaith) God opened the mouth of the beaſt, who alſo ſpeake vnto him. Then did an Angell alſo ſpeak in the defence of the Aſſe vnto the prophet, and moreouer told him what he ſhould do.

This hiſtory may be fitly applied vnto S. Euſtachius; who wandering in the paths of Idollatry and heathenishe errors (a thing abhominable in the ſight of God) was admoniſhed of his errors, by a wonderfull meanes God vſed toward him, to wit: he made a hart or ſtag to ſpeak vnto him, and to inſtruct him what he ought to doe. The life of this glorious ſaint, and of his fellowe martirs, was written by Simeon Metaphraſtes, and by Antonius Biſhop of Florence, in this manner.

IN the time of Traiane the Emperour, there was in Rome an honorable and noble Lord called Placidus, who was generall of the horſe. And though he was a paynim, yet did he workes in them ſelues good. He was charitable, pitiful, iuſt, and faithfull vnto his Lord. On day, as Placidus went a hunting, he ſpyed a goodly harte, & pricked his horſe with the ſpurres in purſuite therof. The hart or ſtag made a ſtand on a high eminent place, and when Placidus approched nere, it ſeemed vnto him that the hart had the ſigne of one crucified betwene his hornes, & withall he heard a voice which ſaid: *Why doeſt thou perſecute me.* Incontinent he alighted from his horſe, and kneeling on the ground, ſaid: who art thou, Lord, that ſpeakeſt vnto me? The voice replied, I am Ieſus Chriſt the ſonne of God, who deſcended from heauen vnto earth, and was crucified for the ſaluation of mankind, and roſe againe to life on the third day.

Placidus replied againe: Lord, what is thy pleaſure, I ſhall do? In what ſort, wilt thou haue me to ſerue thee? It was anſwered vnto him. My will is that thou, thy wife, and all thy familly be Baptiſed, and ſo thou ſhalt find the true way to go vnto heauen, and when thou art Baptized, my will is: that thou be patient, and tollerat willingly the afflictions that ſhall befall vnto thee, and this do for my ſake. This being ſaid: the hart ran ſwiftly away, and departed out of his ſight. Placidus wondered exceedingly, and at that inſtant God touched his hart, and ſo enlightened him, that he beheld the blindnes and miſery, in which he then was, by giuyng diuine worſhip to ſtockes and ſtones. He went home without delay, and conferred, and ſhewed his intent vnto ſome Chriſtians: and to conclude, he was Baptized, wherin he chaunged his name from Placidus, and took the name of Euſtachius, his wife (called Theopiſta) and his two ſonnes Agapitus and Theopiſtus, were Baptiſed alſo.

After a few dayes, Euſtachius being well inſtructed in the Chriſtian faith, the deuill began (God permitting it) to perſecute him, as he did Iob. The firſt thing was; he ſlewe all his beaſts and cattail, wherof he had great ſtore; then did all his ſlaues and bondmen dye: and briefely he loſt all his goods, became ſo poore, and was ſo abandoned of the world, that he was forced to depart out

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of Rome, and lead a priuate life in a poore village. In that place the fiend did alſo pecſecute him, for he incited ſome wicked perſons to take his wife from him, and he had not power to reſiſt and withſtand them, but God did alwaies ſo preſerue her that ſhee was neuer diſhonored. He loſt alſo his two ſonnes, and he remained alone, in ſo great neceſſity, that he was faine to dwel with a rich citizen, who made him his bayly, and ouerſeer ouer one of his farmes in the countrey.

Although the good Euſtachius ſawe himſelf brought into this great miſery; yet euidently appeared in him a generous mind, and Chriſtian reſolution, to tollerat euery thing with patience. God proued him like another Iob, but when he was in this hard caſe, he thought of him, and reſtored him vnto his former eſtate. For the Emperour Traian hauing deſigned to make a warre of much import, and conſidering that to bring it to the wiſhed end, he muſt haue an expert general, he called Placidus to his remembrance, whom he iudged a man fit for that charge: After diligent enquiry, he was found, and made generall of the forces, which charge he hauing receaued, as he was carefull in muſtering men for this great ſeruice, he came to the knowledg of his two ſonnes Agapitus, and Theopiſtus, who were among the other ſouldiors of the army. He alſo found again his wife, who in poore and meane array was a ſeruant to an In-holde. The ioy Euſtachius had, and the infinite thanks he yelded vnto God, to ſee him ſelf deliuered and free from his former miſeries, and to haue found again his wife & two ſonnes, cannot with words be expreſſed.

After he had accompliſhed his entrepriſe committed vnto him, he retorned vnto Rome with great honor, and found Traian dead, and Adrian *inſtalled* in the empire. Euſtachius was receaued into Rome with great pompe and triumph, alwell by the Emperour as by the whole ſenate. And becauſe the cuſtome of the Romain Capteines was; that when they entred Rome with victory, they went vnto the temple of Iupiter, and there they ſacrificed, Euſtachius excuſed himſelf, ſaieng, he could not do it, becauſe he was a Chriſtian. The emperour, the Senate, and all the people thought, that if the accuſtomed ſacrifice was not done, they ſhould neuer after haue any victory, for which cauſe, thy were very earneſt that Euſtachius ſhould ſacrifice. Euſtachius confidently denied to do it, ſayeng, he was a Chriſtian; and that he would not ſacrifiſe vnto any, but vnto Ieſus-Chriſt.

The emperour being wroth at this anſwer, commaunded that Euſtachius, his wife, and two ſonnes, ſhould be put to death: and to effect it, he bad, that they ſhould be put in a place, where a fierce Lyon ſhould tear them in pieces. The Lyon was let out againſt the holy martirs, but he lay downe at their feet, and did them no hurt at all. The emperour ſeeing the ſame, commaunded to make a great bull of braſſe hollowe within, and in his concauity he cauſed S. Euſtachius, his wife, and ſonnes, to be incloſed, and then to lett fire vnder it, and in this tor-

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ment, the glorious ſaints rendered their ſoules vnto God. The Bull was opened, and their bodies were found without any blemiſh (but that they were dead) and had not burnt one hayre of their head, which aſtoniſhed the Pagans, and much edified the Catholiks; who tooke thoſe bleſſed bodies, and buried them honourably.

The martirdome of theſe holy ſaints was on the ſame day the Catholik Church celebrateth their feaſt, to wit: on the 20. day of September, in the yeare of our Lord. 118. The ſeuenth generall Sinode, S. Iohn Damaſcen, and Metaphraſtes make mention of S. Euſtachius. Nicephorus Calliſtus recounteth his life in particuler, and the miſtery of the Hart, and the Crucifixe alſo. Beſide the ſaying of this Author, the vniuerſal picture of the whole Church is an important proof, for that this holy ſaint is alwaies painted on his knees before a Harte, which hath the Crucifixe between his hornes, which was that which ſpake vnto him.

The life of S. Mathew Apoſtle. Sept. 21.

WE read that the prophet Elias, conſidering howe few the men were that ſerued God in his time, and the multitude of them that offended him, being deſirous to correct them, that they might amend, prayed, that it might not raine: God graunted his requeſt, & in three years and a half, there fell noe raine: The people dyed of famine, & yet they did not amend their wicked liues. Helias alſo remained firme in his purpoſe, that God ſhould not permit it to raine. God ſaid to him (as S. Iohn Chriſoſtome ſuppoſeth) Behold Helias, it troubleth me to ſee ſo many people dy with famine: if thou wilt, that all be good, get thee into heauen, for there be all good: and let me remaine here vpon the earth, that I may make prouiſion for the neceſsities, which my people and creatures ſuffer and endure. I would not haue thee to thinke, that they haue vterly abandoned me, for I haue yet 7000. men, who haue not bowed their knees vnto Baal: Among others, there is Heliſeus, who is following twelue yoke of oxen, go and cal him, bid him leaue all, and come with thee, and be thy diſciple.

Elias obeyed ſtraigth, and went to the place, where Eliſeus was and ſaid to him: Come and followe me. Heliſeus alſo obayed incontinent, only he requeſted, to go and take his leaue of father and mother kinsfolk, and frends. The Prophet was content, and went with him: wher vpon Heliſeus made a ſolemne banquet, took leaue of them all, entending to followe the prophet Elias. Perhaps his father and friends ſaid thus to him: Heliſeus mark well whom thou meaneſt to followe: conſider that he is a poore man, and hath no clothes to his back, but only a garment of camells skinne; he faſteth much, he is much perſecuted by Queen Iezabel, and many others who deſire his death: Theſe words were in vaine, for he was reſolued to followe Elias: and it was euident, that this his reſolution was good, for afterward being his diſciple, when Elias was taken away from him, he did more

and greater miracles, then euer Elias had done.

This figure ſitteth, and agreeth to S. Matthew the Apoſtle and Euangeliſt: for Elias being a figure of Ieſus Chriſt, was much diſpleaſed to ſee ſo many offend God, and ſo few to ſerue him. Elias praied God, that he would not let it raine, that men might dye: but Ieſus Chriſt did not ſo; for he was by nature mercifull, and ful of compaſſion, and to ſee his creatures periſh, was vnto him a moſt greuous torment: yet went he to ſeeke out ſome that might ſerue God; who though they had not done it before time, yet might they doe it for the time to come. Elias found Eliſeus while he plowed; ſo Ieſus Chriſt beheld S. Matthew with the eyes of his mercy, not plowing, but a worſe trade; for he lent monie vnto vſurie: yet the plowing and ſowing, hath ſome ſimilitude with lending to vſurie. He that ſoweth, alwaies gathereth more then he ſoweth. So the vſurer alwaies receiueth more, then he lendeth out. Helias called Eliſeus, and he followed him, but yet he would make a banquet to all his kinſfolke and frends. So alſo when Chriſt called Matthew and he followed him, he made firſt a banket in his houſe (where Ieſus was preſent) with his fellow publicans and toll-gatherers, frends vnto S. Matthew.

Theſe men might ſay to S. Matthew the ſame, that the kinſfolke of Eliſeus ſaid to him, or in this manner: Matthew wilt thou forſake and leaue all thy goods and money, and go with a poore man, and one that is perſecuted, as this man is? what thinkeſt thou to get in his company? it may be, if the Scribes and Phariſeys determine once to put him to death, they will do the ſame to thee alſo for his ſake; for ordinarily the diſciples ſpeed as bad as their maiſter. Theſe words ſturred not S. Matthew from his good purpoſe, to giue ouer all and follow Chriſt. The going in Chriſtes company was fortunate to him; for he made him his Apoſtle, and Chronicler, and gaue vnto him an admirable ſpirite, like the ſpirit of Eliſeus, and after the Aſcenſion of our Lord into heauen, he did many miracles. The life of this glorious Apoſtle is collected out of the Ghoſpell, and other good Authors, who do make mention of him.

SAint Matthew was a Galilean, borne in Cana where Ieſus Chriſte conuerted the water into wine. He was a Publican, a tolle-gatherer and a vſurer, which was the moſt infamous trade, that could be among the Hebrews; they reputing it the moſt heinous oppreſſion that could be, for the Emperour of Rome to enforce them (being the elect people of God) to pay tribute and tolles. And although they paied, yet they alwais proteſted, that violence and force was offered to them: their agreeuances were encreaſed, by the letting out the tributes and tolles to farme, which is the cauſe, that the publicans, (who were they that rented them, and moreouer lent money vpon vſury) were counted by the Iewes worſe then the Pagans and Heretiks, for which cauſe the ſonne of God (conformable to their opinion) when he inſtructed S. Peter how to correct his brother, ſaid vnto him, that the ſinner ſhould be reproued firſt ſecretly; the ſecond time before two witneſſes; and that at the third time, he ſhould denounce it to the Church: and if he

he did not then amend, he ſhould be reputed as an Ethnick or Publican. As if he would inferre; Repute him then as an Ethnick, account him as a Publican, tollegatherer, or vſurer. Which among the Iewes was a name of ſurpaſſing reproach and infamy.

One of theſe was S. Matthew (Syea Metaphraſtes ſaith) he was the head of them all, for he was a man expert, practicall, and of a good in-ſight. It fell out then, that Matthew being at the receit of cuſtome, Ieſus Chriſt paſſing that way looked on him, called him and ſaid, Followe me: Aſſoone as Matthew heard theſe words, preſently he left his books, his writings, money, and other things, and followed him. Herein there are two conſiderable things: One is, that Ieſus called Matthew; and the other is, that Matthew followed him. In Chriſt calling of Matthew, may be conſidered his exceding great mercy: for he called him being a publik ſinner, to be his diſciple: Nowe who though neuer ſo great a ſinner, will feare to approch & come neere vnto Chriſt ſeing how he did wellcome Matthew? If Ieſus call Matthew the Publican, what ſinner will he driue away from him? but perhaps the ſinner will ſay, I am content Ieſus Chriſt ſhall not driue me away from him: yet if I ſhould not come vnto him, I wiſhe that he would behold me, as it pleaſed him to behold S. Matthew, and to call me as he called him. To this I anſwer, that it is true, God calleth not euery one with ſuch efficacy, and doth not behold all ſinners, as he beheld S. Matthew; for that was a ſpeciall grace done to him, and to fewe others; yet is it moſt true and certaine, that God doth behold, and call euery one; and if they will amend, and diſpoſe themſelues to a better life, he conuerteth them to him, and maketh them holy ſaints, we ſee ſometimes, that a lodging hath the windowes ſhut, and the ſunne beateth at them, and cannot enter; if the ſunne do not enter into the lodging, it is not his fault, but of the man, that doth not open the windowes. Open thou the window, and the ſunne entreth in.

The ſame doth the ſunne of Iuſtice, our Lord God, he ſaith he ſtandeth at the dore, and knocketh; let the dore be opened to him, let the ſinner be diſpoſed, and do his duety as he ought, and God will not faile of his part. He ſaith not only, that he ſtandeth at the dore, but ſaith alſo, that he knocketh and calleth. And in deed he ſaith the truth, for he doth neuer any other thing, but call; and that all men might heare him ſpeak, he mounted vpon the tree of the Croſſe. To that place euery ſinner may look, and ſee that Ieſus is euen hoarſe with calling ſo much. He ſhall ſee his two eyes are become two fountains, and for that he ſeeth fewe people come to his ſide, he doth not ſhew himſelfe ſterne or fierce againſt them that haue offended him, but rather kinde and louing. He ſtandeth with his armes abroad, to embrace them that reſort to him. He boweth his head to giue them the kiſſe of peace, he ſheweth his pierced ſide, that they may enter into his harte. He calleth not the Chriſtian to take off the crowne of thornes, and to put it on his

head. He would not be ſpoiled of his owne beatings, and lay them on him. He would not haue him drink the gall and vinagre, which was giuen him. He would not haue him nailed to the Croſſe in his company. To conclude, he doth not call him, to take life away from him, but to giue life vnto him. He calleth him to come into his company, and to continew in ioy and gladnes.

Yet true it is, that he would haue the ſinner do penance, and not lay it wholly on Chriſts back. But let the pennance be neuer ſo great, if that, which Chriſt hath ſuffered for the ſinnes of other men be conſidered, who will think the pennance done for our owne proper ſinnes, to be ouer great. In this manner Chriſt Ieſus calleth euery one, and repelleth none from him; yet fewe there be who are ſo called, that go after him. To ſuch as theſe be, happeneth the ſame that before happened to Samuell being yet a child, for God called him, and he went to Heli being an old man, and neere to his death. Chriſt calleth many alſo, and they childiſhly runne vnto the world, and to vanity.

Such as theſe be, do not imitate S. Matthew, who was called but once by our Sauiour, and incontinent he followed him. S. Matthew did not ſay, I will firſt diſpatch my buſines, and ſumme vp my accounts, nor ſought for excuſes as many ſinners do (prolonging their conuerſion vnto God,) but he left euery thing at an inſtant. S. Ambroſe ſaith; he that firſt tooke away other mens goods, nowe left and forſooke his owne. When a wand is crooked, if one would ſtreighten it, he muſt bow it the other way: So Zacheus, who was another publican, ſaid, if he had deceiued any man he would reſtore it foure fold. But the good S. Matthewe, not only ſatisfied the deceit done, with part of his goods; but left all, and followed Ieſus Chriſt. You ought alſo to vnderſtand, that the ſame S. Matthew reciting his conuerſion ſaith, that he made a feaſt forthwith vnto our Sauiour; which he did, not ſo much to honour him, as that he might conuert many of his kinsfolkes and frends, that came to the banquet. This is true charity, when one is not content to ſerue God himſelfe only; but procureth and enduceth others to ſerue him alſo.

The Scribes and Phariſies who were a people malignant, and enuious againſt Chriſt, and ſought to find faults in his doings and ſpeeches, being certified of this banquet, thought they had gotten a fair occaſion to reproue him, and forthwith they came vnto his diſciples, and ſaid; *Why doth your maiſter eate with Publicans and ſinners?* as if they would ſay: Come hither you ignorant and baſe fellowes; Is it poſſible, that you dare keepe company with a man, that is a frend to Publicans and ſinners, and that eateth and drinketh with them? Haue you neuer heard the words of Salomon, that *he that toucheth pitch, ſhalbe defiled with the ſame?* and that he that keepeth company with the vicious, ſhalbe vicious. Take heed, leſt his behauiour do taint you alſo; and that if he be once puniſhed, you be alſo puniſhed as acceſſaries. Therefore let him goe, and come no more into his company.

company. Theſe malicious foes ſought to diminiſh the reputation of our Lord, and perſuaded the Apoſtles to abandon him.

When Ieſus vnderſtood this (nothing being vnknowen vnto him) he congregated all the Apoſtles together, (and perhaps they who vſed thoſe words of defamation, were preſent there alſo) and ſaid vnto them: I am defamed and euill ſpoken of, that I conuerſe with Publicans and ſinners, and becauſe I eate and drink with them; but I will tell you the truth, which none of you can deny, to wit; that *they who are whole, haue no need of the phiſition, but the ſick only*. This ſentence of our Sauiour may haue two ſences. One ſence is, that he ſpake by the figure Ironia, and ſaid: See that I come not into your company, for you be all holy men, & need not me, but I conuerſe with Publicans and ſinners, who haue need of me. The other ſence is; that Ieſus Chriſt ſpake plainely and cleerly, that, as the whole man hath no need of the phiſition, but the ſick man hath; ſo Ieſus did conuerſe with Publicans, which were ſick in their ſoules, to reſtore them vnto their health; for we may piouſly beleeue, that he conuerted many of them, that were at the feaſt that Saint Matthew made in his houſe.

There is no more parricular mention in the ghoſpell of Saint Matthew; but we are to beleeue, that he was preſent in all thoſe occaſions, where the twelue Apoſtles are ſaid to be preſent, as when our Sauiour ſent them to preach vnto the Samaritans, S. Matthew went thither alſo: when there was ſtrife among the Apoſtles, who ſhould be greateſt, he was there alſo; and it may be he alleaged his reaſons, and ſaid: that he ought to haue the preheminence, for that he had left more poſſeſſions and goods, then any other of them. He was preſent at the reſuſcitation of Lazarus; he was with Chriſt when he made his entry into Ieruſalem on Palme ſonday. He was one of them, that eate the Paſchall lambe: our Lord waſhed his feet, and communicated him, and made him prieſt, and conſecrated him Biſhop, as he did his other Apoſtles, when our Lord appeared after his Reſurrection; when he aſcended into heauen, and at the coming of the Holy Ghoſt.

He preached eight yeares among the Hebrews, after which time he wrote his Goſpell in the Hebrew tongue, as he had preached it, being then to depart and to preach among the heatheniſh paynims. S. Ierome ſaith S. Mathew preched in Egipt, and conuerted many to the faith therein: and from thence he went into Ethiopia: where he preached alſo, and gained many ſoules to Chriſt. The Biſhop Lippomanus ſaith it is not knowen certainly, what happened to Saint Mathew in thoſe parts. Simeon Metaphraſtes alſo in two treatiſes he made of this holy ſaint, paſſeth this matter ouer ſuccinctly and ſleightly. This Author ſaith; that the Apoſtles went alone, poore, afflicted, paſſing from one countrey to another, publiſhing the name and faith of Ieſus Chriſt before the kings &

princes of the world, and that therfore fewe could ſet downe their acts in particuler. But for that which is knowne, (although it be very litle) we ought to render thanks to God, who would not permit all their actions to be drowned in obliuion, and vtterly forgotten. Nicephorus maketh a different report of the martirdome of this Apoſtle, from that which is ordinarilie ſaid of it, and from that which S. Antoninus Archbiſhop of Florence writeth in his life.

Ioachim Perionius, and the author called Abdias Babilonicus ſaith thus as a certaine thing (and the Romaine Breuiarie of Pius 5. receiueth it alſo) that S. Matthew hauing preached among the Hebrewes, and in Egipt, and hauing written his ghoſpell in the Hebrewe toung, (a coppy wherof S. Barnabas the Apoſtle caried with him, when he preached vnto the Gentils, and layeng it ſometime on a ſick perſon, it reſtored him to perfect health) paſſed on to preach in Ethiope: and that coming into the citty called Nadauer, he found there two magitians, the one called Zaroes, and the other Arphaxat. Theſe two wicked fellowes kept all the people in awe: for with their inchantments, and Legier-de-main, they did great hurt vnto many, depriuing ſome of the vſe of their limmes, and weakening other. They bewitched the armes of ſome, and made other lame of their legges, and others blind. The Apoſtle ſeing the euill and wickednes they did, (and that there was no remedy, for none could barre them of their willes, but to their loſſe and damage,) oppoſed himſelf againſt them, and healed all them, whom they had made ſick.

There was in that city, an Eunuck (who had bene Baptiſed by S. Philip the deacon, when he departed from Ieruſalem) and was ſeruant to Candaces Queene of Ethiope, as being her Steward, and hauing all her riches vnder his gouernement, he lodged S. Matthew in his houſe, and by his meanes many receued the faith of Chriſt: for he brought many of the people, to heare S. Matthew preach, who were conuerted to Chriſtianity, by hearing his admirable doctrine.

The two magitians perceuing S. Matthew to be ſo contrary vnto their proceedings; by their diueliſh art, made two dragons to appeare, not only to affright S. Matthew, but alſo to do him ſome hurt. The holy Apoſtle made the ſigne of the Croſſe againſt the two dragons; who, as if they had bene two ſheepe, returned quietly vnto the deſert. The people beheld this ſtrange wonder, wherfore euery one beſought the Apoſtle earneſtly to let them free from thoſe two ſorcerers: for their pride and malignity was come to that height, that they would be adored for godds by the people; and they for dread and feare, were in mind to do the ſame. The Apoſtle made anſwer: To ſo many, as would be Baptiſed, and acknowledge Ieſus Chriſt for the true God, it would be verie eaſie to be ridd and freed from thoſe two villaines, or any other ſuch, who ſoeuer would doe them any harme.

Then he preached vnto them the miſtry of the Incarnation of the ſonne of God, and

and of the glory and beatitude of the holy ſaints; and it befell, whileſt he preached, a great vproare and tumult aroſe among the people for the death of the kinges ſonne. Then it came to their eares, that he had bene ſick ſome time before, and the two magitians had bene called to helpe him, and he died between their hands, and the wicked villaines, to hide and cõuer their falſhood, ſaid: that the godds deſired to haue his company, and that therefore it was meet, there were a Temple builded vnto him, wherin he might be adored as a God. The Eunuke brought S. Matthew before the king, and he by his praiers raiſed the deceaſed yong man vnto life againe, to the great aſtoniſhment of them all. The king was called Egippus, and had ſuſteined vnſpeakable ſorrow for the death of his ſonne; but ſeeing him aliue againe and in health, he was glad, and reioiced out of meaſure. He ſhewed many curteſies vnto the Apoſtle, and ſent poſtes into all parts of his kingdome to diuulge this miracle, and to ſay: Come and ſee a God in the ſhape of a man, who hath raiſed a dead man, and reſtored him to life.

S. Iſidore in his Breuiary maketh mention of this miracle of raiſing the kings ſonne from death to life by S. Matthew, and alſo of the two dragons, and of other miracles, and admirable acts the Apoſtle did in Ethiope, although he do not particularize the ſame, he ſaith alſo, that much people came vnto the place, where S. Matthew lodged, and would haue done ſacrifice to him, as if he had bene a God, and preſented many gifts vnto him: and that the Apoſtle ſaid vnto them: I am not a God, but a mortall man, and the ſeruant of Ieſus Chriſt, who is the true God. Then he requeſted them, to beſtow thoſe preſents and gifts (which they would haue giuen him) vpon the building of a temple to the ſame Ieſus Chriſt, for he (whom he preached, and by whoſe power, he did thoſe miracles) was the true liuing God; exhorting them to be Baptiſed in his name, for that was the true waie and meanes to obteine euerlaſting life. To conclude: the Apoſtle vſed ſuch words, and confirmed them ſo with miracles, that the king with all his court, and a great number of other people, were Baptiſed.

The king had a daughter called Iphigenia, who was very beautifull, but much more commended for her wiſedome, who hauing heard S. Matthew oftentimes in his ſermons to commend and extoll virginity, conceiued a good liking of him, and vſing his aduiſe was cloſed in a monaſtery, with two other damoſells, deſiring to do the ſame. S. Matthew ſtaid in Ethiope 23. years, continually conuerting ſoules to our Lord Ieſus, building Churches, ordering prieſts, conſecrating Biſhops, gaining many ſoules, and augmenting the faith of Chriſt, and that which he preached with the mouth, he performed alſo in deeds, to the edification of others, his life being holy and exemplar. Clement of Alexandria ſaith; that S. Matthew neuer eate fleſh, and that he liued only with herbes.

King

King Egippus afterward deceasing, his brother Hyrtacus succeeded in the kingdome. This newe king to establish himself more surely in the kingdome, and also moued with the rare beauty of Iphigenia, intended to marry her. To bring this his purpose to effect, he acquainted the Apostle with his intent, thinking it a good meanes to drawe the mind of the young woman to his will. The Apostle aunswered the king, that he would giue notice vnto Iphigenia of the good, that ariseth of matrimony, and howe it is a holy thing, and that then he might come and talk with her himself. The king thought this would be a very good course; and for that the Apostle said he would declare this matter in a sermon, the king said, that he would also be present thereat. Sonday came, and the Apostle in the presence of Iphigenia, and the other relligious women (the king being there also, and all the cheifest Lordes of his court, (began to discourse of matrimony, and to shewe, howe necessary it was for the conseruation of mankind, and gaue it other commendations. He also said, that matrimony was ordeined and instituted by God, and howe good it was to haue children.

All this pleased Hirtacus very well, and he awaited, to heare the Apostle say, that Iphigenia might forsake and leaue the estate of a relligious woman, and take a husband, & be made Queene of Ethiope. But the conclusion of the Apostle was farre otherwise, then Hirtacus expected; for then he fell in hand to treate of the grieuous punishment that adulterie deserued, out of which he seemed to inferre; that if the seruant of any king was so bold as to take away his wife from him, he did not merite only, to be put out of fauour, and to be disgraced; but also he deserued to dye an euill death; though he did not effect, but only attempte it. Therfore (ô king) I giue thee to vnderstand, (said the Apostle looking vpon him) that Iphigenia is the spouse of Iesus Christ, the king of heauen; and if thou seeke to take her away from him, thou shalt fall into his heauy displeasure. When Hirtacus perceaued the conclusion of the Apostles words, and whereunto they tended; he was moued to great indignation, which he vttered in his contenance, and so threatning him, he departed out of the Church.

Iphigenia was heereat surprised with great feare; and with the other relligious women, kneeled at the feet of the Apostle; and asked his aduise, what shee and they should doe, to be quit of the persecution and assault the king had begon against her virginity. The Apostle incouraged them all with good words, and put a veile vpon euery one of their heads, making them hereby, (and by their vowing the three vowes of Pouertie, Chastity, and Obedience) true Nonnes: and these were the first Nonnes, that were among the Christians. This being done, the Apostle said Masse; and hauing ended the same, there came thither a cruell fellow (sent by Hirtacus) who gaue the Apostle many wounds

wounds with a ſpeare, ſo that the Altar was all ſtained with bloud, and his body lay dead in the place. The griefand compaſſion of the people for the death of S. Mathew was ſo great, that they made a commotion, and roſe in armes, entending to kill the tyraunt; and had effected it, if ſome prieſts had not intromitted themſelues, and ſtaid them, ſaying: that God would not be pleaſed there with, and that therefore he commannded Peter to put vp his ſword into the ſheath.

Then Hyrtacus laboured by the meanes of ſome ladies, to perſuade Iphigenia to be his wife; but ſeeing that this way would not remoue the holy virgin from her good purpoſe; in a diabolicall rage he cauſed the monaſtery to be fired; but S. Mathew was ſeene in the aire to quench it. The ſacrilegious tiraunt eſcaped not his deſerued puniſhment, for God ſtrook him with the leproſy, which was ſo ſore, that he killed himſelf for paine, and the kingdome came to the brother of Iphigenia, ſonne to Egippus, who was a Chriſtian, and ruled that prouince many years to the honour and glory of God, which was ſpred through all Ethiope, where the body of S. Matthew was kept & holden in great veneration, and reuerence, vntill the time of Pope Gregory. 6. when it was tranſlated to the city of Salerno in Italy, where it is holden in great veneration to this day by all good Chriſtians.

Great reaſon there is to doe ſo, for that this glorious Apoſtle hath three honorable titles, for euery of which he meriteth to be honored: The firſt is of Apoſtle, the ſecond of Euangeliſt, and the third of Martir. His death was on the 21. day of September, and on that day, the Church celebrateth his feaſt, and in the yeare of our Lord. 90. in the raigne of Domitian after Caniſius. It is not without miſtery, that among all the other Euangeliſts, whom the Church vſeth in her ſeruice, S. Matthew holdeth the firſt place, as likewiſe doe S. Paule, and Dauid; of the one of which almoſt euery day the Epiſtles be red; of the other, the pſalmes be ſong. The miſtery may be, (for that all three were great ſinners,) to giue hope to all them, that hartily are conuerted vnto God, that he not only pardonneth them, but alſo ſheweth vnto them eſpeciall fauors, honouring them firſt vpon earth, and then making them great alſo in heauen,

Concerning the ghoſpell of S. Matthew (I write this to ſatisfy curious witts) it is commonly ſaid, that he wrote in Hebrew, and ſome ſay the contrary. This happeneth for that (as Guido Fabricius ſaith) there were two maners of ſpeaking Hebrew: the one was the Auncient, which the Patriarchs and Phrophets ſpake, and the other was called Moderne, or Hieroſolimitan, for that it was vſed in that city: For in Ieruſalem there traded many forreiners, and ſtrangers, and by the commerce they had with them, being Syrians, and Chaldeans, and other natiõs, there were mingled words of ſondry languages therein. This Hebrew Hyeroſolimitane lãguage Ieſus Chriſt ſpake, as it is to be ſeene by many words in the goſpel, as Abba father, Mammon Iniquity: and ſuch like. Then, I ſay, that S. Mathew

wrote his gospell not in that auncient Hebrew language, but in the Moderne Hyerosolimitaine, in which Christ spake. The same, which Guido Fabricius saith, is affirmed also by Petrus Gallesinus in his annotations vpon Doroteus Bishop of Tyrus, in his book of the liues of the disciples of Christ.

S. Ierome saith; that the Ghospell of S. Mathew was translated into Greek, and that it is not knowne who did it. The same holy saint saith: that in his time, the Hebrew text of S. Mathew was in the city of Cesarea, but is was lost after that, and was found againe in the time of the Emperour Zeno, or of Anastasius, who succeeded him, hard by the body of S. Barnabas the Apostle, who at that time was found in the Island of Cyprus, as Nicephorus Callistus saith.

It was lost againe; and as Iohn Echius that learned Catholike Doctor in the life of S. Matthew affirmeth, Pope Nicholas 5. being desirous to find it, sent word into all parts, where he thought he might haue notice therof, and promised 5000. ducats of gold, to him that brought it to him. But for all that, it was not found vntill the time of the Emperour Charles 5. vnto whom God reserued many good fortunes, among which, this was not the least. *Afterward the Catholike king Philip. 2. his sonne, caused it to be put into the Bible Royall, which he caused to be printed, and it is in it at this present; and was againe translated into Latine, by the abouenamed Guido Fabricius.*

This is not in the Spanish.

The life of S. Maurice, and other holie Martirs. *Sept.* 22.

Ca. 9. *THE Euangelist S. Iohn rehearseth in the Apocalipse, that he saw a huge multitude of locusts to come out of a great pitt, who were permitted, and had leaue for fiue months to do all the euill, they could on the earth. These locusts represented the tirants, who afflicted the martirs, and vexed them in the fiue outward sences. They killed their bodies, and not their soules; and hereof it cometh, that the holy martirs perseuered in the confession of the faith, with such courage; because they knew all the euill and mischiefe the tirants could do them, was not extended further, then the body.*

This being considered by a noble and valiant regiment of Theban souldiers, whose Coronell was called Maurice, permitted themselues to be euill intreated and slain, being assured, that only their bodies endured paines, and that the crueltie of the tyraut could not hurt their soules by any meanes. The tirant that martired them was Maximian, of whom, and of Diocletian one may rightlie say, that there was neuer serpent so pernicious, nor dragon so fel in the craggie mountains of Arabia, or in the thick woods and deserts of Ethiop, as these two beforenamed tyrants were against the Catholiks, as may be seene in the lise of S. Maurice, and his companions martired with him. Which martirdome is written by Eucherius Bishop of Lyõs, Venerable Beda, and other Authors of Martirologes.

The

THE Emperour Maximian entending to paſſe out of Italy into Fraunce, to pacyfy certein people, which were in rebellion againſt the empire; for the better effecting of his enterpriſe had commaunded legions or Regiments of ſouldiers, to be ſent vnto him out of ſundry prouinces. One legion (as Vſuardus ſaith) conteined 6666. ſouldiers. And becauſe the great & populous city of Thebes in Egipt, which ſtandeth on the bank of the riuer of Nilus, was ſubiect vnto the Romain empire, that ſent alſo a legion, of the which Maurice was Coronell and Exuperius was ſtanderd bearer: The other principall officers of the Regiment were Candidus, Gereon, Vitalis, Innocentius and Tirſus. All the common ſouldiers of this Regiment were Chriſtians, and had bin Baptiſed by Zabdus Biſhop of Ieruſalem.

This goodly company came firſt vnto Rome, and viſited the Pope, who was called Marcellus. This good pope confirmed them all in the faith, and gaue them his benediction, and diſmiſſed them. Then they departed in the company of Maximian and paſſed the Alpes, and came vnto a city, which at that time was the head of the people of Sedun, called Agaunum, and at this preſent it is called S. Maurice dy Sauoya. In that place Maximian had a mind to make a ſolemne ſacrifice vnto his gods; to the end, they might be his aiders in this his entrepriſe, and commaunded all the principall officers of the army to be preſent thereat. Maurice, and his Thebans hearing the ſame, ſtepped all aſide ſomewhat out of the way, ſayeng, that they being Chriſtians would not be preſent therat. Maximian, being certified therof, was much diſpleaſed, and tooke it as mutiney, worthy of ſeuere puniſhment.

To which purpoſe he ſent to their quarter the marſhall and prouoſt, to chaſtice ſome of them for a terror to the reſt, and to reduce the others vnto the army, and to the ſacrifice: The chaſticement inflicted was this: The officers made them paſſe vnder a ſpear, and told them; and when they came vnto the tenth man, they incontinent cut off his head: This was the ordinary puniſhment of that time, when an hoſt or Regiment committed a treſpaſſe. The Thebans which remained and eſcaped, (in patient and quiet maner,) boldly ſaid: that they would not be preſent at the ſacrifice, do what they could: The emperour ſeeing them to be reſolute, renewed his anger, and bad that they ſhould be tenthed, or decimated againe, for ſo that puniſhment was called. This ſentence no leſſe cruell then vniuſt, being begun to be executed, it is a thing conſiderable to behold, with what inconquerable courage, the holly martirs ſeemed to tollerate the ſlaughter made of them.

The Thebans were by nature valiãt, and bigge of body, but herein they ſhewed ſingular and rare valour, in that they did not complaine of the tirant, and alſo for that they looked cheerefully on the matter: They animated one the other, but aboue all, Maurice their Coronell went amongſt them, exhorting ſometimes this man, otherwhiles that man; and told them, that ſince they had heretofore en-

daungered their liues for, and in the Emperours ſeruice, that they ſhould not thinck much to offer it for the ſeruice of God: for that their death and torment ſhould haue an end very ſhortly, and tollerating it for ſuch a cauſe, they ſhould afterward poſſeſſe the ioies of heauen euerlaſtingly. Theſe and ſuch other words that Maurice ſaid, made ſuch an impreſſion in the minds of thoſe ſeruants of Chriſt, that euery one endeuored to be the firſt martir, and to enter into heauen before his fellow ſouldier.

The legion being tenthed the ſecond time, the other, which were left, were demaunded, if they would obey the Emperour Maximian; and they anſwered: Tell the Emperour frō vs, that we do acknowledg our ſelues to be his ſouldiers, and withall, that we be the ſeruants and worshippers of the true God; we be bound to obey Maximian in things apperteining vnto the warre, but much more bound vnto God in matters of religion: from Maximian we haue pay for our ſeruice, but of God we receaue our being, and our life. We may not nor wil not deny Ieſus Chriſt to obey Ceſar.

Maximian receauing this anſwer, finding the martirs reſolute, and ſeing the double decimation of them was to ſmall auaile, he commaunded the whole army to ſet on them, and to cut & hew them into pieces, without reſeruation of any: this quailed not their noble courages; but rather their death being occaſioned for ſo good a cauſe, they kneeled on the bare ground, and lifting vp their hands and harts vnto heauen, yealded to the butchery and ſlaughter; their Coronell Maurice continually and inceſſantly incouraging and chearing them vp: and in this maner they were all maſſacred. Many of the bloudy villans were ſo fleſhed herewith, that not content with that death, they ſtripped them, and put on their apparell and armour, and ſat downe to eate the prouiſion, the martirs had.

It happened, a Chriſtian ſouldier called Victor, who was not a Theban but of another nation, came by; and beholding ſo many dead bodies ly in that plaine, (not knowing howe it came) asked why thoſe that eate thereby, ſhewed ſuch mirth and gladnes, and did not loth and abhorre to eate and drink among ſo many dead bodies. One related vnto him point by point what had befallen, & they bad him come and eate, and be mery with them, for ioy they had done ſuch pleaſing ſeruice vnto the emperour. When Victor had heard all their ſpeech: he ſaid aloude: Oh wretch that I am, I wiſhe I had bene partaker in their death. By theſe words of Victor, they which ſat at the bloudy banket, gathered, that Victor was a chriſtian: wherefore leauing their banquet, and taking their weapons, they incontinent cut him in pieces, as they had done the Thebans, and by this meanes Victor merited the ſame reward, that the Thebans had deſerued. This was the martirdome of S. Maurice, and of his Theban ſouldiers, and the holy church celebrateth it on the 22. day of September, in the yeare of our Lord 301. in the time of Diocleſian and Maximian.

After

After certein years paſſed, the ſame holy martirs reuealed vnto a Biſhop, called Theodore, where their bodies were, and commaunded him to tranſlate them to a place more conuenient. The good Biſhop was not ſlack nor negligẽt in fulfilling it: for the people of that countrey hauing made many pits, and hauing put the bodies of the holy martirs into them, the good Biſhop cauſed them to digge them out of them, and out of the other places, where thoſe bleſſed bodyes were, as he vnderſtood by the diuine reuelation: and ſent into the diuers countreis, where many Churches were builded vnto their honour, and in them God graunted many fauors vnto ſuch, as, being in tribulation and affliction, did recommend themſelues vnto theſe bleſſed martirs. In the veſtry of the church in Toledo in Spaine, is ſhewen the head of one of theſe holy martirs: and they ſay there, it is the head of S. Maurice.

The life of S. Linus Pope and Martyr. Sept. 23.

AMong other precepts which S. Paul gaue vnto the Corinthians, there is one in eſpeciall, for Chriſtians to vſe, when they go vnto the Church to pray. He ſaith that men muſt ſtand vncouered, when they be in the Church. O holy Apoſtle, ſhall this be vſed both by men and women? ſhall the women alſo ſtand with their head vncouered in the Church? The Apoſtle anſwereth and ſaith: that for the women we haue another lawe, which is this: that women muſt be in the Church with theire head couered, for as it is an vnſeemely thing for a ſecular woman to be ſhauen, & without long haire; ſo is it an vnſeemely thing for women to be in the Church with their head vncouered.

S. Ambroſe yealdeth a reaſon of this, and foundeth it vpon theſe wordes of the Apoſtle, to wit: that the man is the image of God, and the woman is the image of the man, of whom she is formed. This glorious Doctor ſaith alſo; that it was the ordinary vſage, that ſlaues had their heades couered, or bound with certaine bandes, and the difference that was betweene the ſlaues and, freemen was this: that the ſlaues had the head bound or couered; and the freemen had it vncouered: We may perceiue hereby, that God would haue vs, when we be in his preſence, to acknowledg our quality and condition. The man that is ſuperior in the houſe, and that hath authority to comaund therein, muſt haue his head vncouered and bare, as a free man, and maſter; but the woman, who is his inferior, and who is obliged to obey in the houſe, ought to haue her head couered, by that meanes confeſsing her quality of obedience.

That the man do comaund, and the woman do obey, is a matter of ſuch importance, that not only S. Paul doth comaund it (as is aforeſaid) but S. Peter alſo, as chief and higheſt Biſhop ordeined, and comaunded the ſame. But for that he left it not in writing, S. Linus, who was his diſciple and ſucceſſor in the Papacy, comaunded it, and left it written;

that it might be obſerued and kept perpetually, and in deed it is not read, that he left any other order then this; Which yet if it might be obſerued among all faithfull Chriſtians, were very comendable,, and praiſe worthy.

Now let vs ſee the life of this holy Pope, collected out of that which Damaſus and other graue Authors write of him. Yet firſt, I think good to admonish you, that S. Peter being neere to his death, thought it conuenient to nominate a worthy, and wel deſeruing ſucceſſor, to be in his place after him; who might take care, and charge of the Catholique Church. To this entent he named Clement his diſciple, who for his great humility willed, that Linus and Cletus, who had bene coadiutors vnto S. Peter, ſhould haue that dignity before him. So Linus had the Papacy, vnto whom Cletus ſucceeded; and after him the ſame S. Clement was Pope. Returning vnto our purpoſe, the life of S. Linus was thus.

SAint Linus was borne in Vol-terra, a citty of Hetruria, and was ſonne of Hercolanus, of the noble family of the Mauri. Being fully twentie yeeres old, he was ſent by his father to Rome to ſtudy, where he remained in the houſe of Quintus Fabius, his fathers friend, vntill S. Peter the Apoſtle came to Rome, to preach the Goſpell. Then this S. Linus was one of his firſt diſciples, who followed him, aſiſting him alwaies in his preaching; and in the adminiſtration of the holy Sacraments. S. Peter ſeing in him many good partes, as his holines, learning, and curteous affability, he made him his coadiutor in the dignity, to the which he was alſo elected, after the death of the Apoſtle. So that firſt he was coadiutor, then Pope, and head of the Church, for the which with great care and prudence, he prouided all thinges neceſſarie for the good gouernement thereof. He comaunded in particuler, that women ſhould not enter into the Church with their haire looſe, and vntied, but bound vp, and couered, as S. Peter had comaunded, and S. Paul had left written. He gaue holy orders twiſe in the month of December, and at them he conſecrated 15. Biſhops, and ordered 18. Prieſts, with ſome Deacons.

In the primitiue Church, there was great care had in giuing holy orders, and in receiuing any to the office of a prieſt, or the other orders; and therefore they kept a reconing, and conſerued the memory of the times when holy orders were giuen, and how many were ordered. Thoſe ancient fathers did this, for that this office was ſo reuerend, holy, and ſo hard to diſcharge, that many deputed and apointed to take orders refuſed it, yea ſome there were, that cut off ſome member or other, as their finger, eare, noſe, or the like, to make themſelues incapable to receiue an office ſo great, and waighty, as Prieſthood is. Moreouer, the Chriſtiãs at that time were fewe in number, ſo that there was not ſuch need of ſo many Paſtors. If the ſame were done at this preſent, it would ſurely be a notable benefit, aſwell for the one part, as for the other, if that Prelates were not ſo liberall and ready in giuing holy orders, nor ſecular Chriſtians ſo bold and haſty in procuring

to

to receaue the ſame, the Prieſts ſhould not be ſo litle eſteemed, nor the ſeculars haue ſuch occaſion to murmure at the Eccleſiaſticall ſtate.

S. Linus wrote the deeds and doctrine of S. Peter the Apoſtle his maiſter, and eſpecially his martirdome. S. Linus being a moſt holy man, caſt out diuells, and raiſed the dead to life. He deliuered from the diuell a yong woman, daughter to the Conſul Saturninus; who in recompence of that receaued benefitt by the handes of the good Pope, comaunded he ſhould be put to death; and ſo he was made the martir of Ieſus Chriſt. It is no ſmall honour to S. Linus, that the Catholike Church hath put his name in the Canon of the maſſe, among other holy martirs there mentioned.

The feaſt of S. Linus is celebrated on the daie of his martirdome, which was on the 23. of September, in the yeare of our Lord 81. in the time of Veſpaſian the Emperour. This holy Martir held the Papacy 11. yeeres, 3. monthes, and 12. daies: and was buried neere vnto the body of S. Peter the Apoſtle. Shortly after, his holy reliques were tranſlated vnto the citty of Oſtia, and laid decently in the Church of S. Lawrence by Gregorie B. of that citty. S. Paul maketh mention of Pope Linus, in the ſecond Epiſtle he wrote vnto Timothie his diſciple, in the 4. chapter.

The life of S. Tecla virgin. *Sept.* 23.

THE Apoſtle S. Paule writing vnto the Corinthians ſaith; that the virgin ſinneth not in taking a husband, but doth a good work; though it ſhould be better not to take a husband, but to remaine a virgin. It may be that the Apoſtle preached this doctrine in a ſermon, and that a yong woman named Tecla, who had determined to take a husband was preſent thereat. Who vnderſtanding that it was better to conſerue her virginity, left and forſooke her earthly ſpouſe, taking Ieſus-Chriſt to her heauenly ſpouſe; for whoſe loue ſhe tollerated very great afflictions and torments, which were procured vnto her by him, that thought to be her husband. The life of this glorious ſaint, gathered out of the writings of S. Ambroſe, Ado Archbishop of Treuers, out of other graue authors, was as followeth.

ON a time, S. Paule departing from Antioch, went vnto a city called Iconium in the prouince of Cicilia. There had bene there before that time Titus his diſciple, and had giuen notice and ſignes of him vnto Oneſiphorus who was a very vertuous man, and dwelt in that citty. He had related alſo vnto him the doctrine which he preached, his life, and behauior; and informed him of the quality of his perſonage: to wit, that he was a man litle of body, and that he had a hooked noſe, and faire in the face like an Angell. When the Apoſtle came vnto the city, Oneſiphorus knew him by the ſignes before told him; wherefore he led him to his houſe,

where ſome people of good intention, and deſirous to finde the true way to eternall life and happines, were aſſembled. The Apoſtle preached vnto them to the great profit of them, that gaue due attention vnto him.

In the next houſe to the place where the Apoſtle preached, there dwelt a damoſell very beautifull, but much more vertuous called Tecla. This damoſell had a mother liuing, who had made match, and apointed to marry her, to a yongman called Tamirus. It hapened on a time, that Tecla ſtanding in a windowe of her houſe, heard from thence the preaching and wordes of S. Paul; which made very great impreſſion in the mind of the yong damoſell. She being not content to haue heard him this one time, endeauored and made meanes, to heare him ſondry other times; and ſo long, that her mother came to the knowledge thereof, how the wordes of the Apoſtle, had made her daughter to alter her intent, and purpoſe to marry. Yea, the virgin Tecla her ſelf, who was a pagan before, ſaid now boldly, that ſhe was a Chriſtian; and ſhe that before was reſolued to take a husband, ſaid now, that ſhe deſired rather to looſe her life, then her virginity.

The mother made report of theſe things vnto the ſpouſe of her daughter, who finding the ſame to be very true (becauſe Tecla her ſelf told him her mind freely, and what ſhe entended to do, which was, that ſhe would not marry but remaine a virgin) went vnto the Proconſull of the citty, and gaue him notice, that there was a forreiner come into the towne, who took wiues from their husbãds, & brought in new and ſtrange Gods, to the notable preiudice, and damage of them all, as being contrary to that their fore fathers had beleeued. This information was the cauſe, that the Apoſtle was apprehended, cruelly ſcourged, and put in danger of his life, had be not made it knowne vnto them, that he had the priuiledge of a citiſen of Rome, by being borne in Tarſus, a citty of Cicilia: yet for all this, he was driuen, & baniſhed out of the citty. After this, S. Tecla was taken, & hauing beene examined, and her intention found, that ſhe deſired to be a Chriſtian, & determined to conſerue her virginity, ſhe was condemned to be conſumed with fire.

The fire was kindled, and a huge multitude of people were aſſembled, to behold that moſt beautifull yong damoſell, that would willingly goe to dye a death ſo cruell. The bleſſed damoſell was ſet in the midſt of the fire, which did not any hurt at all vnto her perſon. And on the ſodaine fell from heauen ſuch a ſtorme with thunderclapps, with ſuch aboundance of raine, that it put out the fire, and afrighted all them that were preſent; in ſuch ſort, that euery one departed; and the holy virgin was left at liberty, whereby ſhe might go free. And ſo ſhe went to the houſe of Oneſiphorus, where ſhe found S. Paul with ſome other Chriſtians, who had continually (for ſixe daies) made their praiers for her; and they were all exceeding glad of her comming.

The Apoſtle did Baptiſe her and inſtructed her fully in the faith: but becauſe they were aſſured, that the Proconſull would ſend againe for her, the Apoſtle departed

departed from that houſe and citty alſo, recomending much the virgin Tecla vnto all the Chriſtians, that were in that place. Though all dilligence that might be, was vſed to keep her ſecret, yet within a fewe dayes, Alexander (a lewd perſon) apprehended her, and brought her before the Proconſull; who ſeing her to perſeuer conſtantly, in that ſhe would not marry her ſpouſe, but continue a Chriſtian, gaue ſentence, that ſhe ſhould be deuoured of wilde beaſtes in the citty of Antioch, whether the Proconſull was to goe. An eſpeciall daie was apointed for this ſpectacle, and in the meane ſpace S. Tecla was deliuered vnto the cuſtody of a matrone called Triphona.

When the apointed daie was come, S. Tecla was brought into the Theater, and a fierce Lioneſſe was let out againſt her, which drawing neere vnto the holy ſaint, lay downe quietly at her feete, without doing her any harme. S. Ambroſe wondring much at that which the wild beaſtes did to the holy virgin, ſaid theſe wordes; The firſt Lyoneſſe, which was let out againſt the bleſſed virgin, was mild, lay downe at her feete, and hurt her not; and alſo gaue example vnto the other Lyons, Beares and fierce Bulles; who hauing bin let looſe againſt her, ſtood round about her peaceably, and licked her feete. The people were ſeuere and cruell, and the ſauage, and wild beaſtes were tame, and pittifull; though they were kept hungry and almoſt famiſhed, that they might haue their fill and make their praie vpon the holy damoſell. And though they were prouoked, and pricked forward by their keepers, that they might deuoure the holy ſaint, yet could they not make them to hurt or harme her in the leaſt degree.

The Iudge ſeing that the wild beaſtes ſpared her (ſhe being taken out of the Theater) commaunded ſhe ſhould be caſt into a ditch, wherein were many dreadfull, and venimous ſerpents. When S. Tecla was put into that deep ditch, there diſcended from heauen a fierie cloud, that ſlewe all the ſerpents; and by this meanes S. Tecla remained free from this third torment, euen as God had deliuered her from the other two, to wit, from the fire, and the wild beaſtes. The people ſeing ſuch great maruailes, and eſpecially the matrone Triphona who had her in keeping, (and in that time had conceiued great good affection vnto her) ſhe beginning, and the common people following her, cried out iointly together: That the God of Tecla was moſt potent, and moſt worthy to be adored, that had deliuered her from ſuch, and ſo great dangers. The Iudge fearing ſome commotion of the people, ſet S. Tecla free, and Triphona led her vnto her houſe, and adopted her to be her daughter. The holy virgin Tecla departed from that citty, and went to make her abode in Seleucia: In which place many by her meanes receaued the faith of Chriſt, and there ſhe ended her daies bleſſedly.

There is extant a hiſtory of S. Tecla, in the which be many fabulous and vncertaine things. As that ſhe clothed her ſelfe in mans apparell, and would haue gone ſo in the companie of S. Paul, and that he would not permitt it, but willed

her, to go in her ordinary, and vſuall attire of a woman, moreouer it ſaith: that a great Lord in the citty of Antioche, would haue giuen vnto S. Paul a great ſumme of mony, if he would haue giuen that yong damoſell vnto him, to be his paramour: and that S. Paul would not do it. Theſe, and other ſuch like things are read in the abouenamed legend, but Pope Gelaſius commanded that thoſe ſtories ſhould not be credited, and put them among the writings apocriphall, and of none auctority: but that which I haue written of this ſaint, is auowed by graue authors, and is authoriſed, and of credit: the Church alſo giueth credit thereto, who, in the praiers, which are ſaid in the commendations of ſoules, ſaith theſe words; *O Lord deliuer this ſoule, euen as thou didſt deliuer S. Tecla from three moſt cruell torments.* The Catholik Church maketh commemoration of S. Tecla on the day of her death, which was on the . 23. day of September, in the yeare of our Lord 90. as Caniſius ſaith, in the time of the Emperour Domitian. It is ſaid, that the body of this holy ſaint is in Spaine, in the city of Tarragona, in the prouince of Catalonia. *Spaniſh addeth in the Cathedrall church of that citty, dedicated to her name.*

The life of SS. Cyprian, and Iuſtina Martirs. Sept. 26.

SAint Paul to confound the Wiſe men of this World, Writing to the Corinthians, ſaith: God hath choſen the fooliſhnes of this world: *This Was eſpecially ſpoken of the Apoſtles, Who being people vnlettred, by conſequence, Were holden as folish, in that intending to teach a neW doctrine, they Would preach vnto people learned and full of knoWledge: and yet their preaching Was the cauſe, that many Were conuerted vnto God, and receaued gladly the holy Ghoſpell.*

This ſame is verified by S. Iuſtina a damoſell, vnlettered in humain Wiſdome, yet God made and choſe her for an inſtrument to conuert a Pagan, Who Was very learned, not only in Philoſophy, but alſo in magike and ſorcery, and had dealing and practiſe With the diuell: and though he Was ſuch a one, yet Was he conuerted vnto the faith of Ieſu-Chriſt by the meanes of S. Iuſtina, and Was martired With her. The life and hiſtorie of theſe tWo holy ſaints, Was Written by S. Gregory Nazianzen (though he Was deceiued, in that he thought, he had bin Biſhop of Carthage) Well, he, venerable Bede, and other Authors, Wrote of theſe holy ſaints in this manner.

EVen as it is no reproach vnt S. Paul, to ſay of him, that he had bene a perſecutor of the Church of God, nor infamy vnto Saint Matthew, to ſay of him, that he had bene a cuſtomer, or vſurer, before that either of them were conuerted, ſince their heroycall vertues and famous deeds, did couer and hide, yea rather did wholly cancell and blot out, their former defects: ſo in like manner, it is no reproch vnto S. Cyprian, to ſay what he was before his conuerſion,

for

for though he had many faults, yet did he deface and aboliſh them all, with the holy life he after led.

There was in the city of Antioche a yong damoſell, noble of bloud, and faire of face, who was a Chriſtian, and much addicted to vertue and deuotion. There dwelt in the ſame city one Cyprian, yong in years, a great Philoſopher, but a greater magitian, who was ennamored of her. At the firſt Cyprian ſollicited her with meſſages, letters, preſents, and promiſes: but the holy damoſell reſiſted thes aſſaults with a conſtant mind, making ſmall account of his profers, and leaſt of all of him. Cyprian perceuing this way would not preuaile, thought to obteine his purpoſe, by the helpe of his magike. So he coniured vp the deuills, and made ſacrifice vnto them, promiſing to be perpetuall frend vnto them, and that he would not worſhip any other God but them, if they put him in poſſeſſion of that damoſell. The deuills (his familiers) hauing gotten this promiſe of him, went to Iuſtina and put into her mind filthy thoughts, and diſhoneſt imaginations, which they nouriſhed in her hart: Euery one of the fiends did what they could, to bend and bowe the hart of Iuſtina to the loue of Cyprian. They repreſented vnto her cogitations a yong man, faire, rich, of courtly behauiour, and deeply ingaged in her loue. They recalled alſo many times vnto her mind, the pleaſaunt and amorous words, which he had ſpoken vnto her, of the which ſhe had before made ſmall reconing.

The holy damoſell perceiued the ſtorme, that was raiſed againſt her, and reſorted vnto God for ſuccour: and kneeling in her cloſet, made a deuout prayer, beſeeching his heauenly maieſty, that as he had deliuered Suſanna from the accurſed Elders, and Saint Tecla from her importunate ſpouſe, and other holy ſaints both men and women, from other and the like perils, ſo it would pleaſe him, to deliuer her from that daunger, wherin ſhe was at that preſent: She alſo moſt humbly beſought the glorious Virgin Marie, that ſhe would helpe her in that manifeſt perill. Vnto her continuall praiers, ſhe added and adioined faſtings, haircloths and ſleeping on the ground, and in the end, by theſe means, ſhe ouercame the temptation, ſhe remained victor, and the deuill vanquiſhed.

The fiend repleat with confuſion, returned vnto Cyprian, and confeſſed, that he had not the power to do any thing againſt Iuſtina the virgin: he told him alſo, that the cauſe therof was, becauſe ſhe was a Chriſtian, and that the deuills haue not any power ouer any of them, if they them ſelues do not giue it vnto them. When Cyprian heard this, the griefe of his hart cannot be expreſſed: which yet was not ſo much for the loue of Iuſtina, (becauſe in ſuch like caſes to deſpaire wholly of good ſucceſſe, ſometimes proueth a manifeſt help and remedy) but becauſe he perceaued his error, in that he had worſhipped the deuils, who had ſo ſmal power and force. Studieng on this, he determined to abandon and to forſake for euer the deuils, together with their curſed art, and to receaue the Chriſtian faith.

He conferred his determination with a Biſhop who was in that city, called Antimus, who inſtructed him to the full in the Chriſtian faith, and Baptiſed him: but firſt and before all this, he made him to burne al the books of Magick, that he had. Being Baptiſed, he made it knowen vnto Iuſtina, telling her, that vnto her he was much bound, for that by her means he came to the knowledge of the truth, and of the faith of Ieſus Chriſt. When Iuſtina heard this ſtrange alteration, ſhe reioiced exceedingly, and would confer ſometimes with him, in the which conference they comforted the one the other, to perſeuer in the ſeruice of God, and many by their means were conuerted to the faith, and were Baptiſed.

Spa. Dioclesian. At that time Claudius 2. was Emperour of Rome, who had ſent a certeine Count, called Aurelius, or Eutelmius as venerable Bede calleth him, as lieutenant into the Orient. He perſecuting the Chriſtians, (as the Emperour had apointed) had notice that Cyprian and Iuſtina were Chriſtians, and that many others had receiued Baptiſme, by their inducement: wherfore he cauſed them both to be apprehended. When he had examined Cyprian, and found him conſtant and firme in the faith, he cauſed him to be ſtripped naked, and his body to be rent and torne with rakes and hooks of Iron: next he cauſed Iuſtina to be buffetted on the face, & then ſcourged with the rawe ſinews of beaſts.

After he had put them vnto theſe ſeuerall torments, he laid them both in priſon, where they continued certein daies: when he ſawe them to perſeuer ſted-faſt in the profeſſion of their faith, he cauſed them to be taken from thence, and caſt into a huge big cauldron, ſeething with pitch, tallowe, and ſuch other matter: Iuſtina was ſomewhat troubled, when they went about to put her into the Cauldron: but S. Cyprian comforted and animated her, and ſo they were both put into the Cauldron, and by the fauor of God, they felt therin no paine at all, for the which they rendered him infinite thanks. Being taken out, they were led backe vnto the priſon: and Aurelius hauing occaſion to go vnto Nicomedia, tooke order, that the holy martirs, ſhould be brought thither: in which place afflicting them with ſondry torments, he laſtly cauſed them to be beheaded.

Their bodies remained ſixe daies vnburied, becauſe none was ſo hardy, as to take them away; but then, certaine Chriſtians conuaied them away in the night, and put them into a bark, and brought them to Rome, where at the firſt they were buried in a farme place belonging to a noble lady, called Rufina: and afterwardes, they were tranſlated into the city, and buried in the Cathedrall Church of Conſtantiniana, nere vnto the Fonte-ſtone. It is ſaid, that at this preſent, their bodies be in Placencia, a city of Lombardy. The Church doth celebrate the feaſt of theſe holy ſaints, on the day of their martirdome, which was, on the 26. day of September, in the yeare of our Lord 272. the abouenamed Claudius 2. being emperour. The Spa: ſaith Diocleſian, about the yeare 300.

The liues of SS. Cosmus and Damianus martirs. Sept. 27.

SAlomon saith in Ecclesiasticus, that the phisition deserueth to be honored: Dauid saith also in a psalme, that the freinds of God deserue to be, and are much honored. S. Cosmus and S. Damianus were phisitions, and great frends of God; since for to be such, they gaue their liues, and therefore they deserue to be honored, euen as the Catholique Church in generall, and many faithfull people in particuler honor them, and haue deuotion vnto them. Such men as desire to know their liues, and martirdome which they suffered, may please to reade what was written by Nicetas a philosopher, and recounted by Simeon Metaphrastes: but their martirdome was written by Ado Archbishop of Treuers.

Cap. 38. Psa. 138

SAint Cosmus and S. Damianus were brethren, and phisitions, and were borne in Egea a city of Arabia in Asia. Their father and mother were Christians and Catholiques. Their father died, when they were yet litle children, wherfore their mother Theodora, brought them vp with great care and dilligence: And being a woman of good behauior, and chiefly, because shee was a good Christian, shee would not permit them to comit any fault or offence, but endeuored to enstruct and direct them in vertue and godlines. So that they became good children, like to their good mother, and good schollers, like vnto their good mistris. Amongst the other good qualities of these two brethren, the profession of the Catholique faith shined most in them, for which cause, they despised and contemned Idolatry, and other wicked superstition.

They were chast and honest in life, and fled from all sensuall delight, and tamed their flesh with austere sackcloth, disciplines, and fastings; which be the most certein remedies to ouercome that enemy, euen as they ouercame it by the grace of God. Also couetousnes, that abhominable vice, neuer entred into their hart: but rather, because they made small account of mony, and liued in poore and meane estate, they were called Anargirii, which is to say, Men without mony, and in this sort obseruing the Ghospell, they liued an Angelicall life. And to auoid Idlenes, which is the mother of vices, and stepmother vnto vertue, they vsed the science of phisicke euen from their childhood, and became skilfull, and expert phisitions. They gaue and ministred phisicke vnto the sick, without any expectation of temporall gaine, but only for the loue of God. When the infirmity was perillous, and not to be cured by art, they resorted vnto God by praier, and making the signe of the Crosse, they healed and cured them, and heerein they followed the holy steps of the Apostles.

They imitated the Patriarcks in being benigne, pittifull and charitable, in

liuing a life in ſimplicity, without doublenes or hypocriſie. They imitated the Prophets in that they were zelous of Gods honor, in reproouing them, that were ſtubborn, and obſtinate in euill deeds: They imitated the martirs in the valiancy of their minds, ſhewed againſt the common enemies of mankind, the world, the fleſh, and the deuill: They imitated the prieſts in their religious life, chaſtity, and grauity, offering their body and ſoule for an acceptable ſacrifice vnto God, to ſerue him withall humility and obedience, to obſerue and keepe his holy commaundements. They imitated the monks in obedience, continency, and pouerty, in ſilence, and repoſe of ſoule. And in one word, they imitated all the ſaints, as much as lay in their power: Thus they ranne their race, making the world to wonder at their ſincerity, ſo that the report of them was ſpred very farre. The rumor of them being diſperſed, came to the eares of Diocleſian and Maximian, thoſe noted perſecutors of the Chriſtians, who had decreed, that all the Iudges, gouernours, lieutenants, and other officers of the prouinces ſubiect to them, ſhould put to death all, that denied to ſacrifice vnto the Idols. Liſias the gouernor in the city of Egeas, hauing notice of the bleſſed phiſitions Coſmus and Damianus, cauſed them to be brought before him, and demaunded of what countrey they were, and their names. They anſwered: that they were Arabians, and borne in the city of Egea, and that their names were Coſmus and Damian, and that they were both Chriſtians.

The gouernour perſuaded them, to ſacrifice vnto the Idols: but ſeeing them conſtantly to refuſe it, he commaunded them to be tied hand and foot, and to be cruelly beaten, and after he had giuen them other torments, he cauſed them to be throwne into the maine ſea, bound as they were. They were no ſooner caſt into the water, but an Angell came to their aide, who vntyeng all their hands, brought them aliue (and vntied) vnto the ſhore. The gouernor was certified of that wonder: wherfore he cauſed them againe to be brought before him, and requeſted them to teach him their Art magicke, and inchauntments, wherby they were deliuered from the ſea, and then he promiſed to be their good friend. They anſwered: We be Chriſtians, and haue no skill in Art magike, but were deliuered out of the ſea, by the power of our Lord Ieſus Chriſt.

The gouernor cauſed them againe to be put in priſon, and the next day a great fire to be kindled: then he threw the bleſſed martirs into the ſame: but the flame was deuided into two parts, and the holy ſaints remained in the midſt at their praiers. The gouernor was aſtonied to ſee ſuch a wonder, yet he did not repent of his wickednes, but cauſed them to be hoiſed aloft, and to be beaten againe with wands and ſtoues: and beholding the holy ſaints cheerefull in countenaunce, and to contemne the torments, he cauſed them to be lifted vpon two Croſſes, and there to be ſtoned to death.

The officers threw the ſtones, and though they caſt them with all their might, yet

yet came none of the ſtones ſo farre as the holy martirs; but fell vpon them, that ſtood by to ſee the ſpectacle, and wounded many of them, but eſpecially them that threw them. The gouernour ſeeing this, (an beleeuing aſſuredly, that it was done by inchauntment,) enraged with fury and indignation, commaunded them to be ſhot to death with Arrowes, and the ſame happened to the Arrowes, as did before vnto the ſtones, for they did light on them, that ſhot them, and none touched the bodies of the martires. At laſt, he commaunded they ſhould be both beheaded: and in this ſort, the holy martirs finiſhed their liues, and obteined the crowne of Martirdome: Their bodies were buried by ſome vertuous people, without the walles of the city Egea. It is ſaid, that iointly with theſe holy martirs SS. Coſmus and Damian three other holy martirs were beheaded, whoſe names were Antimus, Leontinus, and Euprepius, and were their brethren, as ſome Authors write. There is a booke of the miracles that God ſhowed by the merits of SS. Coſmus and Damian, wherof this is one:

A clowne ſleeping in the field, a ſerpent crept into his mouth, and ſo further into his body, wherby the poore man was in great danger of death. He with great deuotion craued the help of the holy martirs, and they were ſeene viſibly by his ſide, and commaunded the ſerpent to come out of his body, and ſo it did: Theſe holy ſaints alſo gaue him phiſike which cured him, and then they vaniſhed away. The ſecond Nicen Councell in the third action, maketh mention of the booke of the miracles of SS. Coſmus and Damian.

The Church celebrateth their martirdome on the 27. day of September, which was in the yeare of our Lord 301. and in the time of Diocleſian and Maximian. The bodies of theſe holy ſaints be in Rome, in a Church dedicated to their name. The Venetians ſay, that the bodies of the aforenamed holy ſaints, were brought vnto their city, in the yeare of our Lord 1154. The ſpaniſh ſaith: That Procopius in the firſt booke ſaith, that theſe holy ſaints healed the Emperour Iuſtinian, (recomending himſelfe vnto them) of a greeuous infirmity, and that in gratification thereof, he built a ſumptuous temple vnto their name.

The Dedication of S. Michael the Archangell. Sept. 29.

THe ſacred ſcripture reciteth in the firſt booke of kings, that the reputation and credit of king Saul was in great perill, when that proud Philiſtean called Golias defied him and all his army. It was not fit the king ſhould accept the battaile, and yet there was not any found in his court, whoſe hart did ſerue him to encounter that proud giant, (who was reputed valiant and ſtrong) and anſwer the challenge. King Saul ſtudied and deuiſed how we to be freed from this diſhonour and daunger. At laſt, he made a proclamation, that if any man ouercame the Philiſtean, he ſhould be made

made a noble man, and be exempt from all tribute, and that he would giue him an honorable office in the court, and also his daughter vnto wife.

These promises of the king were very great, yet there was not a man in all the army, that was so hardy, as to behold the face of the giant: only the lowly litle shepherd Dauid, zelous of the kings honour, and of the peoples also, tooke on him the enterprise to combat with the Philistean: which he did; and shewed such valour, that with a stone which he threw, he hitte him on the fore-head, and felled him to the ground: then he ranne speedily vnto him, and cut off his head, and returned with the same, euery one making triumph for his victory, but especially the damsels declared his prowesse in a song. After this king Saul fulfilled his promise, he made him a noble man, and a great officer in his court, and gaue vnto him his daughter Michol vnto his wife.

This is a perfect portraict of the battell, which was in heauen, between the Angels: of which it is good the memory be celebrated, as often as their feast is solemnised; for that, which they did, was a famous and rare work. The Philistean Goliasis a figure of Lucifer, who was the highest Angell, and seing himself endowed with grace and guifts, aboue other Angells, was puffed vp in pride, and came into the field against God, pretending to be like and equall to him in some things. It was not fit, God should come into the field against him, for then the victory would haue bene of farre lesse estimation: but S. Michaell figured by the lowely shepherd Dauid, tooke on him this entrepriſe, and entred boldly into the field against Lucifer, in the defence of Gods honor; and behaued himself so well, that with one stone, (which was his profound humility, saieng who is as God?) he cast the giant to the earth, that is, threw Lucifer into hell.

Lucifer being ouercome with all his followers, S. Michaell returned victoriously from the conflict, euery one making ioy and triumph for it, but especially the damsels, who sang of his prowesse: which happeneth euery time, this feast of him and the Angels is celebrated, for that many blessed soules singing the victory of S. Michaell, do reioice at his honorable enterprise. God also performed his promise vnto him, he made him a noble man and gaue him an honorable office, making him Chief Iustice in his kingdome, (for which cause, he beareth the Ballaunce and the sword in his hand, when he is painted) and gaue vnto him an honorable companion, which was his diuine grace, confirming him in the same, and all the other blessed spirits also.

EVery time, the Catholike Church celebrateth the feast of the Angels, there is read in the office of the masse a ghospel, which treateth howe controuersy arising amongst the Apostles, which of them should be the greatest, the sonne of God called a litle child, and set him in the midst of them and said: *If you be not humbled as this child, you shall not be great in the kingdome of heauen,* but more then that, *you shall neuer come thither.* The vse of the Catholike Church guided by the holy Ghost is to reade this Ghospel in such like solemnities, because there is mention made of the Angels: for in the end thereof it is said: That, *None shold con-*

temne

tumne the lowely and humble, (as children be) becauſe their Angels ſee alwaies in heauen the face of God:

Some Authors, (though not in the literall ſence) will drawe this hiſtory to the Angels; ſaieng that aſſoone as God created them, he giue them notice of the miſtery of the Incarnation, and ſet before their eies that B. child Ieſus, who ſhould giue remedy vnto the world, and then ſaid vnto them: verily I tell you, if you be not humble and lowely as this child and imitate him therin, if in this ſmall ſpace, in which you be viators, or trauellers, and haue time to merite or demerite, yee do not imitate him, and be likened to this child; If you do not honor and adore him, you ſhall not be confirmed in grace, you ſhall not enter into my glory. But Lucifer ſeeing him ſelfe ſo faire, beautifull, and honoure, diudged it would be an abacement, and vility to imitate a man, and much more to adore him. And labouring to drawe the Angels vnto his opinion, ſaid vnto them: it would be a great baſenes and ſhame vnto them, to be humbled to adore a man, and with theſe ſpeechs drew the third part vnto his opinion.

S. Michael (together with all the other holy Angels) obeied God, and adored the litle child Ieſus: and tooke vpon him the defence of Gods honor, againſt Lucifer and the Angels that followed him. The fierce warre betweene them was not of materiall weapons, but of different willes, and S. Michael and his company were ſo potent, that they caſt Lucifer and all his followers out of heauen. Aſſoone as Lucifer was caſt out of heauen, and fallen into the world, there was heard a great voice which ſaid: woe vnto the world becauſe Lucifer is fallen into it, and will giue occaſion of offence, but more *Woe vnto him, by whom ſuch ſcandals ſhall come, it were better for ſuch a one to haue a millſtone tied vnto his necke, and that he were throwen into the ſea.* This befell vnto the deuills, becauſe there was tied vnto the neck of his will a greate ſtone, which was their obſtinacy; with which they were drowned in the bottomles pitt. Then ſaid God: take heed that none make ſmall account of theſe humble Angels, which remaine in heauen, but honor and reuerence them: for I tell you true, they alwais ſee the face of the father eternall. This is that, which ſome doctors ſay, (and I had not reherſed it here, if it had not a good ground) that the ſinne of Lucifer was, for that he would not adore Ieſus Chriſt, for he thought he loſt much of his reputation, if he that was an Angell, had abaſed himſelfe to adore Ieſus Chriſt a man, though he was God alſo.

It is the common opinion of the doctors, founded vpon holy writte, that the ſinne of Lucifer was pride and diſobedience. S. Paul ſeemeth to ſay ſo, writing to the Hebrewes, where he ſaith, *Let all the Angels of God adore him.* S. Iohn Chriſoſtome ſaith: that this was a precept giuē vnto the Angels. Hereof riſeth the great malice and enuy of Lucifer againſt Ieſus Chriſt, for that he was caſt out of heauen

for his ſake: and becauſe the curſed wretch cannot reuenge himſelf againſt him, therefore he laboureth to wreak his malice againſt men, wherupon S. Baſil ſaith: that Lucifer doth after the manner of a Bull, who ſeeing a man to caſt a ſnare or cord about his hornes, is chafed and enraged againſt him, and whileſt he is in his greateſt fury, they vſe to ſet before him the ſhape of a man, againſt which he vttereth all his rage, though it put not the cord aboute him. In like ſort Lucifer doth, who, becauſe he cannot be reuenged on Ieſus Chriſt, who tied him, and was the cauſe he was throwne out of heauen, and alſo of his torment he hath in hell, ſtriueth to reuenge himſelf on men, who are made to the image & ſimilitude of God.

On the contrary, the Angels doe loue men entirely, becauſe they ſee Chriſt, who is both God and man, for whoſe ſake they enioy the heauenly glory: and alſo becauſe they behould the deuils to perſecute and make cruell warre againſt them. Hereof it commeth, that God commaunding them to be the keepers and guardians of men, and to be their guides, they do not ſcorne it, yea they eſteeme it honorable, and take great content therin. Therefore in this warre, which the deuil maketh againſt men, aſſiſted by two luſty fellowes his ſeruants, the world and the fleſh, the Angells hold on our ſides, helping and aiding vs: As it happened to Iudas Machabeus, who being ready to incounter with a great army of his enemies, two Angels went by his ſide, and aided him, and cauſed him to obteine a famous victory.

Theſe holy Angels deliuer vs from many daungers, into which we fall oftentimes, as it befell to Loth, when the Angels pulled him (almoſt by force) out of Sodome, that he ſhould not be conſumed with fier among the other people of Sodome. Theſe Angels hold vs back, and withdrawe vs, if we go ſometimes headlong into ſinne; as it happened to the prophet Balaam, who being on the way, entending to curſe the people of God, an Angell met him on the high way with a naked ſword in his hand, and though the prophet did not ſee him, yet the Aſſe, on which he rode, (ſuch was the pleaſure of God) ſawe him: and afterward the Angel told him what to do, and ſpake vnto him. Theſe holy Angels comfort vs in our troubles, as it befel to Ieſus Chriſt in that great agony, which he had in the garden, when he ſweate bloud: Chriſt had no Angell guardian, for that he needed none, yet an Angell deſcended from heauen which comforted him, reducing vnto his mind, the great good and proffit that would ariſe of his death.

Theſe B. Angells keepe vs company in all our voyages and iourneis, as it befell to yong Tobias, who was accompanied by an Angell in a long iourney, and receiued by him many graces and fauours. They do defend vs and ſtand on our ſide, daunting our enemies, as it happened to the prophet Heliſeus, when the Aſſirians beſieged him in mont Carmell, where many Angels enuironed him round in his defence. Theſe Angels guide vs in the way, we are to walk, as it befell to the Hebrewes when they departed out of Egipt, for an Angell went before them as a cloud,

cloud, and guided them in the day, and in the night directed them in the forme of a piller of fire. Theſe B. ſpirites comfort vs, and prouide vs ſuſtentation: as it befell vnto the prophet Elias; for an Angell brought him ſuſtenance, before he went along iourney. Theſe Angells preſent our praiers and our ſobbes and teares before God, as it befell vnto the beautifull Sara, the daughter of Raguell, who was widowe ſeauen times, the diuell killing her husbands: and an Angell preſented her praiers and teares before the face of God, and ſhee was deliuered from that affliction. Theſe Angells finally, when the ſoules are ſeparated from the bodies (if they go vnto purgatorie,) keepe them companie, and confort them with their often viſitations: if they go vnto heauen, they go before them, making triumph and ioy. For which cauſe it is fit and iuſt, that men, who receaue theſe great benefits by the Angels, ſhould make great eſtimation of them, and alſo honour them, and be prompt and ready to do them ſeruice.

Pope Boniface the 4. who ſate in the chaire of S. Peter about the yeare of our Lord 614. conſidering and ſeeing, that in Rome there were many Churches dedicated to diuers Saints, cauſed a Church to be builded in the honor of S. Michael the Archangell, the which was builded in Rome in a place called Circus Maximus; which building was fully ended and finiſhed on the 29. day of September. And in remembrance of the building of the Church, the Pope willed the feaſt of S. Michaell the Archangell, and of all the other Angells to be celebrated through all parts of Chriſtendome. It is our duety to reioice (on this day eſpecially,) with them, ſhewing our ſelues to be gladſome, for that, they enioy the eternall felicity in heauen, of which God make vs partakers for his mercies ſake. Amen

The life of S. Hierome. Sept. 30.

WE read of the great friend of God Moiſes, guide and captaine to the children of Iſraell, that when he tooke the ſame people from the hands of Pharao, and conducted them out of the land of Egipt, the red ſea ſtopped him: but when he ſtroke it with his wand, it deuided into two partes, ſo that all the people paſſed through drie foot, the water ſeruing them for a wall, and a defence againſt the Egiptians their enemies that purſued them.

Moyſes is not only a figure of Ieſus Chriſt our Lord, the guide and captaine of the Chriſtians, whome he deliuered from the hand of Pharao, to witte the deuill, opening the way by the ſea of his death and paſſion, with the wand or wood of the Croſſe: but alſo repreſenteth the holie Doctors (though not ſo properlie) who in ſome ſort are guides, and captaines vnto the Chriſtians.

Amongſt other Doctors figured in Moyſes, one is glorious S. Hierome: for that this Doctor, like vnto another Moiſes, is the guide and meanes, whereby many that were ſlaues,

and ſubiect to vices, haue freed themſelues from their miſerable bondage, by the help of his doctrine, and good example, prayers and merits. Eſpecially thoſe, who take him for their Aduocate, and recommend themſelues vnto him. The ſea which runneth betweene, is the ſacred ſcripture, which is a deepe ſea that hath no ende.

Yet in the red ſea there was ſome end. In this ſea be drowened many heretiks, and euery day we ſee one or other drowened; for that they will not take ſuch holy doctours for their guide, as S. Ierome and others. Of him it may be ſaid truly, that as Moyſes taking his wand, did deuide the ſea; ſo this glorious ſaint with the wand of the feare of God, opened the deep ſea of the ſacred ſcripture.

This is certaine, that as vnto S. Gregory is attributed the principall guift in reproouing of euill behauior, and diſorderlyliuing; and vnto S. Auguſtine, in aſſoiling ſcolaſtiſical doubts; ſo vnto S. Ierome is aſsigned the praiſe for the interpretation and expounding the holy ſcriptures. So that we may ſay; that he deuided this ſea, and ſhowed a way for others that will follow him: and all they, that paſſe therin, ſhall paſſe dry foote; and the ſame ſcripture ſhalbe vnto them a wall and defence, againſt the Egiptians, that is to ſay the deuills, and his members, which be the heretiks, our mortall enemies. The life of this glorious Doctor taken out of his owne writings, and out of other good Authors, was this.

SAint Ierome was borne in the time of Conſtantine, ſonne vnto Conſtantine the great, in a place vpon the borders of Dalmacy and Hongary, called Strido; which city was, in a maner, wholly deſtroied by the Gothes in his life time (as he himſelf ſaith) and hereupon the memory therof is vtterly loſt. His fathers name was Euſebius, and he had a brother called Paulinus, he had alſo a ſiſter, whoſe name is not knowen, and the name of his mother is vnknowen alſo. The brother and ſiſter of S. Ierome entred into religion, and in the ſame ended their liues in bleſſed maner. He came of noble bloud, yet he doth not ſpeak thereof in all his writings, though other writers report ſo. He had alſo aboundance of worldly poſſeſſions and goods; which he ſold, when he cauſed the Abbey to be builded at Bethleem, as he ſaith himſelf: And becauſe his parents were Chriſtians, he was inſtructed euen from a child, in the Chriſtian faith and relligion.

At that time flouriſhed in Rome the ſchoole of the liberall ſciences, wherefore he went thither with intention to ſtudy. He firſt ſtudied the Latine and Greeke toungs, and Donatus was his ſchoolemaiſter in grammer. Then went he vnto the ſtudy of Philoſophy, and other liberall arts, and in them he profited much, as appeareth by his writings. In Rome he receiued the veſture of Ieſus Chriſt (as Pope Damaſus writeth) that is to ſay; he was Baptiſed. It was the vſage of that time, to be Baptiſed, when they were of years of diſcretion: and they that were baptized for certaine daies did weare a white veſture (in place wherof,

wherof, when infants are now Baptiſed, they put on their head a white cloth), and that is called the veſture of Ieſus Chriſt.

S. Ierome departed then from Rome, with a deſire to learne deeper ſtudies: he went into Gallia or Fraunce, trauelling diuers waies, ſeeking after wiſe and diſcreet men, or lerned and good books: and where he found any of theſe things, there he ſtaid ſome time. The books he found, if he liked them, he endeuoured to buy, or els he tooke paine to coppy them out, or to tranſlate them. Writing to Florentius, he ſaith: that he coppied out with his owne hands, in the city of Triers, a great volume, in which were written certaine Sinods collected by S. Hillary. If he found a man of good life, he conuerſed with him, & lerned of him all the good he could: and the ſame he did when he mett with any rare or ſingular lerned man: and by this meanes he was enriched not in temporall poſſeſſions, but in vertue and ſcience. After ſometime thus ſpent, he returned vnto his countrey; and from thence, vnto Rome. He thought he was not ſecure in Rome, and the ſtaieng alſo in his owne countrey pleaſed him not; for there he had manie kinſfolk, of whom he could receaue no help, neither could he ſatisfiy their deſires. And in Rome, he thought, would be too many occaſions of pleaſures and delights, dangerous for yong men, as he was at that time. He determined therfore to paſſe the ſea, and to go into Greece; where he entended to ſtudy, and to conuerſe with wiſe and learned men, of whom there was ſtore in that countrey at that time.

Knowing that Gregorie Nazianzen was Patriarch of Conſtantinople, who for his excellency was ſurnamed the Deuine, he went thither: and though he might well be a miniſter and inſtructor vnto others, for his learning: yet would he be diſciple to that learned and holy Biſhop; that he might ſay, and vaunt, he had learned Diuinity of Gregorie Nazianzen. Then viſited he the holy land, and trauayled through all the places therof, which moued him to great deuotion, and was a great content vnto his mind. There was not a thing in all Paleſtina, wherof mention is made in the holy ſcripture, but he ſawe it with his owne eyes, which holp him much (as he ſaith himſelfe) to vnderſtand the ſame. There had he alſo maiſters, who taught him the Hebrew toung, and likewiſe the Chaldean; which he vnderſtood beſt, though he could not ſpeake it. The other he ſpake aſwell, as he vnderſtood it. He alſo conuerſed with the people of Syria, and by that meanes, learned many things of their language and ſpeech, and though he trauelled thus to get ſondry languages; yet he did not pretermit his firſt ſtudie of the Latine toung: yea, he ſo much delighted therin, that becauſe he would not omitt the reading of Cicero, and other eloquent authors therof, he ſpent therin that litle time, he might haue ſpent in more profitable ſtudies: ſo that I wonder that any man will make doubt, that he was chaſtiſed of God for it, ſince he writeth it himſelfe. Saint Iſidorus reciteth the

ſame words, who perhaps might feare to haue the like chaſtiſement, ſince he likewiſe ſpent his time in the ſame ſtudy.

S. Ierome writing to Euſtochium in that epiſtle, which beginneth *Audi filia*, ſaith theſe words: I wretched ſinner tooke paines in reading of Tullies works, and his eloquence was very delightfull vnto me: and if then I tooke into my hands a book of any of the Prophets and read it, their manner of ſpeach, their low and diſordered ſtile diſpleaſed me much. About the middeſt of Lent, a grieuous feuer tooke me, and brought me to that ſtate of body, that they who were with me, prepared for my buriall. Remaining thus: I was taken vp in ſpirite, and brought vnto iudgment, before the roiall throne of Ieſus Chriſt; and being demaunded of my quality, and of my faith, I aunſwered boldly, that I was a Chriſtian. Then the Iudge replied: Nay, thou leemeſt rather to be a Ciceronian, then a Chriſtian; for where thy treaſure is, there is thy hart. At this word, I was ſtrooke dombe, and the Iudge commanded me to be cruelly beaten. I ſighing and ſobbing ſaid: *Pardon me ô Lord; Pardon me ô Lord*: neuertheles my puniſhment endured, and my teares continewed. Many Angells (who were preſent) ſeing it, fell on their knees before the Iudge, beſeeching him to pardon me the errours of my youth, and to giue me time alſo of amendment: vpon condition, that if I did not amend my fault, I ſhould vndergoe a greater puniſhment. I would at that time, and in that eſtate haue promiſed greater things: and ſo I did ſweare to obſerue this: which when I had done, I was ſet free, and came to my ſelfe. Let none think it was a vaine dreame; witnes is the iudge in whoſe ſight I was beaten, the Angells be alſo witneſſes, and ſo be the marks of the ſcourging, which continued in my body for many daies.

From that time S. Ierome addicted himſelfe vnto the ſtudy of Diuinity; and ſpent not his time any more in other vnprofitable and vaine ſtudies: and therfore he ſaith in the prologue before S. Paul vnto the Galathians: It is 15. yeares, ſince I tooke in my hand any book of ſecular learning; and if it happen ſometime, that I neede the ſcience of any ſuch bookes, I take it out of my memory. Writing to Damaſus the Pope, he reproueth eccleſiaſticall perſons, that leaue the reading of holy writte, and ſpend their time in reading of heathniſh books and fables, which do hurt vnto many.

S. Ierome thought it time, to ſet downe his reſt, and to followe ſome courſe of life. And ſeing, that in the eccleſiaſticall ſtate there was daunger, for the great obligement they haue to be good, and to ſeeme to be ſo alſo, by giuing good example to all: ſeing likewiſe the great charge they had that tooke wiues, he refuſed this vtterly, and feared to aſſume the other vpon him. So he reſolued, to be a monk.

Their order at that time was, to weare a meane and courſe garment, different from the clergy and the lay men: yet did not all the monks vſe one manner of apparell;

pareill: for they differed in the ſtuffe, collour, and alſo in the faſhion: for ſome of them were clothed with courſe and rough cloth, others with beaſts skinns, ſowed together; but in this they all agreed, that their garments were courſe, bare, and very meane. They exerciſed themſelues continually in faſting, watching, and reading of the holy ſcriptures; they could not haue any publique office; but all their buſines was to ſerue God. Some of them liued in common, and had a ſuperior, vnto whom they yelded obedience, others liued a ſolitary life in the deſerts, and S. Ierome determined to vndertake that kind of life.

He had ſome frends, vnto whom he diſcloſed his minde, and what his determination was to do. They, although they had followed him vntill that time (and had receaued comfort of his holy conuerſation aboundantly, and had profitted much by his wholeſome aduiſes, and by the example of his holy life) yet at that pinch, they all abandoned him: only one called Eliodorus ſtaid and tooke the habite, and remained with him in the deſert a ſhort time; but being tired and weried, and not able to endure that auſterity of life, he alſo forſooke him, and returned vnto the world. S. Ierome wrote of this departure of Eliodorus vnto Iulian the deacon, in theſe gratious words. Our brother Eliodorus came vnto the deſert with me, and for that he is holy, and I a great ſinner, and he not being able to ſuport my maners, is departed, and left me. Aſſoone as S. Ierome had taken this courſe of life, he ſet his temporall goods in order, and recommended the charge of them to an honeſt man.

During the time he ſtaied in the deſert, he ſtaid not long in a place; becauſe at that time, certaine hereſies were diſperſed in thoſe countries, and the prelats of Antioche, Alexandria, and Cypres and of other places, vnder whoſe iurisdiction the monks, and ſolitary liuers were, ſent ordinarily viſiters to examine them of their faith. Theſe viſiters had no truſt in S. Ierome; and he had no confidence in them. He was ſuſpitious of them, becauſe of ſome words and phraſes they vſed, in the miſtery of the B. Trinity: and they ſuſpected him, becauſe their conuerſation and company did not like and pleaſe him. To free himſelf of this moleſtation, and to auoid the often viſitations of his friends, who kept him more occupied, them he deſired to be, he withdrew himſelf into a deſert and ſolitary wildernes in Siria; and there he ſhut vp himſelfe with his books in a caue, where he remained foure years, doing pennance, and leading an auſtere life.

His chief exerciſe was to lament the ſinnes of his youth, to chaſtice his body with faſting, watching and other auſterities, that it would make a man to wonder at them, ſooner then to imitate them. Rawe herbes and roots were his meat; faire water was his drink, and the bare ground was his bed, he was neuer idle, nowe he ſtudied, then he praied, and when he felt him ſelfe wearied, he ſong himnes to the praiſe and glory of God. This was the life of this holy ſaint: and though it was thus, yet the deuill aſſalted him with terrible and wicked temptations.

He

He ſaith himſelfe writing to Euſtochium, in this maner: O howe many times, when I was in the deſert, (where, by the vnmeaſurable heate of the ſunne, men are ſcorched, their bodies enfeebled, their fleſh burned and conſumed) ſtretching my bones, which ſcarce hong together, on the bare ground, taking for nutryment herbs and cleare water (and thus I continued in this exile, yea rather priſon, vnto which I had voluntarily condemned my ſelfe for dread of hell, and had no other company, but the ſauage beaſts) how often thought I, I was at the daunces of the Damoſels of Rome? my face was pale with much faſting, and yet my will was enkindled with wanton deſires. In the body cold as ice, yet in my dry skinne, which was in manner dead, liued the motions of diſhoneſt appetits: and when I reſiſted and thought to oppreſſe them, thy laboured ſtil to bud and encreaſe, like weedes and bad herbs. Sometimes finding my ſelfe abandoned, I fell at the knees of my Lord, and waſhed them with my teares, and dried them with my haires; I macerated my body with long faſting day by day, and eating nothing. Do not think, that I am a ſhamed to rehearſe this ſtory of my temptations, yea I lament, that I am not nowe, as I was then. I do remember that I haue ſometime ſpent the night in praier, calling on my Lord Ieſus Chriſt; neither did I ceaſe to knock my breaſt, vntill that my hart was at reſt, from thoſe vnquiet thoughtes. Ieſus Chriſt is my witnes, that after all theſe troubles, I felt great conſolation & content, hauing teares, as ſweet as hony, with ſuch enkindled and louely deſires of heauen, that me thought, I was tranſported beyond my ſelfe, and that I was aboue the Quiers of Angells. If the fleſh make ſuch warre againſt them, that doe afflicte and torment it, what will it do to him, that liueth in pleaſure & delights? It may be, he ſhal not haue ſuch terrible temptations: But in that caſe, I thinke, there is no greater temptation, then not to be tempted.

This ſame holy Doctour writing to Pammachius, ſaith: I exalt virginity, but not, for that I do enioy it, but for that I highly eſteeme them, that do obſerue it. Out of theſe words of S. Ierome, ſome take occaſion to ſay that in his youth, he liued laſciuiouſly: but in this they are deceiued; for holy men vſe this manner of ſpeech, to ſhew their humility, and yet they did not ly; as S. Paule ſaith of himſelfe, that he was the leaſt of the Apoſtles, and the greateſt ſinner, it ſeemed to him, it was ſo as he ſaid, having conſideration vnto his humble mind. S. Baſile alſo ſaith of himſelfe: I neuer knewe any woman carnally, yet do I not therefore account any ſelfe a virgin. So ſpeaketh Saint Ierome with lowelines and humilitie, reputing himſelfe a ſinner. Yet as it appeareth by an Epiſtle vnto Euſtochium, he neuer did actually commit any diſhoneſtye: and theſe be his wordes: We doe not only praiſe and commend virginitie, but doe alſo preſerue and keepe the ſame. Spa: at the leaſt after his Baptiſme, as ſaith Marianus Victorius.

After

After that S. Ierome had bene foure yeares in the afore-named desert, he thought, he might nowe, yea that he ought to goe out, and preache vnto the people: yet he did not for all, vtterly renounce and forsake the desert, but retired into the company of relligious men, to liue among them. It was not fitt such a light should be hid any longer, but should be knowen, for the relligious men, with whom he conuersed, and enioied his blessed company, perceiued the great treasure that God had safely kept vnder that course clothing in the brest of Ierome, repleat with science and doctrine. He had before that time written some works, and published them. These books were well liked of the readers, who bare good affection also to the Author for the same, and by this meanes S. Ierome came to be knowen in many places.

There liued at that time Epiphanius B. of Salamina in Cipres, and Paulinus B. of Antioche. These two prelats were at controuersie, and to be agreed, they were to go to Rome vnto the Pope. In this their iourney they took S. Ierome with them in their company, for the good opinion they had of him. This was the occasiō of his third comming to Rome. At that time Damasus was Pope, who knowing the worthines and sufficiency of Ierome, aswel for his vertue and behauiour, as for his wisedome and learning, would needs reteine him stil in his company. And because he was already made priest in Antioche, by Bishop Paulinus, the pope gaue vnto him the title of a church in Rome, called S. Laurence, which is the same, as it is nowe to be a Cardinall, though they did not then vse the apparell and the red hatte, which Pope Innocent. 4. about the yeare of our Lord 1250. gaue vnto them. So that to paint S. Ierome in the habite of a Cardinall hath this foundation, that indeed he was a Cardinall, in that he was a priest, and Curate of a parish in Rome.

The glorious S. Ierome exercised this charge carefully and diligently, and laboured to roote out publique offendors out of his parish, and reprooued them sharply, though they were of the Cleargy, which caused him to be persecuted and hated: for it is an ordinary matter for the wicked, to abhorre and detest the good and the vertuous, euen as the dogge doth hate the staffe that beateth him. So those, that in their liues were like beasts, and in their deeds were disordered and vnruly people, hated S. Ierome: for he was the staffe and the scourge that whipped them. Wherupon they awaited, to espy out some occasion, to slaunder him, and to driue him out of Rome, as they did indeed at last. Their meanes was this: S. Ierome vsed, when he preached publikely, or heard priuate confession, to perswade them to forsake vices, to loue vertues, to despite the world, and to make none account of the pompe and vaine glory thereof.

A litle before this time were fled vnto Rome, from the fury of the Arryans some Catholique priests of Egipt, as S. Athanasius, and others: who told how in those countreis S. Antony, and other holy hermits had made monasteries, aswell

of men, as women, who ſerued God, by liuing in obedience, pouerty, and chaſtity. Some Romaine Ladies hearing this, had a deſire to the ſame: and becauſe the Prieſts, who ſhould haue animated them therin, were gone back vnto their owne country, for that they heard the perſecution was ceaſed, they were hindered from building the monaſtery, as they deſired to haue done, and finding S. Ierome to fauour their intent as a thing agreable to that which he preached and taught, and alſo to offer to defend them from all that did depraue, or backbite the act (for they feared him much) as alſo to ſpeak in their behalf to pope Damaſus, who loued him dearely, they builded vp the monaſtery they deſired. The ladies, that began this laudable work, were Sophronia, Marcella, Melania, Paula and Euſtochium: and many others followed and imitated them.

S. Ierome inſtructed them all in the way of perfection, he willed them to read ſpirituall books, to pray often, to be humble, charitable, and chaſt: but eſpecially, to frequent often the ſacraments of Confeſſion and of the Euchariſt. Theſe and ſuch like were the perſuaſions S. Ierome vſed to theſe deuout women, becauſe he deſired their increaſe in holy life. And though this cauſed in Rome ſome murmuring, as being a thing vnuſuall, yet then ſeeing how theſe religious women profitted in vertue, and how ſome that were before gadders abroad, delighting in gay and rich apparell, in nouelties, and vanities, and idle talking, were now quite changed from thoſe thinges, and ſeemed to be the bleſſed handmaids of God, the murmure ceaſed, yea S. Ierome was extolled, and highly commended, as the diuiſer of this holy work.

When he paſſed by the ſtreets, the people kiſſed his garments, and ſaid openly that when Damaſus died, he ſhould be his ſucceſſor. This was the ſpeach of euery one in generall: yet ſome priuate perſons wished him euill, and ſought to wreake their malice on him, becauſe he did publikely reproue their faults.

At laſt they took this occaſion to ſlaunder him. The religious women being many, it was expedient, that they ſhould be in diuers places, and we may think, that Sophronia, Marcella, Melania, and Paula, had them home to their houſes, and that in thoſe places they vſed their holy exercíſes. S. Ierome viſited them oftentimes, and came vnto the houſes where they remained, for at that time, they had no grates, nor any ſuch incloſures, as the Nonnes of our time haue, which is done with great diſcretion and wiſedome, let heretiks bark therat, as much as they will, for thereby are auoided and preuented many inconueniences. Well: S. Ierome viſited all theſe religious women, but he went more to the houſe of Paula, then to any other place, for there (as it was apparent afterward) was moſt vertue, and good life to be found.

The enemies of S. Ierome, at theſe often viſitations, took occaſion to ſlaunder and murmure at him, and ſaid; it was not well done, as they thought: for though Paula was old, Ierome was not old, being then but 40. years of age, and moreouer,

reouer, there was Euſtochium the daughter of Paula, and other yong women, in the houſe. They meant that, by the other religious women, which were in the houſe of Paula, and by her maides and waiting women: for Paula and the religious women that remained with her, were of the richeſt and chiefeſt Ladies in Rome. Theſe enemies of S. Ierome were ſo voide of ſhame, that they hired a man (as it is thought, belonging to Paula) who ſaid much euill of S. Ierome, and charged him and Paula with diſhoneſty.

Theſe aduerſaries of S. Ierome led this naughty fellowe vp and downe the towne, to defame the holy ſaint, and told it to euery one in maner of a ſcoffe and of a ieaſt. It may be it came to the eares of Pope Damaſus: But were it ſo, or other wiſe, the man was taken, and tortured to confeſſe the truth; and at laſt he confeſſed, that all was vntrue and falſe, which he had ſaid of S. Ierome. The holy ſaint ſeing the dealing of this man, and perceiuing, how his enemies had contriued to put him to vtter ſhame and reproch, and alſo remembring the quiet repoſe he had in the deſert, and what fauours and graces he had receued there of our Lord, and the time he had there to ſtudy, and to write, all theſe things vnited cauſed him to make a reſolution to forſake Rome, and to return into Syria, as he ſaith himſelf, writing to a Lady called Aſella, in this ſort.

I know not, nor cannot imagine (noble lady) what thanks I am to yeld vnto you for the great affection you beare vnto me, for our lordes ſake. God is able to render vnto thy ſoule, the reward it deſerueth: although I am, (as ſome think) a hatefull creature, and very vitious; yet doeſt thou well to account me for good, though to thee be ſpoken much euill of me; becauſe thou noteſt, who ſaith it, and of whom they ſpeak. They that ſpeak euill of me (as is euident and apparant) be deceitfull, crafty, and cauelling wicked people. In three years I liued with them, many religious women followed me, vnto whom, and vnto others with them, I expounded the ſacred ſcripture, I preached and taught them, how they ſhould ſerue God, and do vnto him acceptable ſeruice: let them ſay, if they can, if in all this time, they ſaw any thing in me, not fit for a good Chriſtian. They ſay, I am a man, and that I ought not to conuerſe with women, which indeed I would not haue done, if I had not knowen the vertue and ſanctity of the holy perſons, with whom I conuerſed.

If before time they gaue credit to the fellow, that defamed me; why do they not alſo beleeue him now, ſince he hath denyed all that, which he ſpake before to my reproach? There was but one man, that at the firſt condemned me, and the ſame man ſaith now that I am innocent. But ô the frailty of mans nature, how ſoone will they beleeue that, which they deſire, be it neuer ſo falſe! Before I knew the houſe of Paula, all the city commended me, and euery one ſaid, I was worthy to be Pope, and alſo wiſhed it: they called me a holy man, and compared me vnto S. Damaſus: I aske this queſtion, if euer they ſaw me go

into the houſe of anie diſhoneſt woman? was I euer delighted to looke after women with ſweet perfumed gloues, or decked with gold or pearle?

There was neuer a lady in Rome, that could get me to viſite her, or to come vnto her houſe, but ſhee only, who with lamenting and faſting, had made her face wanne and pale, and her eyes litle better then blind: ſhee that was ſo continually in prayer, that many times at the ſunne ſetting, and at the ſunne riſing in the morning, ſhe was ſtill at her prayers. Her ballets were hymnes, her words were the holy Ghoſpel, her delights were chaſtity, and her life a perpetuall faſting. None could pleaſe me, but ſhe, that I neuer ſawe eating. Aſſone as I began to honor her, for her deſerued vertues, I ſtraite was abandoned of vertue, in the eyes of the enuyous: O enuy, that firſt doeſt bite and teare thy ſelfe! O the malice of Lucifer, who ceaſeth not to perſecute vertue and ſanctity!

I haue written vnto thee theſe few words in haſt, (being nowe entred into the ſhippe,) but not without teares, & griefe at my hart: yet do I render thanks vnto my God for graunting me this fauor, that I am abhorred of the world. Make thy prayers vnto our Lord for me, that when I am gone out of Babylon, he would guide me in peace vnto Ieruſalē, leſt that Nabucodonoſor enthrall me. Some call me inchaunter, and ſo was our Sauiour called, but the ſeruant cannot be greater then his maiſter. Others ſay that I am a deceiuer, the ſame was ſaid vnto S. Paule the Apoſtle. My ſoule feeleth great conſolation in this, that we are to enter into heauen by good fame, and by infamy. Theſe and other things S. Ierome wrote in that epiſtle, by which may be knowen the occaſions of his departure from Rome, to wit: becauſe his aduerſaries ceaſed not to ſlaunder him.

Being departed thence, he paſſed into Siria, and viſited Epiphanius B. of Cypres, and Paulinus B. of Antioche, his two great frendes, who had brought him to Rome, and left him there, they departing aſſone as Pope Damaſus had accorded their variaunce. S. Ierome viſited alſo thoſe glorious men with whom he had bin before time, and deſired to ſtay with them, but importunated by his frends, he went to Bethleem, where he built a monaſtery. To defray the charges of it, he ſent autority into his country (as he himſelf writeth vnto Pammachius) to haue all his patrimonie ſold, and with the money made therof, he cauſed the Abbye to be builded. When it was diuulged and bruited in that countrey, that Ierome had choſen his habitation in that place, it cannot be expreſſed, how people reſorted thither from all parts, eſpecially from Rome. The holy woman Paula with other deuout women went thither, (though the other returned, and ſhee only ſtaied there vntill her death) Paula ſold her lands and poſſeſſions in Rome, and with the money comyng therof, builded foure monaſteries in Bethleem; three for women, and one for men. It may be that ſhee cauſed the monaſtery, which S. Ierome had built before to be enlarged and made bigger. S. Ierome was the ſuperior, and gouerned the monaſtery of men, and Paula gouerned the other three made for the

women;

women; being ſo diſcreet and holy, that ſhe ruled thoſe three in good ſort, dwelling now in the one, and then in another.

There S. Ierome ended the writing of his admirable workes, which the church keepeth and eſteemeth at this day. He tranſlated the Bible viz: the old teſtament out of the Hebrew into latine: the newe teſtament out of Greek into latine: and wrote commentaries on the greateſt part thereof, and expounded it excellently. His books being ſpread through the world (beſide the many epiſtles, which he wrote almoſt without intermiſſion, vnto ſondry perſons) cauſed euery one to find and knowe his ſanctity, and profound doctrine; and to accept and account him for a very good and ſound Catholike; for ſome had at the firſt doubt therof, becauſe of that, which Ruffinus his aduerſary wrote againſt him. One of theſe was S. Auguſtine, who at the firſt had a diſtruſt in him, but afterward, he bare vnto him ſuch loue and affection, that being Biſhop of Hippo, he ſent one of his truſty friends called Alipius, and other of his prieſts to viſite him, on his behalf; and to be inſtructed by him, reputing it for a great honour, and credit (knowing as he knewe) to be the diſciple of the diſciples of S. Ierome. There went perſons of great account from all countreys to viſite him, as Paulus Oroſius did, (who was alſo ſent by S. Auguſtine) Seuerus Sulpitius, Apodemius, and other rare and renoumed men. And though the voyage was long, and the daunger great, yett all that ſeemed a ſmall thing, to ſee the venerable old man S. Ierome, ſo repleniſhed with ſanctity and learning.

This holy doctor wrote inceſſantly againſt hereticks, and perſecuted them with out any intermiſſion, yea they were afrayd, and trembled to heare him named. Origen had written many books before the time of S. Ierome, all which he read, taking great delight in his delicate and fine witt, and for affection called him his teacher; but for all that he did not pardon nor ſpare the errors he found in his books: yea, he impugned them to the vttermoſt of his ability. S. Ierome was ſubiect to many infirmities cauſed by continuall ſtudy, and the hard auſterity he had vſed toward his body: ſo that ſome times he remained whole years bedrid; yet ceaſed he not, but endited to others that wrote, ſo that he compoſed many bookes, being occupied in that exerciſe twentie yeares, as he writeth himſelfe. The countrey of Greece did much honour this glorious doctor, by tranſlating the works he wrote in latine, into the Greek toung.

It is ſaid by S. Ierome, that as he red one day vnto his diſciples (wherof he had many in ordinary, from many parts) there entred into his ſchoole or place of lecture a lyon halting. All the ſchollers ranne away; but the holy doctor receued him without dread, when the lyon came neere, he lifted vp, and ſhewed one of his forefeet wounded with a thorne, which was runne into his foot, and the holy man dreſſed it, and when it was whole, the lyon would not depart, but

attended in the monaſtery, as if he had bene tame and domeſticall. This ſtory I tell, becauſe he is painted with a lyon by him. It is alſo ſaid, that S. Ierome, apointed thereto by Damaſus the pope, ſet in order the office of the Church, diuiding the pſalmes for euery day of the week, and apointing that euery one ſhould end with this verſicle *Gloria Patri* &c. *Sicut erat* &c. He appointed alſo the Epiſtles and Ghoſpels for all the yeare, with the lectures, and prophecies that are read in the office of the maſſe.

S. Ierome being imployed in theſe holy exerciſes, and ſuch like, in anſwering, and aſſoiling doubts, which Biſhops, and other religious perſons ſent vnto him, from all parts of Chriſtendome, and alſo in giuing aduiſe to people that were in neceſſity; he came vnto ſuch perfection, that he was rapt and tranſlated ſometimes in ſpirite, among the Quiers of Angels; and began in this life, to taſt the reward of his paine and trauell, though there remained ſome other afflictions for his old age, which was a feeblenes, that he could not riſe from his bed: and, as Sigebertus ſaith, he had a cord tied to a piece of wood ouer his bed, and he held by that, when he deſired to turne from one ſide vnto the other.

His infirmity encreaſing, and he knowing the hower of his death approched, commaunded the B. Sacrament to be brought vnto him, and then communicated with great deuotiō: which whē he had done, he yielded vp his ſpirit vnto God on the 30. day of September, about the yeare of our Lord 422. Honorius & Theodoſius the ſecond being Emperours. Marianus Victorius in the life of S. Ierome ſaith: that this holy Doctor dyed at the age of 99. years, as ſome Authors hold, for ſome others ſay otherwiſe. It is moſt true and aſſured, that he liued till his decrepit age, as S. Auguſtine ſaith in the firſt book againſt Iulianus.

His bleſſed body was buryed in Bethleem, and afterward in proceſſe of time, it was brought to Rome, and laid in the Church of *S. Maria ad præſepe*, which at this day is called S. Maria Maior. God ſhewed many miracles by meanes of this holy ſaint, aſwell in his life as after his death. The Church accounteth him for one of the foure Doctours, and maketh a great feaſt of him, and eſpecially in Rome, for that there he ſtudied, there he was Baptiſed, and there reſteth his bleſſed body.

It is alſo very fit that Fraunce ſhould keep it feſtiuall, for there he was a good ſpace, and ſawe the principall places of that kingdome. Germany is alſo obliged in like maner vnto S. Ierome, for that he wrote a book of it, and made the countrey famous. Greece is in the ſame debt, for the commodity they reape by the books of this holy doctor, which are tranſlated into their language. Egipt is alſo deeply in his dept, for that it enioyed a long time his company and bleſſed conuerſation. The deſerts of Syria are in the ſame deb: for the auſtere pennance S. Ierome did there, doth nobilitate and make them famous. Bethleem ſhalbe reckoned in this account: yea and we may call it happy for two reſpects; firſt and principally,

cipally, becauſe our Lord and Sauiour Ieſus-Chriſt was borne therin, when he came to liue in this world: and alſo, but in farre lower degree, for that S. Ierome dyed there to liue in heauen.

But aboue all other prouinces Spaine oweth an eſpeciall duety vnto S. Ierome, for the many epiſtles he wrote to particular perſons therin, as alſo for that after many hundreth yeares that he dyed in Bethleem, it ſeemed, he was raiſed to life in Spaine: not he in perſon, but his name and religion. For in the time of Pope Gregory the 11. King Don Alonſo the 11. raigning in Spaine, there came out of Italy two holy hermites into the kingdome of Toledo in Spaine: and by their good example of life, and holy admonitions, others were conuerted vnto that holy religious order, to wit Don Alonſo Peccia Biſhop of Iaen, & Petro Fernandez Peccia his brother, & Hernãdo Lagnez chief chaplen of the kings Chappel & Chanon of Toledo, who being elected Archbiſhop therof, refuſed that dignity: and beſide theſe many other noble men of marke and quality.

Many of the forenamed choſe that life, for that they had conceyued a great dread and feare of the king Don Petro, who at that time reigned in Caſtile (after the death of the King Don Alonſo his father) becauſe he had a delight to ſhed mans bloud; ſo much, that if the offence or fault were neuer ſo ſmall, he cauſed very rigorous puniſhment to be inflicted vpon the delinquents: which ſeuere kind of Iuſtice was not vſed to be executed in Spaine, for which the king gained thereby the ſurname of Cruell to this day. I cannot tell, if his Cronicler who did little befreind him, (as it ſeemeth for ſome priuate reſpect) did not help forward to ſettle and confirme that odious name of Cruell vnto him, from that time vnto this. All theſe liued together certaine yeares in the deſert, then they beſought Pope Gregory, to giue them a habite and a rule vnder the name of the hermits of S. Ierome: but the Pope gaue vnto them the rule of S. Auguſtine, the name & habite they haue at this daie. This order was confirmed in the third yeare of the Popedome of S. Gregorie on S. Lukes day in the yeare of our Lord 1373.

The order which is called in Spaine of the Iſidori, which is alſo of S. Ierome was inſtituted in the time of Pope Martin the 5. by frier Lopes de Ouiedo, profeſſor of the monaſterie of Guada Lupe, who out of S. Ieromes works tooke a rule which is printed with his other workes, and with the helpe of ſome that deſired it follow it, and with licence frõ the ſea Apoſtolike, he founded certaine monaſteries in Italy, which are called Iſidori, or the congregation of frier Lopes. Of the firſt named religious men of the order of S. Ierome, there be in Spaine many worthie monaſteries, but eſpecially fifteene which are called Royall, becauſe alwaies they haue bin fauoured by the Catholike king Don Philip the ſecond of that name, who built them a monaſtery and college in the Eſcurial vnder the title of S. Laurence the Royall, and the rule and inſtitution of the glorious S. Ierome. In which place be many rare and ſingular reliques of ſaints; many pictures and

Images;

Images; the workes of famous painters, and caruers; manie bookes of great valewe; much riche ſtuffe for the church; Challices, Croſſes, and other things, for the ſeruice of the Altar, and there alſo is buried the corps of the mightie Emperour Charles, the fifte of that name, and other of the blood Royall.

By theſe and other the great and coſtlie things in this Royall houſe, euidentlie appeareth the deuotion of the ſaid king Don Philip toward the glorious Doctour S. Ierome, and his bleſſed religious order, wherefore we may hope that the ſame ſaint wilbe his good aduocate vnto God, that his Royall perſon and alſo his Realme ſhall increaſe in temporall and worldlie goods, and alſo that he ſhall inioye the celeſtiall kingdome of heauen, by the interceſſion of this bleſſed ſaint. To the which God bring vs alſo, of his infinite mercy. *Amen.*

OCTOBER.

The life of S. *Remigius Octob.* 1.

THere ſhall ſpring a fountaine, *ſaith the prophet Ioël,* and come from out of the houſe of God, and paſſe by, and water the brooke of thornes: *in which words the prophet doth fortell vs, what ſhall happen after the latter iudgement. The bodie of a mortall man is fitlie reſembled by a brooke; for it runneth ſwiftlie to death and perdition: nay further it is a brooke of thornes; for that, of it ſelfe, it produceth nothing, but euill deſires and worſer deedes, that wound and pierce the ſoule like thornes. But a fountaine, after the latter day, ſhall ſpring from out of the houſe of God, and water theſe thornes: whereby are deciphered thoſe ſtreames of glory, which ſhall ouerflow the bodies of the elect, and adorne them together with theyr ſoules.*

The Gloſſe ſaith, this text may be well applyed to the primitiue Churche, when the Apoſtles, and preachers of the Ghoſpell, did in the manner of a fountaine, ſpring from out of the houſe of God, from the Catholicke Churche, to water with theyre heauenlie doctrine the thornie brooke of Paganiſme. In this ſence it ſitteth that glorious Archbiſhop of Rhemes S. Remigius who was indeede a fountaine of lyfe, that ſpringing from out of the houſe of God, with the ſweete and pleaſant ſtreames of his lyfe and doctrine, watered that riuer of thornes Clodueus: who being a king and worshipper of Idolls, was conuerted to the faith by S. Remigius, and with him all his court and armie of men. The lyfe of this glorious Saint, was written by Hincmarus Archbiſhop of Rhemes, in this manner following.

When

WHen the hand of our Lord did chaſtize the Frenchmen for their ſinnes with a long & bloudie warre, which the Vandalls, a fierce and cruell nation, did wage againſt them; there dwelled in the deſert a holy Monk called Montanus, who had loſt his ſight by continuall bewailing the ſinnes of his nation. For knowing that all theire afflictions and ſcourges were cauſed by theire manyfold offences, he continually prayed, and with teares beſeeched almightie God, to redreſſe all their miſeries, and graunt them pardon for all theire ſinnes, and be contented with that puniſhment, he had alreadie inflicted vpon them. God vouchſafed at length to heare his prayers, and graunt his requeſt; wherefore he did reueale vnto him, that ſhortlie there ſhould be borne a child, whoſe name ſhould be Remigius, that, comming to be Biſhop, ſhould with his preaching and good example withdraw men from vices, conuert them to God, appeaſe his wrath, and ſtay his puniſhment. He reuealed alſo to this holie man the parents of this Childe Emilius and Cilinia, people of great religion and charitie, of noble bloud, and great reuenews, liuing in the territory of Laudum.

Montanus went and acquainted them with his reuelation, whereof both had ſome doubt, by reaſon that both were ſtricken in yeares: but eſpeciallie Cilinia could not be induced to belieue it. Be thou aſſured, quoth Montanus, thou ſhalt be a mother; giue ſuck vnto thy ſonne with thy owne milke; waſh mine eyes therewith; and I ſhall thereby recouer my ſight. All things happened, euen as the holie monke had ſaid: for Cilinia conceaued, and brought forth a ſonne, that was called Remigius: ſhe gaue him ſucke with her owne breſts, and waſhed the eyes of Montanus with her milk, and he therewith recouered his ſight, as he had foretold. The vertue of this ſainct did ſhine ſo cleerely in his childhood, that, euen in the day break of his life, he plainelie declared, how great would be the dailight of his perfect age. He was ſent to ſchoole, where, in a ſhort ſpace, he did not onlie profitte much in knowledge and learning, but alſo in holie and vertuous life: making learning to ſerue as a light to guide him in the path of vertue; and vertue by alaying the ſtormes of paſſions, further him in the courſe of learning. When he came vnto the age of 22. years Bennadius the Archbiſhop of the city deceaſing, the people aſſembled for the election of another paſtour, and fixing their eyes on that holie Saint there preſent, ſayed there was not any more fitte them Remigius, to ſucceeded in that dignitv.

The holy yong man being there, was troubled much in mind, and made many excuſes; ſaying, that ſoe eminent a degree was full vnſeemely for one of his age, and conuerſation; that the vſage was, not to elect beardles youths to an office conuenient only for men well ſtricken in yeares, but of a perfect age. Vnto theſe allegations they made anſwere, that his vertues ſupplied the defects of his age, and therefore they had determined, that he ſhould be

their Paſtour and prelate. Whilſt the people and Remigius were thus at variance, there deſcended on a ſodein a great light from heauen, like vnto a beame, which reſted on the head of S. Remigius.

The wonderfull maruaill of the celeſtiall election and confirmation of S. Remigius in the prelacy proceeded further: for beſide the light, his head was found to be waſhed with a heauenly dewe or liquor, and all they, which were preſent, felt the moſt fragrant and ſweeteſt ſmel that might be, comming from the ſame. All the people, beholding this wonder, with one voice praiſed God, and gaue him thanks, that he had vouchſaued to ſhew plainely, that the election they had made was acceptable to him. S. Remigius durſt not make any further reſiſtance, leaſt it ſhould ſeeme that he withſtood and gaine-ſaid the will of God. So he was made prieſt, and conſecrated Biſhop by the other Biſhops that dwellt there about.

Aſſoone as he had accepted this high function, he made euident demonſtration, that he was of ſufficient ability to exerciſe the ſame: he ſhewed him ſelfe to be an almoſe-giuer, vigilant, deuout, curteous, perfect in doctrine and charity; his conuerſation was celeſtiall; his words were all kindled with the fier of Gods loue. He was affable, and alwaies pleaſant in countenance, but with grauity: his preaching was of that which was neceſſary for ſaluation of our ſoules, and what he preached in words, he practiſed in works. He moued them, that looked on his face earneſtly, to deuotion; for in him did ſhine clearly the liuely portraiture of ſanctity. His ſight was dreadfull and awfull vnto the preſumptuous & proud; but very mild and gratious vnto the lowly and humble: Toward goodmen his aſpect was louing and pleaſing, as S. Peters was: but to the wicked his countenaunce was grimme and ſterne, like vnto S. Paules.

The riches of his ſoule were ſo great, that notwitſtanding they could not be ſeen with corporall eies, nor expreſſed in wordes, yet were they manifeſted by his externall works. He fled idlenes, and worldly pleaſures were to him diſpleſant: and on the other ſide, trauaile was to him beſt pleaſing; and he had a delight to be contemned. In his ſermons he did eſpeciallie reprehend the vice of carnallity, and willed his hearers, not to account their owne wiues foule: or to think the wife of another man faire or beautifull. He was in diet temperate; and he ſometimes, (becauſe he would not ſeeme hautye or proud,) called ſome of his poore kindred and freinds to his table.

Sometimes the litle birds were ſeene to flie in at the windoes, and to ſit on the tables ſide, or on the platter, and he gaue them ſomewhat to eate, and when ſome flewe away, others came back. At this S. Remigius tooke occaſion to giue ſpirituall refection vnto the gueſts that ſate at his table, ſaying. See, theſe litle birds do not ſowe nor reape nor haue no granaries wherin to conſerue their goods, and yet God doth not abandon them, but prouideth for them day by day; how much

much more will he prouide for man, for whoſe ſake he ſhed his precious bloud, and loſt his life? ought not man therefore endeuor to doe the will of God, and be vnto him obedient, as theſe litle birds be? He ſaid alſo: as this meat was not dreſſed and ordained for theſe litle birds, euen ſo, the goods which our fore fathers haue left vs, or that we haue gotten by our labour and traueill, we ought to beſtowe part thereof cheerefully among poore men; to the end God may make vs partakers of his glory in his kingdome, out of the which the deuills were caſt for their offence. This good Prelate viſited oftentimes his Biſhoprike in perſon, and committed not the ſame vnto any other.

It happened that on a time, he came vnto a place called Calmaciacum, where was a man poſſeſſed of an euill ſpirit, which made him alſo blind, from the time of his firſt entrance into him. S. Remigius praied for him, and the foule fiend departed; the man recouered his ſight, and was free from all euill, for which cauſe he gaue vnto God infinite thanks. Another time the good Biſhop being in the city of Rhemes lodged in the houſe of the Church of S. Nicaſius martir, ſometime B. of that city, where befell a great fier, which burned a great part therof: Notice hereof came to S. Remigius, who firſt praied, and then went vnto the place, where the fire was raging and burning with ſuch fury, that all thought it would haue conſumed the whole citty: The Bleſſed man made the ſigne of the Croſſe againſt the fire, which approched toward him, and it fled from him, and he followed it ſo long, vntill it came to be like a great boule, and drew back to one of the gates of the city, and iſſued out of the ſame, to the great amazement of all the beholders. In the Church of S. Iohn Baptiſt in the ſame city, he caſt a deuill out of a damoſell, which at his departure, did ſo afflict her, that he left her for dead: S. Remigius made his prayers for her, and reſtored her vnto life.

At that time Fraunce had ſuffered many afflictions, by diuers tirants that made warre vpon it: one of them was Clodoueus ſonne to Childericus, who was poſſeſſed of the greateſt and beſt part of that Realme. This Clodoueus was a Painim Idollater, but had to his wife Clotidis a holy vertuous Chriſtian woman, of the houſe of Burgundy. Shee many times perſuaded the king to be Baptiſed, and to become a Chriſtian, but he excuſed himſelfe, alleaging that the ſouldiers of his army would kill him, if he did ſo.

On a time being in warre againſt the Allemans and Sueuians, and fighting with them, he fell into great danger, not only to be diſcomfited, but alſo to be ſlaine in the field. Clodoueus had in his company a Chriſtian, the duke of Orleance, who aduiſed the king to make a vowe vnto God, to be made a Chriſtian, aſſuring him thereby the victory ouer his foes. Clodoueus made the vowe, and euery thing ſucceeded according to his deſire; for he not only was victorious in that encounter, but he alſo made that prouince ſubiect vnto his crowne.

Then he returned with victory vnto Paris, his place of reſidence, and made re-

lation vnto the Queen Clotildis of the vow he had made, who being ioifull of it, ſent meſſengers for S. Remigius to come and confer with the king. The holy Biſhop came and ſpake with the king, and ſhewed to him ſuch pregnant reaſons, that he was fully reſolued to be Baptized. The thing that ſtaied him was the feare, that his ſubiects would rebell againſt him. To put that doubt out of the kings mind, S. Remigius talked priuatly with the principall men of the kings army, and ſometimes he preached to them in publike. Theſe priuate and publik ſpeeches of S. Remigius were of ſuch force, that all ſaid, they would be Baptiſed, if the king was.

The day wherin the king ſhould be Baptized, was apointed: and much people were aſſembled; and all the chiefe men were in the Church, where the bleſſed Sacrament was to be celebrated. The king being vpon the fonte, the prieſts (by Gods permiſſion) had forgot to bring thither the holy oile, and when the king ſhould haue bene anointed there with, S. Remigius perceaued the want therof. The throng of the people was ſo great, that it was impoſſible to haue it brought ſo ſoon as was fit: ſo that the holy Saint was much perplexed, but he had in his hart recourſe vnto the father of mercies, beſeeching him to help him in this neceſſity, leſt there ſhould ariſe any offence among the people: and behold, a Doue, carrying in her bill a violl with holy oile therin, was ſeene euidently to come, and put it into the hands of S. Remigius, and then to fly away againe. The holy Saint, after he had giuen thanks vnto God for this fauor receiued, anointed the king with that oile, after the accuſtomed vſage. The ſweet odour of that oile was ſo great, that the king and others, who had ſeene the miracle, were aſtonied therat, and rendred vnto God infinite thanks for the ſame. Clodoueus was then named Lodouicus, and vnto S. Remigius aſwell the king, as the other noblemen that were Baptiſed that day, ſhewed many fauors, and gaue him many poſſeſſions, and other reuenews; which he diſtributed among the Churches of his Dioceſſe.

S. Remigius in his old age knew by reuelation from heauen, that there would enſue a great dearth and ſcarcity of corne in all Fraunce: and therefore he, like another Ioſeph, gathered good ſtore therof againſt that time of neceſſity, and heaped, and ſtacked it vp in a village called Celtum. This being done, certein countrie clownes vpon a feſtiuall day (hauing litle to do) talked together of the great ſtore of graine he had collected. And one of them ſaid: This Lazie old man (for ſo they called him for his great age) will I think, by his ingroſſing, become a merchant of corne. Another inſtigated by the deuill ſaid; let vs ſet it on fier and burne it, and ſo he ſhall not gaine by his merchandize: The others aſſented; and ſo in an inſtant they ſet fire to the ſtacks, and burned much. As it happened, S. Remigius was not farre of, and being told of this accident, he ſpeedilie got to his horſe, and went to ſee if he could remedy it, but when he came, he found

it

it past recouery. It was in a cold euening in the winter, which also was a vexation to the holy man, by reason of his age; and so he alighted from his horse, and came neere to the fire to warme himself, without any alteration of his countenance, and said, God will not forget to punish him that hath done this euill, and losse vnto poore men: and so it came to passe; for the pesants that set fier to the corne, became crookbackt, and all their children that came of them were so also: The Author that wrote this life saith he hath sene some of their race, crookbackt.

To end; the time long desired by S. Remigius, the day of his death aproached, by which he hoped to haue the reward of his trauell, tolerated for the loue of his Church, in gouerning the same, by the space of 74. years; for so long he had bin Bishop. In all which time, he neuer did thing, that was not fit or conuenient, neither did he omitt to do that, which he ought to do. Vnderstanding that the hower of his death approached, first he set in order the affairs of his Church; then he prouided to haue long prayers made for him, and desired to receaue the holy Sacrament, and so finally he yielded vp his soule vnto his Redeemer, who had bought it with his pretious bloud, being then 96. yeares old, in the yeare of our Lord 545. on the 13. day of Ianuary. But because the holy Church on that day solemniseth the octaues of the Epiphanie, the feast of S. Remigius in put ouer, vnto the 1. day of October, because on that day his body was translated.

He was first buried in a Church of S. Christopher, in the same citty of Rhemes: but because the Church was litle, and the concourse of people, which came to visite his sepulcher, great; it was made bigger and larger, and of more curious and costly workmanship: & especially there was made a most beautifull sepulcher, for the body of the holy Saint: but when they would haue carried it thither, they found it so weightie and so heauy, that no humaine force and strenght was able to moue it, in such sort, that all the clergy and people which were assembled to make that translation, were pensiue and sorrowfull; yet staied in the Church, singing hymnes and spirituall songes. Staying in this manner, they fell into a fast sleepe; and when they awaked, they found the blessed body caried into the new sepulcher, by the hands of Angells: wherupon it was ordained in regard of this miracle, that the feast of Saint Remigius should be celebrated on that day, which was the 1. October, as nowe it is.

The life of the Seraphicall Father S. Frauncis. Oct. 4.

WE read of king Dauid, that when he was perſecuted by Saul, he neuer ſtaid long, but continuallie trauailed from one place to another, to eſcape his handes. Once he came to the court of Achis, king of Geth, who was a Philliſtian: being knowen of the courtiers, he was led vnto the king, that he might alſo ſee, and know him, that had killed in the field the moſt valiant Champion of all the Philiſtians, Golias the Giant. Dauid feared, that comming before the king, he might incurre danger of his life, wherefore to free himſelfe of that peril, he vſed a kind of pollicy, in which he ſhewed himſelf as wiſe, as he had before time valorous. His craft was, to faine himſelf foolish and madde; make faces and diſfigure his countenance in diuers ſtrange faſhions; to pulle at one, and after at another, and if any catched at him againe, to ſlip away from them; as alſo to let ſpittle fall on his beard, and ſuch like frantick toyes. The king ſeing and thincking this to be done for nought but meere foolishnes, ſcoffed at him, and ſaid to his courtiers: To what end haue you brought this fellow hither? want I fooles in my houſe? take him away. By this deuiſe Dauid was deliuered from the danger of death, and out of the hands of the Philliſtians.

O bleſſed Patriarch, and Seraphicall Father, holie S. Frauncis? how well and how perfectly waſt thou pictured in this patterne? Thou, like a newe Dauid, being yet very yong waſt perſecuted, not by Saule, but by the deuill, that endeuoured and laboured to deprriue thee of the life, not only of body, but alſo of ſoule. Achis the king of Geth, is this world, in whoſe court thou waſt, and continuedſt for a time, in companie of other worldlie men. Theſe made thee knowen to the world, and the world did fixe his eyes vpon thee: but thou, fearing daungers, which hong ouer thy head, to deliuer thy life out of his handes didſt like a wiſe man faine thy ſelfe a foole. Thou didſt alter thy countenance, when forſaking all, that the world eſteemeth, thou didſt embrace that which it moſt diſpiſeth: when flying from all pleaſures and delights, thou didſt make choice of contempt and afflictions. Thou ſometimes didſt cherish one, ſometime another, thereby ſeeming to catche hold of them: but if anie beganne to lay hold on thee, to make thee liue in ſinne as others, thou didſt auoide and flie away from them. Thou diddeſt many other things as a foole, according to the iudgment of the world, as in loning and ſeeking pouertie; in apparelling and vſing of thy body, not only meanely, but alſo rigorouſly: whereby the world reputed thee a foole and a verie dizard. But thou like Dauid, by thie diligence, waſt deliuered from out of the hands of Philiſteans, the hands of this world, that ſo thou mighteſt fight and make fierce and cruell warre againſt him: not only by thyne owne perſon, but alſo by thy ſonnes and by thy daughters, the religious people of thy holie order: who continually waging warre againſt this enemie, obteine many glorious ſpoiles and victories. I haue taken the life of this bleſſed Saint out of the Writings of S. Bonauenture, S. Antonie of Florence and others.

Saint

SAint Frauncis was borne at Assisium, a citty in the valley of Spoleto in Italy, in the yeare of our Lord 1182. and his father was a marchaunt called Peter Bernardo. At his Christning he was named Iohn; which name was after at his Confirmation chaunged into Frauncis, for so was the will and pleasure of his father. He was brought vp well, and had good education, as being the eldest sonne of his father; who set him to learne both Latine and French, intending to make him his factoure in marchandise; whereunto the knowledge of many languages was, as he knew well, verie necessary.

S. Frauncis being come to yeares of discretion, began to help his father in his trafficque, al well within, as without the cittie. And for that, by this meanes, he was as chiefe master, and much money was returned thorough his hands (a thing most perillous, and pernitious for yong men) he spent verie prodigally in what he liked. This wrought many yong men of his years, and of euil behauior into his company; whoe moued him to liue, as they did, drowned in lasciuiousnes, in ryot, and youthfull vanities. Thus he gaue himself wholly to delights, to feastings, and vaine company; and yet alwaies in this euill behauioure, he shewed some tokens of what he should then, and what he would be afterward. On the one side, he omitted not to commit all sinnes, without any feare: yett on the other side, he did some good deeds; as giuing of almose in liberall sort: for naturally he was very compassionat to the poore.

One day it fell out, that a poore man asked an almose of him; and he because he was verie busy, gaue him none. The poore man departed: and assoone as Frauncis perceued it, he reproued himselfe, and running after him found him out, and not only gaue him almose, but also very lowely craued pardon of him; and forthwith he also made a vowe, that from thenceforth, he neuer would deny to giue any thing, that was demaunded of him for Gods sake, if it lay in his power. And perseuering in the obseruation of so worthy a vowe, euen vntill his death, he receaued manie especial great fauours of God: one was, that as often, as euer he heard these words for Gods sake, so often he felt a great tendernes of hart, the cause of great consolation.

In regard of the Almose, and other good deeds S. Frauncis did, God sent him many good inspirations, which serued as meanes to pull him out of that euill course of life, in which he liued. One of these meanes and motions was, a whole yeares imprisonment in the citty of Perugia, among other citizens of Assisium, caused by a controuersie betweene these two cities. Frauncis in this prison shewed himself a man of great courage in aduersity, as being alwais mery, and comforting his other fellow prisoners, that were pensiue and sad. Peace was concluded betweene these cittes; the prisoners were discharged; and Francis fell againe to his former courses; prodigally spending his fathers goods among his companions, in feasting, gaming, and carnallity: and this life he led vntill he was 25. years old.

Comming

Comming to that age, God did call him againe by a long and grieuous infirmitie, the booke wherein man learnes manie good leſſons. Firſt he learneth a liuelie and feeling knowledge of this truth, that he is mortall; and that his health is not of himſelfe. He learneth moreouer to know his ſinnes, ſeeing that ſicknes is often times cauſed by them. He learneth alſo to feare hell fire as more neerely threatning deſerued puniſhment; which feare doth more earneſtly ſtirre him vp, to deſire and thirſt after eternall ioyes. He learneth to deſpiſe all worldly riches, as things that cannot reſtore him to health. He learneth to prepare himſelfe to dye, ſeinge infirmitie the harbinger of death in his lodginge. He learneth to feare the iuſt iudgements of God, making this diſcourſe: if in time of Mercie he chaſtizeth and ſcourgeth vs thus ſeuerely, what will he doe in the time of Iuſtice. All theſe things S. Frauncis did learne by that ſickneſſe wherewith God did viſit him. Wherefore being reſtored againe to health, he aroſe from his bed with great feruour, and purpoſe to profit in the way of our Lord. Forthwith an occaſion was offered him: for a poore man in euill ſtate and ragged cloathes asked him an almes, as he was going out of doores. S. Frauncis looking on him, knew him well; for he was a gentleman fallen to decay: and ſuch compaſſion came into his mind, regarding him as if Ieſus Chriſt were in the likenes of that poore man, that turning aſide, he pulled his new garment of his back, and coped with the poore man his ragged clothes. The night enſuing, as Frauncis ſtept, he thought he was in a faire roome, wherein lay many rich pearles and Iewells of ineſtimable price: there he alſo did ſee our Lord Ieſus Chriſt, for whoſe ſake he had giuen the garment to the poore man; and he hard him ſay: I keepe theſe rich Iewells for my ſouldiers, who take vp my Croſſe on their ſhoulders, and follow me. S. Frauncis aroſe with an ardent deſire to gett part of thoſe riches; and ſtudied (as he went) how he might obtaine them. Then thought he, perhapps it is the will of God, I ſhould be a ſouldier in the warre againſt the Infidells, in the holy land; wherin the Chriſtians did weare a Croſſe on their armour, to gaine the Indulgences giuen by the Pope to them, that tooke the Croſſe. Saint Frauncis therfore intended to haue taken that Croſſe; and to that end brought him horſe and Armour: but it was reuealed vnto him from Heauen, that Gods holie will was, he ſhould be a ſouldier in an other manner. This cauſed Saint Frauncis to be very carefull, to know what was the will of God.

Sometimes he would go into ſecret places, and there pray and ſhed ſo manie teares, that his eyes did verily ſeeme two fountaines, thoſe teares proceeded from the remembrance of his life paſt, and of the lewd ſpencing of his time. He oftentimes ſaid: Ah wretched ſinner that I am? how heynous an offender am I? Oh what an euill reckoning can I yield to God of the flower of my yeares? how blind was I, to commit ſo many ſinnes againſt my God, who is ſo gracyous,

gracyous, ſo mighty, and who hath ſhewed me ſo many fauours and benefits? I am now handled euen as I deſerue: at this preſent he is deaff to me, and will not declare in what ſort his pleaſure is, I ſerue him; for that I haue bene deaff to him, who gaue me ſo many good inſpirations. Thus he praied inceſſantly, deſiring God to diſcloſe and declare his will vnto him, and what he ſhould do the better to ſerue him.

S. Francis doing thus; one day he came into the Church of S. Damian, neere to the city of Aſſiſium, and kneeling before the Roode, inſtantly deſired Ieſus-Chriſt, to deliuer him from this anxiety and doubt, and alſo to declare his will vnto him; and with that he heard a voyce ſay vnto him: *Frauncis, Repaire my Church which is ready to fall.* He was ſomewhat afraid, when he heard the voice, but was forthwith comforted; imagining, that God did bid him repaire that Church, wherin he praied. Wherupon he diligently went to put it in effect; and getting good ſtore of merchandiſe together, and hauing ſold them, he brought the mony, and gaue it vnto the prieſt of the Church; but the prieſt would not take it, for feare of S, Frauncis his father, who, (as he knew right well) would ſtorme and chaſe therat. S. Frauncis ſeing the prieſt refuſe the mony, put it all in a purſe, and threw it to him, and told him, what he ſhould do therwith. The father of S. Frauncis hearing that his ſonne ſold his wares for ready money, vnder theire value and the true worth, and imagining what the matter was, went to ſeek him with a heauy hart: and hearing he was gone to the Church of S. Damian, thither he went to follow and find him. S. Francis ſaw him comming a farre of, and to auoid his fury, hid himſelf in a vault. His father in a rage came to the Church, and not finding his ſonne there, began to quarell with the prieſt, who being affrighted with his threats, ſaid to him: your ſonne was heere, and would haue giuen me this mony, and I would not take it; wherupon he threw it on the ground, and went away ſaying: that I ſhould repair therwith this Church, that needed repaire. His father tooke the mony and ſaid; the mony is myne, and his choler now being ſomewhat alayed, he returned home, longing to find his ſonne, that he might giue him ſome reproachfull puniſhment, for that he vſed in this manner, to ſpend his goods.

S. Paul ſaith; that Auarice *is the roote of all euill*: and his father being couetous, it is no mereuill though in him were many euills, and that he did ſo like vnto the deuill, as he did in this. It is the vſe of the deuill, not to perſecute them, that be his priſoners; but them that eſcape out of his hands: as Laban did, who perſecuted not Iacob, as long as he remayned in his houſe; but purſued him, when he departed. So doth the deuill alſo, for when one flyeth from him, he purſueth him with a 1000. tentations. So did the father of S. Francis alſo, for as long, as he gaue himſelf to a lewd and wicked life, he neuer examined nor reprooued him; but when he was deſirous, and began to be vertuous, and to be good, he

purſued him euen almoſt to death. S. Francis lay cloſe in the vault many daies, continually and deuoutly and with teares praying vnto God, to let him knowe his will. At laſt he came out of the vault and went into the city, with a firme reſolution, patiently to ſuffer all that might happen. Aſſoone as the people ſawe him altered, pale, and leane, and going dully, as if he had bene out of his witts, in ragged and torne clothes; they cried after him in the ſtreet, as if he had bene a foole. His father, being told of him, came out of his houſe into the ſtreet, like a lyon, and led him away, reuiling, and miſnaming him. He kept him in a houſe very hardly, and to disburden his furyous rage the more vpon him, he lockt him vp in a roome, and bound him to a poſt. Theſe things S. Francis abode and endured patiently.

After certein dayes, his father had occaſion to ryde out of towne vpon ſome buſines; wherupon his mother a good Chriſtian, and pitifull, hauing compaſſion on her ſonne, and fearing her husband would do ſome further outrage, went to Francis, and weeping as ſhee ſate by him, ſhee deſired him to ſhewe a will to ſerue God, to forſake the world, not to ſpend his fathers goods lewdly, to his great and iuſt diſpleaſure, and not to behaue himſelf ſo as to be accounted a foole, whereby he was a ſhame and reproach to all his kindred. Hauing put this into his head, ſhee vnlooſed his bandes, and ſet him at liberty, and away went he from his fathers houſe; who ſhortly after coming home, and finding Francis gone, was troubled therat, and went to ſeek him. At laſt he found him, and to end all controuerſies between them they agreed, to go before the Biſhop of Aſſiſium, and that there Francis ſhould renounce his right and heritage due to him; and that his other brethren ſhould haue it among them, leſt he ſhould ſpend it prodigally. S. Francis, the true and perfect louer of pouerty, was content herewith, and when they came before the Biſhop, he not only fulfilled his fathers requeſt, but alſo ſtripped himſelf of all his clothes euen to his ſhirt, and gaue them to his father, ſaying: vntill this time, I haue called thee father, but from henceforth, I will acknowledge no other father, but our father in heauen. The Biſhop ſeeing this feruent act, and wondering therat, ſtood vp, and imbraced him, weeping for tendernes, couered him with his cloake, and commaunded his ſeruants to bring him ſome cloths to put on. They brought him a verie poore and courſe ſuite, and the holy man receued it cheerfully.

Taking his leaue & bleſſing of the Biſhop, he departed from Aſſiſium, and went to a hoſpitall of lepers, and there remained certaine daies, attending on the ſick, very charitably. He waſhed their ſores, he clenſed their filth, and did eate that meat which they did leaue. This mortification of the holy man was great; for before his conuerſion it was death for him to ſee a leper: yea, he would ſtoppe his noſe and be ready to vomit: but when he began a new life, he was of a contrary mind; for if he ſaw a leper he thought he ſaw an Angell, and his ſoares ſeemed

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to be pretious ſtones. In the time of this exerciſe, he vſed vnceſſant praier. One day the B. man being at his praiers, he heard a voice, which ſaid to him: Francis: *Change ſweet into ſower, and deſpiſe thy ſelf, yf thou wilt pleaſe me.* The holy man iudged by this voice, that God required of him ſome further ſeruice, then to ſtay in that hoſpitall: wherfore he departed, entending to go vnto Gubbio. As he went by the way, ſinging in the French toung, theeues mett and asked him, who he was? He anſwered: *I am trompetter to the great king*: The theeues being angry at this his aunſwer, and ſeeing they could make no booty of him, being meanely arrayed, they buffeted and kicked him; and then threw him into a ditch full of ſnowe. Poore Francis got out of the ditch, and the ſnowe, with much a do; but iocond he was and began a freſh to ſing ſpirituall ſongs.

When he came to Gubbio, an old friend who knew him, and wondered to ſee him in that weede, led him home, and gaue him very good cloths of his owne to weare. The ſtudy and care of this ſeruant of God was, how he might beſt pleaſe almightie God: wherfore vnderſtanding, how the religious men of S. Auguſtines order liued in pouerty, obedience, chaſtity, and holy life; he had a deſire to try if that manner of liuing liked him, wherfore he went to one of their monaſteries, and deſired them to receue him into their houſe. Thoſe religious men receued him, and gaue him (as Antoninus, and Sabellicus ſay) a habite of a black ſay, and a lether girdle; which he wore but a while, neither did he perſeuere in this auncient order, for that God had appointed Frauncis to inſtitute a new religious order.

One day, being in the Church, and hearing in the Ghoſpell, that Ieſus-Chriſt ſent his diſciples to preach, and commaunded them to cary neither gold nor ſiluer, nor any thing to eate, nor ſtaf, nor ſhoos, nor two garments with them; he felt in his hart a ſodaine and vnwonted ioy, thinking theſe words were ſpoken to him: and that all which he had ſearched to know, (to wit in what courſe he might ſerue God beſt) was in theſe words declared vnto him; and that he muſt expect no other aunſwer. This conceit was ſo imprinted in the mind of Francis, that he thought it no time to ſtay any longer; but forthwith he put of his black habite of S. Auguſtine, and left off alſo the leather girdle, and put about him a poore and bare garment of courſe cloth, and girded himſelf with a cord. He pluckt of his ſhoos, and went barefoot: and thus hauing propriety in nothing, he began to lead a true penitent, and Apoſtolicall life.

He went from place to place, from one city to another, and preached euery where, as God inſpired him, his words were lowely, ſimple, and cleare, yet ſo efficacious, that many which heard him, were moued to compunction, & amended their liues; and ſome deſpiſing wholie the world, clothed themſelues in lack-cloth, or other courſe habites, as S. Francis did, and went and followed him. So that he had 11. diſciples, of which ſome were well ſtudied in diuinity and huma-

nity; all which desired to serue God. The blessed man acquainted them all with his mind, which was to go and preach penaunce in diuers places, diuiding themselues, and so they did.

After a while they mett againe all, at the place where S. Francis was, euery one giuing account of what he had done. And beholding the great profit of soules arising thereby, he had a greater desire to continew this exercise, in regard the verie seeing of men ragged and barefoot, with such paleface s together with the consideration of their profound humility, and renouncing all property to any thing, (yea although they should not speake) was a preaching of Penaunce, and did much good. But when they adioined words agreable therunto, the more plaine and the more simple they were, the more did they kindle the loue of God, and were imprinted in the harts of the people to their great good.

S. Francis considering well all this, to the end that the institution might haue a firme foundation, and go well forward, and encrease; he thought it meet to aquaint the Apostolik sea therewith, and to desire the Pope to confirme it, for which purpose, he, and his disciples went to Rome, and caryed the Rule with them in writing, to be showen vnto the Pope Innocent 3. There arose some difficultie, when they treated of the obseruation of the Rule: for the Pope and many Cardinalls were of opinion, that no new religious order should be instituted, and that if any had an intention to serue God in religion, he might enter into some religious order already approued, as into the otder of S. Augustine, or S. Benedict.

It came to passe, that the Pope went to bed, toiled with the affaires of the Church: and falling a sleep, dreamed that the Church of S. Iohn Lateran was ready to fall, and that he sawe a poore, bare, and abiect man vnderpropping it with his shoulders, susteining, and keeping it from falling. Assoone as the Pope did behold S. Francis, he knew straight that he was that poore man, who vpheld the Church of S. Iohn Lateran with his shoulders. And considering the purity and sincerity of his hart, how he despised the world, and loued pouerty; his constancy in this purpose of following that Euangelicall life written in his Rule, according to which he desired to liue; and regarding also his great zeale for the saluation of soules, his feruent desire to imitate Iesus-Christ, he said: without doubt this same is the man I saw in my sleep, and I suppose that this man with his good example of life and doctrine, will help to susteine and vphold the Church of God; and with all he graunted vnto S. Francis his request and desire, and confirmed his Rule, *Viua vocis oraculo*, viz: by word of mouth.

Then the holy man made a solemne profession in the hands of the Pope, and so did all his company, promising to liue after that Euangelicall Rule: when this was done, the Pope ordeined S. Francis Generall of all the order. These things happened in the yeare of our Lord 1209. But becaule there was no Bull made therof at this time, therefore the confirmation of this order of Friers Minors is not accounted

counted but from the time of Honorius the Pope, who 15. years after this, confirmed the ſame by a particuler Bull, and other Popes ſince haue confirmed and illuſtrated the ſame, with ſpeciall graces, and priuiledges.

S. Francis returned to Aſſiſium, and with his brethren withdrew himſelfe into a litle houſe neere to the city, and there continued in prayer and meditation. From this houſe, they went to a litle Church of chappell belonging to the Benedictine monks, who beſtowed it freely vpon S. Francis. This chappell was called *S. Maria de Angelis*, or by another name, *S. Maria de Portiuncula*. This was the firſt houſe, or formed monaſtery of all the order. The firſt time S. Francis came thither, he ſeemed to be very ioifull, and ſaid to his Friers; that this place ſhould be the head of all his order.

S. Francis then departed from thence, and ſo did all his brethren: and went preaching, not only in the city of Aſſiſium, neere vnto them, but alſo in other places; eſpecially the Seraphicall Father becomming an Euangelicall tromper, paſſed thorough cities, caſtles and townes, preaching the word of God, not with eloquent wordes, or wordly wiſedome, but with feruour and power and ſpirit of the liuing God. The people, who ſaw and heard him ſpeak, thought him to be a man of a higher and another world: for his hart and viſage was euer erected toward heauen, and he laboured to direct euerie one in his company, to thinck of the world to come, many were conuerted by his wordes, and many did keepe him company: who for the deſire they had to imitate Ieſus-Chriſt, followed the footſteps of the holy ſaint, whom they took for their guide, deſpiſing all kind of wordly goods, and imbracing holy pouerty.

It would be tedious to recount all the things this holy father did, of his godly exercifes, and the holy life he led, when he began to found his religious order: Firſt, he was moſt abſtinent in eating and drinking: his ordinary diet was bread and water, with ſome pulſe, and ſodden herbs: If at any time he was forced by ſicknes to eat fleſh, when he was recouered, he would for a requitall, repaire the abſtinence broken, with double auſterity on his body. He ſo diuided the yeare into lents, that he faſted almoſt all of it, eating but only once a day. His firſt lent began at thend of twelftyde vntill Eaſter: Another he kept after Eaſter, for the comming of the Holy Ghoſt. Another for the Apoſtles S. Peter and Paul. Another againſt the Aſſumption of our B. Lady; & when that feaſt was gone, he faſted till the feaſt of S. Michaell the Archangell, and then at the bleſſed feaſt of All Saints, he began his Aduent vntill Chriſtmas. The bare earth was the ordinary bed for his weak and feeble body; and for a pillowe he laid a ſtone vnder his head. He ſlept very litle, but watched almoſt all night in praier. His appareill was one gowne with a hood, and a rope was his girdle: he went ſometimes vnto the deſert places and mountains, to pray the more quietly.

It happened on a time, that S. Francis being in the night in the deſert Sacianum

in a litle caue, the deuill called him by his name, and the bleſſed man anſwered him, not knowing who it was, that called him. The fiend ſaid to him: There is not ſo great a ſinner in the world, but God will pardon him, if he be conuerted, but they that will ſhorten their daies with rigorous penances ſhall find no mercy, before the heauenly maieſty. The ſeruant of God hearing theſe words was aſtoniſhed; & ſtudied, whether he did well or no, in doing ſuch and ſo auſtere penance. But that he might know who it was that talked with him (by the permiſſion of of our good God) he was ſurpriſed with a greuous temptation of carnality: aſſoone as he perceaued it, he threw of his clothes, & gaue him ſelfe a very ſore diſcipline: and becauſe it did not repell the aſſault, he haſted out of the caue, naked as he was, and tumbled vp and downe in the ſnowe, of which there was much in that deſert. When he had ſo done, he made ſeuen heapes of ſnowe in a round compaſſe; and coming into the middeſt of them, ſaid to himſelfe. Thou my body, yonder great one, thou ſeeſt is thy wife; theſe foure be thy children, two boyes, & two girles; the other two be thy ſeruants: nowe thou muſt take paines to maintein them, and prouide cloths for them all, leaſt they dye for could. But if thou thinkeſt it chargeable, endeuour thy ſelf to liue chaſt, & to ſerue God only, which is a great deale better, and more eaſye. In this ſort the holy ſaint ouercame the tentation, and the deuill with ſhame departed away. The glorious father aduiſed his friers to abſtinence, and to auoid Idlenes, if they would be freed from ſuch tentations.

The great loue S. Francis bare to Chriſt may be knowen by this, that there was neuer any ſo much deſired to liue, as he did to dye, for Chriſt his ſake: this moued him to go into Siria, among the Infidells, that he might obtein the crowne of martirdome: but he returned, for that he could not obteine his deſire. Alſo the glorious father bare great loue vnto his neighbour, helping euery one in their neceſſities, aſwell of the body, as of the ſoule. It was his ordinary vſage, if he ſawe any poore man with ragged clothes, to exchange with him; he vſed to all of them great reſpect and reuerence: for he thought, he ſawe Chriſt in euery one of them. The wonderfull miracles he did worke, as caſting out of deuills, healing of the ſick, and raiſing of the dead, be ſo many, that, only of them, a iuſt volume might be made: many of them are mencioned in the Bull of his Canonization, which is a ſufficient prooſe, that they be of good credit and Authenticall.

Such being his life and deeds; not only men, and they which imbraced his Rule imitated him, but alſo women; as S. Clare a maide of a Noble family in Aſſiſium; who went to the conuent of S. Francis, accompanied with the people of her fathers houſe (although ſhe had not ſaid any thing to them, of her intention) and the glorious father S. Francis receaued her, and gaue vnto her a Rule wherby to liue in a monaſtery. And within few daies many other well diſpoſed damoſells came to her, who all liued vnder the Rule, that S. Francis gaue her, which

which is called the order of S. Clare. So that this bleſſed Father hauing alſo founded another order, there were three Rules ordained by him, all which were confirmed by the Popes.

The firſt was of the friers minors, whoſe end is to exerciſe themſelues in contemplation, and in the actiue life, by the exerciſe of preaching. The ſecond Rule was of Nonnes of the Order of S. Clare, who be of two ſorts; ſome haue reuenewes and lands, and liue in common: Some other haue no reuenews, and theſe are called of the firſt Rule, and liue of almes. The third is of the Penitents, which are called of the third Rule: and theſe alſo be of two ſorts; ſome haue reuenews, and liue in colledges, and in common; and theſe be properly called religious perſons, and the vow they make is ſolemne, be they men or women. The women of this Rule do differ from the Nonnes of S. Clare, in this; that they weare no veiles, and be not bound but only to the obſeruance of the three eſſentiall vowes, vnder paine of mortall ſinne, as Pope Leo 10. declared. The other of this third Rule liue in their owne houſe, and haue reuenews, and their vowe is not ſolemne, and theſe by conſequence are not properly religious perſons, but perſons of honeſt behauiour, and are called vſually in Italye Pizzoccheri.

The Seraphicall Father S. Francis was not ſatisfied with ſending ſome of his religious men into ſundry countreis to preach the Goſpell, and to conuert ſoules vnto God, but he himſelf in perſon trauelled into diuers kingdomes, and realmes; as into a great part of Fraunce, and then into Spaine, and eſpecially to the church of S. Iames in Galicia. Then he imbarked, and paſſed into Egipt, and preached in Siria and in the countreis of the Souldan, with whom the holy man talked, and perſuaded him to receaue the faith of Chriſt, and he gaue him leaue to preach vnto his Moores, but for that he gathered no fruit in that country, he returned into Italy, and went to Rome, where Honorius 3. was Pope after Innocent 3. in the yeare of our Lord 1216. There he found the glorious Father S. Dominick, who came to haue his rule and order confirmed.

Whileſt S. Dominick treated therof, he had one night a reuelation, in the which Ieſus-Chriſt diſpleaſed for the many ſinnes of the world, ſeemed to be ready to ruinate and deſtroy it. Then ſawe he our bleſſed lady to kneele before him, and intreate him to ſpare it. And to moue him to mercy, ſhee preſented vnto him the ſame S. Dominick, and S. Francis, ſaying to him; by the meanes of theſe two his ſeruants, there ſhould be great reformation of life in the world. At this, our Lord was appeaſed. In the ſaid viſion S. Dominick ſaw S. Francis, and when they met in Rome, he knew him, and imbraced him very kindly and tenderly, and conferred with him of the ſeruice of God, and the profit of their religious orders, and told him alſo of the viſion he had ſeene.

This B. father being in Rome was preſented to the Pope Honorius 3. and [illegible]ked with him of many things. And the Pope, with the conſent of the Cardinalls con-

confirmed his Rule, and they all receaued ſpirituall ioy, in hearing his diuine diſcourſes. For though his ſpeech was lowely and familiar, yet did it leaue ſuch an impreſſion in their minds, that it made them euen melt and relent, and though it made them lament their ſinnes, yet were they nor therefore weary of his company, but deſired it the more.

His profound humility made euery one to wonder; for though his life was ſo holy, yet reputed he himſelf to be the vileſt ſinner in the world. And if any ſaid to him; ſay not ſo, for it is not true, he would aunſwer in this maner. If God had ſhewed ſuch fauours and mercies vnto any man, as he hath to me; how wicked and lewd ſo euer he had bin, he would had rendred greater thanks, and haue kept his commaundements better then I haue done. And if my ſweet Lord ſhould abandon and leaue me, I ſhould commit more euills, then all the men in the world do good; and therefore I am a greater and more vnthankfull ſinner, then they. The holy ſaint bare a moſt reuerent reſpect to all prieſts, and as to a ſaint of heauen, he would giue greater reuerence to the prieſt, and he would firſt kiſſe the hands of the prieſt, and then he would do reuerence to the ſaint: for wee are to giue moſt reuerence to him, at whoſe hands we receiue the bleſſed body of our Lord.

A great volume might he written of the particuler accidents that befell to him, aſwell with his religious, as with other ſecular men: he ſhewed in them his vertue, & the great fauours and mercies of God beſtowed on his bleſſed ſoule, and they be briefly written in the chronicle made of him: for ſay or write neuer ſo much of him, yet much more ſhall remaine to be ſaid or writen. I will ſpeak only of the ſpeciall miſtery, that God wrought in him, when he imprinted his bleſſed wounds in his body, a thing moſt certein. For not only many religious men, who conuerſed with him (and among others, S. Clare who ſawe them with her eies, and touched them with her hands) giue teſtimony of the truth therof, but alſo Gregory 9. who canonized him, affirmeth that he himſelf ſawe them. It fell out in this manner.

The holy Patriarch being retired and withdrawen into a ſolitarie place, to faſt his Lent of S. Michaell, in the mounteines of Alueine, two yeares before his death: one morning, very earely, about the feaſt of the Exaltation of the holy Croſſe in September, he ſaw the likenes of a ſixe winged Seraphim burning with fire, and caſting beames glittering exceedingly, which deſcended with great ſwiftnes, and drewe neere to the place where S. Francis was, and betwene the ſaid wings appeared the figure of a man crucified. The vppermoſt wings he held aboue his head, the two in the middle with which he flewe, were ſpread abroade in the manner of a Croſſe, and the two other were gathered vp together, couering all the body from the head to the foot. The holy ſaint maruelling at the preſence of this glorious viſion, felt in his hart an exceſſiue ioy mixt

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with liuely compaſſion, cauſed by the ſigne of his deerely beloued Chriſt Ieſus crucified.

He ſtreight waies fell into an extaſy, as vſuallie he accuſtomed in the meditation of the paſſion of Chriſt; to the which he was deuoted more, then can be expreſſed. And at this time he was transformed into the ſimilitude of Chriſt crucified, the figure of his bleſſed wounds remaining imprinted in his fleſh, his hands were pierced through the middeſt with nailes of fleſh, the heads of which nailes, appearing in the palmes of his hands were round and black, and the points long and crooked: the like appeared in his feet, and vpon his right ſide he had a wound, as if it had bene with a ſpeare, the wound being both red and wide. S. Bonauenture affirmeth that he heard them ſay ſo, that had ſeen them with their eies, and touched them with their hands.

When Ionathas deſired to ſhewe kindnes to Dauid, he gaue him garments: and when Ieſus Chriſt would ſhew his fauour to S. Frauncis, he beſtowed on him his wounds. When Eliſeus would reſuſcitate the dead infant, he lay ouer the child, and it may be, he ſaid to God: Lord ioine theſe my eyes to him, that they may ſee in him, and theſe my hands, that they may haue feeling in him: ſo Chriſt lay ouer Saint Frauncis, and gaue his wounds to him. Chriſt viſibly aſcended into heauen, and for that his will was, to haue in his Church a perfect pourtraiture of him, for a ſmall time he made Saint Frauncis one: for conſidering his holy life ſtreight after his conuerſion, it ſeemeth that Saint Frauncis did ſet downe his foot in the ſteppe, from whence Chriſt tooke vp his foot. And to the end he ſhould be likened vnto him in euery thing, he imprinted his wounds alſo in his body.

Sometimes one that is vicious, or one that is good, is bidden to imitate God, and if perhaps he thinketh, he can not do it, God giueth him a patterne or a modell, which he may imitate, when he will. Saint Frauncis preached the deſpiſing and contempt of the world, and it ſeemeth that many men did not giue credit vnto him. Wherfore to the end he ſhould be credited, Chriſt gaue him his wounds, like an inſtrument which is written and ſealed, for that it ſhould be of ſufficient credit.

S. Frauncis is like the keeper of the common ſtandard of meaſure, vnto which all the other keepers of meaſure reſort. Chriſt on the Croſſe got many children, ſome were martirs, ſome Confeſſors, and ſome virgins. The children are likened vnto the father, ſome had his ſimilitude in their patience, others in their humility, and others in other vertues; but for that none had the ſimilitude of him in the wounds, God elected Saint Frauncis for that purpoſe, and gaue them vnto him imprinted in his fleſh. The Courtiers, that be fauored of the king, are apparailed in his liuery; and becauſe S. Frauncis was highly fauored of Ieſus Chriſt, he was therfore cloathed in the liuery of his wounds.

Iacob wraſtled with God, and remained lame: S. Frauncis wraſtled with God, and he was made lame alſo, for the wounds of his feet ſuffered him not to trauel, but he was compelled to ride on a litle Aſſe.

The death of this glorious Patriarch drawing neere, he was much diſeaſed with a griefin his ſtomack, and in his eies, as alſo with the paines of his wounds, ſixe moneths before his death, he fell ſick of the dropſy, which thinge perſuaded him, he had not long to liue. The citizens of Aſſiſium, doubting that if he died in any other place, they ſhould looſe the pretious treaſure of that holy mans body, ſent for him from Siena, where he remained; and conducted him to their city, and lodged him in the Biſhops houſe. The holy Saint being there, and knowing that the hower of his death approached, commaunded them to cary him to the Church of *Sancta Maria de portiuncula*, otherwiſe called *de Angeli*. Being come thither, he made his teſtament, in which he left his friers heires of his holy pouerty, which he much recommended vnto them, to keep and obſerue, iointly with charity and obedience, and gaue vnto them his benediction. On a ſaturday in the euening, on the 4. day of October, in the time of Pope Honorius 3. and of Fredericque 2. the Emperour, in the yeare of our Lord 1226. twenty years after his conuerſion, and in the 45. yeare of his age, this holy father heard the voice of God, who called him out of this life vnto him.

And becauſe he would make a true demonſtration, that he had not any thing common with the world, nor the world any thing with him; The holy father with feruor of ſpirite, did ariſe ſtark naked out of his bed, and lay on the ground. He had before receued the Sacraments of Confeſſion, Euchariſt, and Extreme-vnction, and hauing at the reaſſembly of his friers, (who wept and lamented pitifully) remembred them, and againe commaunded them to loue pouertie, and to be ſubiect and obedient to the Church of Rome; He gaue them his finall benediction, aſwell to the abſent, as to the preſent, ſaying to them: *My children remaine in peace, and feare of our Lord, and continue alwais in the ſame, for I depart hence to God, vnto whom I commend you all.*

Then he willed them to read vnto him, the paſſion according to S. Iohn. After which the holy Saint ſaid the pſalme of Dauid, which beginneth thus: *Voce mea ad Dominum clamaui*, and went vnto the laſt verſe, which is: *Educ de cuſtodia animam meam ad confitendum nomini tuo, me expectant iuſti donec retribuas mihi*, and with thoſe words, his bleſſed ſoule vnlooſed from the bands of the fleſh, and went out to enioy the euerlaſting felicity. His body continued ſo beutifull, that only to behold it, would moue a man to celeſtiall deſires. There reſorted to his buriall innumerable people. He was caried to the city of Aſſiſium, and by the way, they laid it in the Church of S. Damian, at the inſtance & petition of S. Clare (for there was her monaſtery) to the end, ſhe and the other Nonnes her daughters might ſee him. The ſight of him cauſed them to ſhed aboundance of deuout teares,

res, especially, when they saw the wounds of his hands, feet, and side, which might be seene of euery man.

From thence he was caried into the city, and buried in the Church of S. George; vntill that foure years after, a sumptuous Church was builded for him, into which he was translated and therin buried. Pope Gregory 9. hauing first vsed the accustomed diligences, canonized him vpon a sonday, one yeare, mine months and a half after his glorious death. Marius Antonius Sabellicus saith: that in his time which was in the yeare of our Lord 1494. there were Franciscan friers to the number of 60000. in fourty prouinces.

The life of S. Placidus and others. Oct. 5.

THe hautie pride and boldnes of Pharao, with the help of the praier of Moises was the cause that he was drowned in the red sea, and the people of God escaped out of his cruell handes. But contrariewise the humillity and vertue of Placidus, fauored by the praier of S. Benedict was the cause that safe and aliue he came out of a riuer, wherinto he fell and was in imminent danger of drowning. His good successe was very profitable and beneficiall for all Christians, to whom his good example was a light and direction in the way of vertue, and God did shew them many fauors by his praiers and merites. His life was written by Iordano a houshold dweller with the same saint, and at the commaundent of the Emperor Iustinian; Surius rehearseth it in this maner.

THe Gothes hauing conquered, and made them selues Lords of Italy, Theoderik the second being their kinge, and Iohn sitting in the chaire of S. Peter, and Iustinian being Emperour in Constantinople: there came to Rome an honorable man of the order of Senators called Tertullius surpassing all others in possessions, and allied to the Emperour in bloud. Moreouer he was a iust man and vertuous; which made euery one to loue him, and manie call him father of the countrie. He had a wife of an equall degree vnto him, and by her three sonnes and one daughter. The eldest sonne was called Placidus, the second Eutichius, the third Victorinus, and the name of his Daughter was Flauia: they were all holy people; for so good a tree did bring forth good fruite. From their childhoode their father and mother instructed them, to serue God, to loue patience, humility, temperance, and charity. And though Tertullius was continually emploied in the affaires of the Emperour, yet omitted he not to spend much time in visiting Churches and monasteries, seeking in what he might the good of his soule, and the seruice of God.

At that time the most bleised father S. Benedict liued in Sublake, shining with sanctitie and miraculous deedes. Much people reserted vnto him from all parts,

with a desire to saue their soules, and to be of his holie religious order: so he builded 12. monasteries and placed in euerie of them people of a pure, holy and vertuous life, who should instruct in the seruice of God those that came newlie to his order, yet some of those nouices he kept with himself, to be their teacher. All these things related in the presence of Tertullius the Senator in Rome, moued him to go and visite the saint being nobly accompanied, as his state required, apparelled with scarlet, gold, and precious stones. Assone as he saw the holy man he fell downe with great reuerence and humility at his feete, and with sobbes and teares requested him, to pray vnto God for remission of his sinnes. S. Benedict beholding the great humility of this noble Senator, raised him vp and conferred long with him about things apperteining to the good of his soule, and the obtaining of eternall life, aduising him to regard those aboue all things. At this Tertullius tooke great consolation, and left his sonne Placidus being vij. yeares old with Saint Benedict, which happened in the yere of our Lord 522. he recommended the charge of the child vnto him, and besought him to bring him vp, and teache him in his rule, and so crauing the blessing of the holy man he returned to Rome.

Placidus staied with his maister S. Benedicte, and profitted so in the way of vertue, and gaue so good hope what he would be therafter, that the holy Patriarch shewed him especiall fauor, and very carefully instructed him, how to auoid and be freed from tentations, and howe to vse them to his profitt. Placidus loued abstinence; kept his vigills, fastings and austeritie; and with great care was attent to all things belonging to the seruice of God, were it day night or any time whatsoeuer. And allthough he endeuored to adorne his soule with many vertues, yet was he so compleat in obedience, that the father S. Benedict wondered therat, considering, how to shewe himself obedient, he did those things that were vnseemely for one of his birth and of his linage. As he was obedient, so he was humble; for these two vertues goe alweis together; and without humility, obedience is rather forced then voluntarilie.

On a day there wanted water in the cell, & Placidus went to dippe a bucket in the riuer: the vessell fell out of his hand into the water, as he dipped it: and as he would haue reached it, he fell in also, and was in daunger to be drowned, but in the instant that he fell in, God reuealed it to S. Benedict, who said to his disciple Maurus that was neere him: Sonne Maurus, runne speedily, for the child Placidus is fallen into the water; and he gaue him iointly his benediction S. Maurus ran apace, and behoulding a far of the child ready to sink, not thinking whither it was land or water, but transported with charity and obedience, ran vpon the water, and tooke him fast by the haire of his head, and came out with the same speed he went in. Being come to the bank, he was astonied, to see he had walked vpon the water, as if it had bene vpon dry land, neuer sinking, nor being as

much

much as wette. Hauing returned, he told Father Benedict the cauſe, and the bleſſed Patriarch ſaid: I cannot attribute it to my merit, but to thy prompt obedience. And Maurus he ſaid that it be fell ſo, for that he had commaunded him; and that for his part he had no intereſt in this miracle, as done with out foreſight delay or reflection. Of this ſame holy and humble contention Placidus was the iudge and ſaid: when I came out of the water, I ſaw ouer my head the habite of the Abbot, which you (father) do now weare, and ſo you be the man, that hath deliuered me from this great daunger, and this was a ſigne of the great vertue and merite of Placidus, ſince he merited to ſee that, which Maurus could not.

Of the aforeſaid 12. monaſteries built by S. Benedict in Sublake, ſome were ſet on the toppe of the hill: and therefore the monks were much troubled to fetch water for their neceſſary vſes, for they were forced to goe farre for the ſame. They requeſted S. Benedict to remoue them to ſome other place, to auoid this trouble. He comforted them ſaying: that if they would returne to their monaſteries God would prouide, no doubt, water for them. On the next night the bleſſed father accompanied with Placidus only, went vp to the hill, and remained there all night in praier, and laid three ſtones one vpon another, and returned to his Cell. The day enſuing the monks came to him for water and the holy Abbot ſaid vnto them: Goe to the toppe of the mounteine, and digge where ye find three ſtones lying one vpon another; for God is able to furniſh yee in that place with water, to eaſe you of your trauell. They did ſo, and went to the toppe of the hill, and found as he ſaid. In that place they digged, making a pitt or well deepe and wide, like a litle bath, which was filled with water, and roſe in ſuch quantity, that it was not only ſufficient for the vſe of the aforeſaid monaſteries, but alſo ranne vnto the foote of the mounteine, and endured a longe time. Though this miracle was done by Saint Benedict, yet Placidus was a party therein, for that he went with him, and praied with him, and was a teſtimony therof.

Vertue is alwaies enuyed and maligned; and the good doe ordinarily ſuffer perſecutions. So one Florentius ſpiting S. Benedict his neighbor, reſolued for to perſecute him. He did it firſt, preſenting to him by a meſſenger bred impoiſoned, but the holy man knowing what was with in it, gaue it to a crowe, commanding him to cary it and leaue it in the deſert, where it ſhould hurt no man. The wicked man ſeeing he could not accompliſh his intent by this deuiſe, agreed with a woman, to enter all naked into the garden of the monaſtery, and by diſhoneſt behauiour tempt the monks to lewdnes. This villanous tricke againſt his monks diſpleaſed greatly S. Benedict; eſpecially fearing leſt Maurus and Placidus, being yong youths, might thereby ſuſteine ſome wrong and be annoied, but God ſpake to him in his ſleep with ſweet and amiable words, bidding him depart out of that

and go and build a monaſtery in Monte Caſſino. The holy man obeied, and in his iourney viſited the holy places and monaſteries he had built in that countrey: and in that ſeaſon the houſe fell vpon Florentius that wicked perſecutor, and killed him: which thing Maurus wrote vnto his father, ſeeming to be glad, that their order was freed from that perſecutor: but he reproued him ſharply for the ſame.

Hauing then ſet all his conuents in good order, in the yeare of our Lord 529. he with his two diſciples Placidus and Maurus, iourneied toward Monte Caſſino: & as they paſſed by a village called Aureola neere the city Hercularia, it was reuealed vnto him, that in that place was to be builded a famous monaſtery of his order; for which cauſe he commaunded his two diſciples to ſtay there certain daies, to lay the foundations; and that being done, to go on to Monte Caſſino, where he would he. They obeied, and the glorious father S. Benedict proceeded on his iourney, and came to Monte Caſſino: where for the ſpace of 40. daies he continued in praier, not farre from a temple of Apollo; after which time inſpired and fauored of God, he deſtroied the Idoll, threw downe the Altar, and defaced the foundation, and all ſignes of Idolatry, which he could finde. Then came his two diſciples, and began to founde the monaſtery, which was after the head of all his order; and built a Church vnto S. Martin, in the place where the Idoll before had bin. He made an altar to S. Iohn Euangeliſt; and this being done, he alſo preached vnto the people of that countrey, and conuerted them vnto the faith of Chriſt. Theſe doings of the holy man enraged the deuill: wherfore he perſecuted him all that he might; and appeared to him ougly in dreadfull ſhapes. Placidus and Maurus heard the roaring and howling that he made, allthough they did not ſee his ſhape. He did them alſo all the harme he could, by endeuoring to diſturbe the work, and the building of the monaſtery; making the ſtones verie weightie, caſting downe the walles, raiſing phantaſticall fires; but, by the praiers of S. Benedict, they were deliuered from all theſe miſchiefs. Monte Caſſino and all the territorie had bin the poſſeſſion of Tertullius father vnto Placidus; who vnderſtanding how S. Benedict built there a monaſtery, reioiced much therat; and went thither to viſite him, accompanied with many other noble Romans, as Boetius, Simmachus, Vitalianus, Gordianus and Equitius.

When the bleſſed man vnderſtood of their comming; he went with Placidus to the doore of the monaſtery to receaue them. Tertullius ſeing S. Benedict, whoſe body was feeble and withered with great faſting, alighted from his horſe, and decked with riche and gay apparrell as he was, fell on the ground, to kiſſe his feete. The holy patriarch lifted him vp, and imbraced him, both of them weeping for tendernes of the hart. The whole company went into the Church of S. Martin, in the which were many religious men. Tertullius did imbrace them all, and in the preſence of thoſe noblemen, Conſuls, and Senators, which came with him, offred to God and to S. Benedict the Monte Caſſino, with all the lands and vil-

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lages thereunto appertaining: and because it was his patrimony, which he inherited from his father, he made a publick writing therof, after the Romaine vse and maner. In like maner he made a deed of guift of other possessions, villages and castles, and of a house, in the which his sonne Placidus was borne, being within Rome, vpon the Monte Celius, in which place was after made a Church called S. Erasmus. And Equitius the Senator made a donation vnto the Abbot in the name of himself and of his sonne Maurus, of some of his lands and possessions lying in Naples. Gordianus in the name of himself, and of his wife Siluia, offered some villages, and arable grounds vnto the blessed Abbot, and thē they returned back to Rome. The possessions that Tertullius the father of Placidus gaue to S. Benedict, were 18. villages in Sicile, with hauens, woods, riuers and parks.

When it was known in the Iland, that Tertullius had giuen those things vnto the monks, diuers persons iniuriously intruded themselues into them, and kept them by force. The ouerseers, and bailiffes of them, certified S. Benedict therof; who assembled his monks to treate of a meanes to remedy the same: and it was determined that Placidus should go thither, who should be respected as being sonne to Tertullius: and that he, with his discretion, would bring all things to good passe. He as an obedient sonne was content to go thither, and accompanied with two of his houshold friends Gordianus and Donatus departed from Monte Cassino on the 20. day of May, in the yeare of our Lord 536. and came vnto Capua; where Germanus B. of that citie receaued them courteously.

At that time Zosa chief secretary to the Church of Capua was grieuously troubled with the head ache, and hearing of the comming of Placidus disciple of S. Benedict, whose miracles were renowned in all places, came vnto him and said: I beseech thee ô Placidus seruant of God, by the name of thy maister Benedict, which is worthy of all reuerence, to lay thy hand vpon my head, for I sted faithly beleue that if thou doest, I shall be healed. Placidus was aggrieued that he made such a request, and desired him to depart in peace: for it was not fit to request such things of him, but of his Master S. Benedict, or of such other holy men; for he was a greeuous sinner, and needed the praiers of good men himself. The B. Germanus hearing his words, esteemed him to be very humble, and besought him to performe the request of the sick man. Placidus thought good not to gainsay the request of so holy and famous a Prelate, and so he laid his hand vpon the sick man, and praied deuoutely, and ende this praier thus: God restore thee to thy former health; and all they that were present, said, Amen. And at that instant the headache which had vexed him many yeres, departed, and he praised almightie God for the same. In that very city he healed a blind man, by making the signe of the Crosse vpon his eies. The fame and report of these miracles caused sickmen to come from all parts: and though he was displeased therat, yet, moued with charity, he praied for them, and healed them, and, among other manie, were

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theſe that followe.

A child that was yielding vp the ghoſt; one that had the palſey; one that had a quartan ague; one that could ſtir nothing but his eies, and in all the reſt was like to a dead body; one that had the goute; a maid blind, deaf, and domb, was brought to him, and he called vpon the name of the holy Trinity, and forthwith ſhe was deliuered from three infirmities. Whereſoeuer he went, he healed ſick men; and there was no infirmity nor malady ſo great, but he cured them. Whereſoeuer he came, he could not liue ſecret; for men poſſeſſed by the deuill howled, and manifeſted his comming; whom he cured; and caſt the deuill out of them.

Placidus ſtaied a time in ſome cities of Italy, as in Carroſa, which is in Puglia, a prouince of the kingdome of Naples; in Reggio, which is in the prouince of Calabria, and continually he healed the ſick, and did many ſtrange miracles. At the laſt he embarked, and paſſed into Sicilia, and came vnto the City of Meſſina; and before he went therinto he ſent to one Meſſalino a noble citizen, and his fathers great frend, to come vnto him; which he did, and had him home vnto his houſe. All the citty gaue him great honour, for that he was the diſciple of S. Benedict; as alſo for the miracles, and marueillous things they vnderſtood he had done in Italy But Meſſalino, for the loue he bare to Tertullius his father, and his auncient frend, knewe not how to ſhew him kindnes inough: he kept him and his companions all that day in his houſe: on the next day Placidus ſaid vnto him; Sr. it is not fitting for monkes to lodge in the houſe of ſecular men, for that their manner of life is different; and therefore I entend to goe vnto my fathers land and poſſeſſions, where I may build a monaſtery. They went away in the morning, and neere vnto the hauen, they found a place fit for that ſame purpoſe, and Placidus with a ſtaffe which he caried, drew out the plott, where, to the honour of S. Iohn Baptiſt, the Church ſhould be built, and all the celles and chambers of the conuent.

Forthwith he ſett them to building of it, and followed it dilligently and carefully; and in that ſpace he reſtored ſight to one that had bin blind 18. yeares: and caſt out the deuill from an other, whereby the fame of him was ſpred ouer all the Iſland, and it paſſed ouer into Africa, in that from thoſe coaſts, ſick men were brought to be healed by him, and by his praiers they were cured.

For theſe deeds Placidus was extolled vnto heauen by the mouthes of euery one; and the more he was praiſed and exalted, the more he humbled himſelf. He was mercifull, good, and gracious vnto all; he was euen conſolation it ſelf vnto all thoſe that were in diſtreſſe; comfort to the afflicted, health to the diſeaſed; helpe and releif to the needy; a father to the poore; and a teacher to the rich; he did good to euerie one, and all receiued benefit at his hand. He had often conference and communication with the bailifis and ouerſeers of his fathers lands and poſſeſſions, that were in former times, though now belonging to his order, about diuers things, and left them all well pleaſed; and willed them to adminiſter

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that, which euery one had vnder his charge, with all fidelity; that making to themselues some reasonable gaine, his religious order might susteine no domage, nor haue anie euill report spread of it.

In the fourth yeare after he came into Sicilia, the building of the monasterie, with the Church of S. Iohn Euangelist (which was consecrated by the B. of Messina) was finished. Placidus with his companions led a life of great example; wherby manie were moued to abandon the world, and came vnto him: so that, in a short space, there was thirty of them. The life of Placidus was wonderfull: his words sauoured of celestiall feruour, with which he comforted, and taught them, to despise and contemne the world, to hate Lordships, dignities, delights and noysome pleasures, that they might more freely serue Iesus Christ: to which end he alleaged manie reasons full of authority, and modesty: part of the day he spent in praier and meditation, wherin it was strange to see how manie teares he shed; to heare the sobbes which came from his breast as he lifted vp his spirite to God. In lent he fasted the sonday, the tuesday, and thursday, with bread and water only, the other dayes he eate not any thing; and in all the yeare he drank no wine; and besides he wore a haire cloth next his skinne. When he was ouer wearied with praying and kneeling, he slept a litle, rather sitting then lying. For any accident, that befell, he was neuer angry; but alwaies graue, mild, and benigne. He neuer spake but vpon constraint or necessity, to giue the monks or the poore consolation, or els for affaires belonging to the monastery: and, notwithstanding all his affaires, he had alwaies his spirit eleuated to God. When it was made knowen once in Rome, that Placidus was in Sicilia, and that he had made there a monastery, in the with were already 30. monks; what a blessed life he led, what great miracles God shewed by him; Eutichius and Victorinus his brothers, and Flauia his sister, desirous to see him, hauing obtained leaue of their father, passed by sea into Sicilia: being disembarqued, they went to the monastery of Saint Iohn; where they saw Placidus their brother but knew him not; either for the long time he had bin absent, Saint Benedict receauing him at the age of 7. yeares, or els for that he was so leane and disfigured through his exceding abstinence But vnderstanding he was the man, they all embraced him, weeping greatly. They visited the monastery, and staied with him certein dayes.

It befell at that time, that a great host of Moores, sent by Abdala a mighty tirant of Africa, and guided by Mamicha, came into Sicilia, with intent to do all possible hurt and domage in the countrey of Christians, as it had done alredy in sondry places: and because the monastery of Saint Iohn was nere the sea, they went thither forthwith, and brake downe the gates, & tooke all that they found, but Gordianus who came with him from Monte Cassino being a yong man, and finding a back gate, escaped away. Donatus who was an old man, and came from

Monte Caſſino alſo, was beheaded.

Placidus with his brethren Eutichius Victorinus and Flauia, with Fauſtus, and Firmatus deacons, and 30. monks was bound in chaines, and preſented to Manucha: who with a ſterne looke asked Placidus, who he was? he aunſwered a Chriſtian. The Captain replied: deny Chriſt thy God, blaſpheme him, and adore God in that manner our mighty kinge Abdala adoreth; and I will ſett thee at liberty. Placidus ſaid: I will neuer deny Ieſus Chriſt my Lord; I rather deſire to die for him. The tirant was wroth and ſaid to Eutichius, and the other 30. monks What ſay all the reſt of you? Obey our king Abdala, denie your Chriſt, and adore our God. The holy men with one content, as if they had but one toung anſwered: Our will and our deſire is all one, our faith is one, our maner of life is one: that which one hath ſaid, think that euery one hath ſaid. For Chriſt ſake we are prepared to looſe our liues. The tirant was verie wroth at their anſwere, and made them all be ſtripped, and cruelly beaten, ſaying: let words giue place to deedes, and your preſumptuous anſwers to the cudgell. The holy martyrs reioyced, that they were worthy to ſuffer beatings and torments for Chriſt his ſake.

The tirant on the one ſide, and the execntioners on the other ſide, moued them to deny Chriſt, but the holy men perſeuered in confeſſing him, whom they requeſted to giue them ſtrength, to ſuſteine the torments, which hourely increaſed at the hands of the bloody butchers. But finding the conſtancy of the martyrs, they were tired to torment them, and ſo was the tirant to ſee them tormented, and left them bound comaunding them to be ſo kept. Now becauſe the ſea was rough, which hindered their nauigation toward Italy, where they had a mind to do all the hurt they could, they put it firſt in practiſe in that Iland, ouerrunning all, ſauing ſuch ſtrong cities as defended themſelues, with robbing, adulteries, ſpoiling of Churches, and ruinating them to be verie ground. Placidus with his brethren and the other monks remayned certain daies in priſon, hauing no vittells giuen them: and yet the barbarians ceaſed not to torment them with ſcourging and baſtonadoes, and when they ſaw theſe things could no waies make them alter their minds; by the apointment of the Captaine, they tyed them aloft by the feete, making a ſmoke vnder their heads, and beating them againe very cruelly. When they were taken from this torment, the tirant commanded to giue them a litle raw barley and water, to keepe them in life, that they might be able to endure their torments. He made them faire promiſſes, in the behalfe of his king Abdala, if they would once deny their faith, but theſe holy men contemned his promiſſes, and alſo his torments.

That night came to them ſecretly Gordianus, who eſcaped out of the monaſtery, and craued pardon of Placidus, and deſired to be tormented, but Placidus commaunded him to care, to note that, which he, and others that were with him

did

did ſuffer; that he might certify in particuler the bleſſed father S. Benedict, and the monks of his religion of all that did happen. So he did, writing euery particular accident in the martirdome of theſe bleſſed Saints, which endured many daies. The tirant Manuchia dragging them vnto his ſight, and tormenting them from the head to the foote with blowes, and with rending and ſcorching their fleſh with fire The bleſſed damoſell Flauia ſuſteined a good part therof, ſhe being naked and hoiſed vp a loft before many people, the tirant asked her; how being a Romaine, and of noble parentage, ſhe could endure ſuch a ſhamefull roproach. She anſwered: That ſhe not only was ready to ſuffer to be depriued of her cloths and her honour for Chriſts ſake, but alſo of her life, by ſword or fier, or any other torment that he could imagine.

The helliſh man ſeing torments preuailed not, ſought to ouer come her by another way. And ſo he cauſed fiue luſty and ſhameles villanes of the Moores to come and abuſe her. The good damoſell had exceſſiue griefe to heare this, and turned to God almightie with teares, beſeeching him to help her; he heard her praier; and made ſuch as came neere and touched her with their lothſome hands, to become lame and maimed; wherby they let her alone in quyet, and ſhee was freed from that reproach.

Great was the cruelty theſe miniſters of the deuill exerciſed in all the Iland, in afflicting the Chriſtians; they bound them hand and foote, and put in their mouths gigges to hold them open, and then caſt in durt and filth into ſome, & into others ſalt water of the ſea, and vineger, wherewith they did choake them. They cauſed others to walk barefooted vpon pikes of iron, ſet in the ground, they dragged others by the leggs, vntill they were torne and rent a ſonder, they burned the skinnes of others with plates of iron made red hotte, others they roſted, others they ſawed, and cut in pieces: of others they bored their breſt bones vntill they came euen to their bowels; they dragged others at their horſe tailes, and ſpared not the infants, but daſhed out their braines againſt the walles. They vſed as litle mercy toward the feeble women, ſome of them they hanged by the hayre, others by one foote, and tied a great ſtone at the other. They rubbed the ſhoulders and breſts of others with plates of iron made red hoate, and great was the number of them that died euery day.

The tirant Manuchia was not ſlow to torment Placidus and his companions. They were brought euery day before him, and he perſuaded them firſt to deny Chriſt, and ſeeing that to be all in vaine, he againe would cauſe them to be whipped: and becauſe he ſaw Placidus praiſe God, and was confortable in the midſt of his torment, he made the executioners to ſtrike his mouth with a great ſtone, which filled all his mouth full of bloud, yet ceaſed he not to praiſe almightie God, wherat the tirant raging more, made them cut out his toung, which being cut out, yet he praiſed God more, and more, giuing him thanks, for that he ſuffered

for his ſake.

The tyrant found out a new torment for them, he put vpon their thighes glowing hoate the crooked heads of Iron anchors, faſtened like boots, hanging on their feete. In which torment they continew a whole night, and Placidus ſonge hymnes, and his companions praiſed God. When the day came, and they ſtill remained conſtant in the confeſſion of their faith, he gaue ſentence of death againſt them in this maner. For that Placidus, Eutichius, Victorinus with Flauia the damoſell, and Fauſtus, and Firmianus with the other Chriſtians, deſpiſe the commandement of our mighty king Abdalla, and adore Chriſt for God, who was crucified of the Iewes, and heed of the Godwhom we adore: our will is, that they be beheaded, and their bodies left vnburied, to be foode for the beaſts of the field and birds of the ayre. The miniſters of the enraged Manucha, hearing the ſentence, led the holy Saints away, ſcourginge them till they came to the ſea ſhore, where they were for to looſe their heads.

Placidus made his prayer in that place, and lifted vp his eyes and ſaid: My Lord Ieſus Chriſt ſonne of the liuing God, which didſt deſcend from heauen vnto earth, and for our ſaluation didſt abide death vpon the Croſſe, haue mercy on vs ô Lord; and by thy merits and interceſſion of Benedict thy ſeruant our maiſter, wee beſeech thee, to giue vnto vs the vertue of conſtancy; to the end, that paſſing this cruell paſſage of death, without any impediment or ſtay laid in our way, by our enemy the deuill; we may come to enioy the eternall felicitie of thy heauenly kingdome. Let the holy Angell Saint Michaell receaue our ſoules in peace; and preſent them before thy heauenly tribunall. This we requeſt and beſeech of thee who art our God, bleſſed and glorious for euer. Placidus hauing ſaid theſe words; all the other aunſwered Amen. And as they kneeled they were beheaded forthwith in Sicilia, in the hauen of Meſſina, and their bodies remained foure daies vnburied.

The Barbarians not content herewith, deſtroyed the monaſtery; ſo that they left not one ſtone vpon another; and though the Church of Saint Iohn Euangeliſt ſtood very neere it (whether it was for deuotion, for the Moores do reuerence him highly, or whether for Gods pleaſures) it was not touched nor defaced. And for that the ſtormes and roughnes of the ſea was now ceaſed, Manucha commaunded euery one to be embarqued, to goe vnto Reggio in Calabria. As they were paſſing the Faro, there roſe ſuch a tempeſt, that they could not goe forward, nor returne back: and, by the iuſt iudgment of God, they were drowned, and ſunke all of them, being 100. veſſells, and 16800. men. The bodies of the holie martyr Placidus and of his brethren, were buried in the Church of S. Iohn Baptiſt, by Gordianus his familiar friend, who came with him from Monte Caſſino. The ſame man buried the other 33. martirs in the

ſame

ſame place, where they were beheaded: And in the one place and the other, God did from them many miracles, many ſicke men recouering from all diſeaſes by their interceſſion.

S. Placidus at his death was 26. years old: for when he was 7. years old the bleſſed father Saint Benedict receaued him into his company: he remained in Sublacque 5. yeares, and vpon Monte Caſſino 9. years; in building the monaſtery he ſpent foure, and there he was Abbot one yeare. All which make the ſomme of 26. years. He was borne in the yeare of our Lord 515. and he was martired in the yeare 541. on the fifth day of October being ſaturday.

The life of S. Marke Pope and Confeſſour. *Oct. 7.*

BY the death of that holy Pope Silueſter was choſen to ſucceede in his place, and in the chaire of S. Peter, Marke, a citizen of Rome, ſonne of one Priſcus, endued with rare and excellent vertues. The church of God enioyed in his daies great peace, and outward tranquillitie, being fauoured, and freed by Chriſtian Princes from all forreine enemies. Yet inwardly the Arian hereticks infeſted the ſame, as ſpitefullie as they could. They had wonne themſelues fauoure, and wrought an entraunce into the Emperours houſe and familie; and, inueagling one of his verie ſonnes, drawen him into the ſnares of their hereſies: which was after a cauſe of great perſecution in the church of God, and manie afflictions laied vpon Catholiks. The old Emperour continued ſound, and alwaies a good Catholique; and accordinglie affected and fauoured Saint Marke almuch, as he had before honoured Saint Silueſter. Wherefore this holie Pope, furthered and cherished with the Emperours countenance, employed his care and beſt endeuoures in reſiſting theſe Arrian hereticks, and ſetling and ordaining ſuch good orders as for the gouernement of the church were adiudged neceſſarie. Amongſt which one was to preſcribe, that on Sundaies and chiefe feſtiuall daies the Creed or beliefe ſhould be ſaid in the maſſe, to the end that the hearers might the better learne it, and be more ſtrengthned in their faith, by this publique profeſſion made thereof.

He moreouer builded two churches; one in the way to Ardea, three miles from Rome; the other in the cittie, called by the name of him that built it: both which churches Conſtantine endowed with great reuenues and poſſeſſions, and adorned with veſſels of gold and ſyluer. He graunted the Biſhop of Oſtia leaue to vſe the Pallium, by reaſon it was his auncient priuiledge to conſecrate the Pope of Rome. He gaue holie orders twice in the moneth of December: wherin he ordered 8. Biſhops, 25. Prieſts, and 6. Deacons. And hauing liued 2. yeares, 8. moneths,

neths, and 20. dayes in the chaire of S. Peter; he dyed the 7. day day of October, on which the church doth celebrate his feast, and in the yeare of our Lord 340: and was buried in the churchyard of Balbina, in the same church he made in the way to Ardea. S Ierome saith he dyed in the yeare 334. Onuphrius 336.

The life of SS. Sergius, Bacchus, Marcellus, and Apuleius Martyrs. Oct. 7.

THe holy martyrs Sergius and Bacchus liued in the time of the Emperour Maximian, and serued him in an honorable office; the one being Primicerius, the other Secondicerius, that is Sergius principall, and Bacchus second secretarie of state: both for their vertues especiallie beloued and honoured by the Emperour, ignorant as yet that they were Christians. Being in the cittie of Augusta, in the prouince of Euphratesia, he came to haue some knowledge hereof, by reason of certaine accusations laid against them. And desiring to be further certified, he called them to waite vpon him to Churche, whither he was going, to sacrifice vnto his Idolls. The holie Saincts accompanied him, and gaue their attendance; yet in such sort, that, hauing brought him to the church doore, they stayed without, when the Emperours went in. When the time came to offer sacrifice, Maximian looked about for them, and not seeing them, commaunded others to looke where they were. The messengers found those holie Saincts at the gates of the temple, making their prayer vnto God: who vnderstanding the Emperour did send for them came to his presence. He shewing himselfe displeased demaunded of them; why they came not in with him, and offered sacrifice to the great Iupiter. They answered boldly; because they were Christians, and thought that sacrifice was due to none, but onlie him, who was the true God, that made heauen and earth. The Emperour all in a rage commaunded to plucke of their golden chaines from their neckes, and strip them out of their rich apparail, the tokens of their nobilitie: then to cloathe them in womens garments, loade them with yrons, with guiues, and fetters, leade them with open reproach and ignominie through out all the cittie, and soe cast them into prison. And hauing tryed, that all his crueltie and craft could not make those noble spirits relent, not swarue, in the least thing, from their Religion; he sent them to Antiochus gouernour of the East, a fierce, cruell, barbarous natured man: to the end, that he should draw them to offer vp sacrifice, or put them to most grieuous torments. Besides that in this he also had another respecte, to haue Sergius the more disgraced, by hauing appointed for his iudge Antiochus, a man, that in former times was one of his followers, and had bin preferred to the dignitie of Gouernour or Prefect of the East, by the meanes of Sergius.

The

The holie Saincts were brought before him; and he committed them firſt to priſon; where they ſpent their time in prayer and deuotion, beſeeching our Lord to graunt them ſtrength, and affoard them ſuccour in their battaile. Afterwards Antiochus, ſending for them, vſed all meanes to winne their willes to offer vp ſacrifice to his Idolls. But they anſwering, that his Idolls were diueils, and no Gods; he commaunded foure luſtie and mercileſſe fellowes to whip, and ſcourge Bacchus, with the toughest and hardeſt ſinewes of Oxen. This torment was ſo terrible, and the laſhes ſo cruell, tearing his fleſhe, and wounding him ſo deepely, that heerewith the martyr ended his life, and yielded vp his ſpirit to God. He afterward appeared vnto Sergius ſhining with glory and heauenly brightneſſe: he declared vnto him the endleſſe reward, which he had receaued for thoſe ſhort torments; and encouraged him to vndergoe what paine ſoeuer was prepared for him: to the end, that, as in their puniſhment, they might be partners in their victorie and triumph.

Antiochus earneſtlie deſired, to make Sergius more plyable, and reduce him to his opinion: but ſeing all he could doe was in vaine, led by his fierce and cruell nature, and deſirous to ſatisfie the Emperour, he commaunded a paire of ſhoes, all beſtudded and thick ſett with points of ſharp nailes, to be putt on his feete; and ſo to runne before his chariot: and after this manner he did driue him nine miles, to the exceſſiue paine of the holie martyr, out of whoſe feete ranne ſtreames of bloud. But, the night next enſuing, an Angell did come, and cheriſh him, and ſo healed his feete, as if he had ſuffered nothing at all.

The iudge attributed to Magicke this fauour of God; and being therewith more enhardened, did commaund him to endure againe the ſame torment. Then ſeeing nothing would auaile, nor worke the martyr to his will; he commaunded that his head ſhould be ſtroken off. Sergius kneeled downe vpon his knees, and made his prayer to almightie God, beſeeching him to accept the loſſe of his life, as a ſacrifice, to pardon thoſe that did perſecute him; and graunt them knowledge of his light and his trueth. He heard a voice, which inuited him to the kingdome of heauen, and did congratulate his victorie: wherefore, ſtretching forth his necke, he was ſtreightwaie beheaded the 7. of October, in the yeare of our Lord 306. God did honour Sergius from heauen with miracles, and on earth he was honoured with great gifts of Princes. For Coſroes, king of Perſia, though a pagan and Infidell, did ſend to his temple a moſt riche Croſſe of gold, with other precious gifties, in token of great fauours receaued at his hands, as, children by his wife Queene Sira, and ſafety in many great daungers of perills. Iuſtinian the Emperour built two faire churches in his name, one at Conſtantinople, the other at Ptolemaida. At Rome a church with the title of a Deacon Cardinall is dedicated vnto them. And the verie cittie, wherein S. Sergius was put to death, was called of his name Sergiopolis. Of theſe two Saincts there is mention made in the ſecond

cond Nicene councell, act. 5. in the Roman Martyrologe, and manie famous authors.

The liues of SS. Marcellus and Apuleius martyrs. Oct. 7.

ON this selfe same day the 7. Octob. the Church doth make a commemoration of Marcellus and Apuleius martyrs. They had bin disciples of Simon Magus: but seeing by dis disputations with S. Peter, that he was nothing but a false deceauer, they forsooke and left him, astonied at the wondrous works and miracles of the glorious Apostle, & receaued his doctrine were made Christians, and followed him all the dayes of his life. After his death, they liued according to his heauenlie doctrine, vntill they came to be so happie, as to shed their bloud for that Faith and religion, which they had learned of so good a maister. They were put to death and martyred, by the commaundement of a Consull, called Aurelian in the raigne of Domitian and in the yeare of our lord 93. the 7. of October, & were buried without Rome neere the walles of the citty.

The life of S. Dyonise Areopagite, and others. Oct. 9.

SAlomon in the bobke of Wisdome saith, that God disposeth all thinges sweetlie, ordaining most conuenient meanes, to obtaine such ends, as he intendeth. This Was the reason Why in his birth he vsed a starre, to guide the three Eastern Kinges to adore him. For they being Magi, that is, men skilfull in Astrologie, by seing a starre of so neW a fashion, so different in place, in course, and motion from all other starres, Would be the more easilie Wonne, and allured, to seeke the author and cause of that starre; as they did effectuallie, finding and adoring Iesus Christ.

To conuert S. Dyonise the Areopagite, a great Philosopher, and Astrologer, God vsed the like proportionable meanes: and it Was that rare and singular Eclips, Which, at the time of our saviours death, happened beyond the course of nature. For Dyonise, marking the strangenesse thereof, and marualing at such a neuer seene Wonder; noted the yeare, the day, and houre: and after vnderstanding by S. Paule the true cause, and misterie of that Eclipse; he Was conuerted to imbrace that religion, Which was established by his death, Who Was principall author, and only inuentor of that Wonder, Which surpassed nature. The life of this Saint, With Rusticus and Eleutherius his fellow martyrs, collected out of Michael Syngelus priest of Hierusalem, out of Suidas and Simeon Metaphrastes is as followeth

THE citie of Athens was famous in all Greece, for that it was the chiefe place of learning, the wellspring of knowledge, and mother of Wisemen.

Dyonise

Dyoniſe the Areopagite was borne therein, of a riche and honourable familie; and of parents morallie iuſt, and courteous: louelie to ſtrangers, and liberall. in his youth he gaue himſelfe to learning, wherein he became ſo eminent, that aſwell for his knowledge, as for his Nobilitie, he had the chiefe place amongſt the Magiſtrates, which gouerned the cittie. He was moſt eloquent in the Attick tongue; a moſt skilfull Rhetorician, a rare man in the doctrine of Stoicks, Epicureans and other Philoſophers. But aboue all he was accounted a iuſt man and vertuous in exerciſing his office, not fauouring the riche, nor oppreſſing the poore, not condemning the innocent, nor leauing the culpable, without due chaſtizement.

He went into Egipt to ſtudie the better, and vnderſtand the courſe, of the heauen, the force and influence of the ſtarres, and all that knowledge of Aſtrologie. Being about the age of fiue and twentie, and reſiding in the cittie of Heliopolis, in companie of one Appollophanes, an Athenian, and a famous ſophiſter; he did behold that ſtrange Eclipſe, which happened at the death of our Sauiour: when viewing the creator of all things, the author of life, and fountaine of all light ſo darkned, be ecclipſed, ſo ignominiouſly ſuffering death, the Sunne, as one aſhamed to behold that ſpectacle, did hide, an wholie looſe his beames, in the midſt of the day. S. Dyoniſe, as a man that was skilfull in learning, did quicklie perceaue this Ecclipſe was againſt the courſe of nature, by reaſon it lifted aboue the naturall periode; but much more, becauſe the Moone was at the full, and wholie oppoſite to the Sunne; ſo that, ſupernaturallie running a violent courſe, ſhe altogether couered the Sunne, and keeping him ſo for the ſpace of three houres, returned againe to her former place of oppoſition. He wondered at ſo rare a miracle, that neither was heard nor ſeene before; and being amazed ſaid to Appollophanes and others: *Either the God of nature doth ſuffer, or els the Wholle frame of the World doth periſh and is diſſolued*. He noted the yeare the day and the houre in which this ſtrange nouelte and wonder ſucceeded, which was ſo deeplie imprinted in his minde, that he neuer forgot it all his life. He returned to Athens, and liued in his owne common wealth with great moderation, and reputation; the Athenienſes honouring him, as a moſt wiſe Philoſopher, and vprighte iudge. They made him preſident or chiefe of the higheſt courte of Iuſtice, that was in all Achaia. This courte was called of the Areopagites: who tooke their name from a place, where the courte was kepte: which was in a ſtreete or litle hill called in Greek Pagus dedicated to Ares that is to ſay Mars: and the Iudges of his courte were ſo graue and vpright, that in ancient times to call a Iudge vnſported, ſeuere, vncorrupted, vnflexible either for loue, or feare, or flatterie orbriberie, they would call him an Areopagite. It came to paſſe, that about his time, S. Paul did preache the Ghoſpell in Athens. He diſputed ſundrie times with the Epicurean Pithagorean, Academicall, Stoicall Peripateticall philoſophers, and laboured to reduce them to the faith of Ieſus Chriſt, and draw them from their Idolatrie. He told them of an

other life; of reſurrection of the bodies, of a generall Iudgement; of a ſupernaturall reward or puniſhment, according to eache mans good or bad works. Theſe Philoſophers hearing a matter of ſuch conſequence, and fearing the dainger of new religions, and thinking it a thinge of greateſt importance, brought him before the chiefe court of Areopagites, and their ſupreme Iudge Dyoniſe. For all though the Romaines were in actuall poſſeſſion of the wholl world in a maner, and Lords of all Greece, yet the Lacedemonians and the Atheniens were permitted to liue in their auncient liberty gouerned by their owne Lawes, officers and magiſtrats freely elected by themſelues.

When S. Paule was brought before Dyoniſe and the other magiſtrats, in the preſence of the Philoſophers, who had before giuen information of him, he with a Retorique more diuine, then humain, meaning not to exaſperat ſo wiſe and learned a nation, by telling them he was come to teach them a thing wherin thy were ignorant, and to giue them notice of gods, that they knewe not of; all which they would hardly haue diſgeſted, or els taken in euill part, ſaid thus vnto them:

You men of Athens, I haue ſene by experience, that you be a very ſuperſtitious people, more addicted to your gods, then the other Greeks: for you labour to haue more, and honoure them more, then all the reſt as you haue more knowledg, and be more learned, then the reſt. Now I walking through your city, and beholding the many temples which be therin, I ſaw one vpon whoſe altar, there was this Inſcription: *To the vnknowen God.* That ſame God whom you doe honor vnknowen, is he whom I doe preach vnto you, and wiſh you to honor carefully. He is not far from you, not from any mortall man, ſince (as one of your owne poets ſaid very well) we liue in him, by him we moue, and remain in him; of him we haue our being, our motion, and life. Then ſpeaking againſt the multiplicitie of Gods, he tould them at laſt of the day of iudgment, and of the reſurrection of the dead. The anſwere they gaue him, was this: that they would giue him audience ſome other day, and ſo diſmiſſed him.

Theſe few words of the Apoſtle were ſo full of miſteries, that they put all theſe wiſe and lerned men to ſilence, yea and aſtonied and amaled them. The Apoſtle departed, out not empty handed: for he caught in his net the chief magiſtrat Dyoniſe, with whom he had conference in priuate: and in the end, the Apoſtle gaue him perfect and full notice of our faith. He preached vnto him Ieſus Chriſt God and man, his death, paſſion, reſurrection, and aſcenſion vnto heauen. And becauſe the Apoſtle made particuler mention of the eccliſe which happened at the time of our Sauiours death, and S. Dioniſe was deſirous to know that wonder, aſſone as it was laid open vnto him, he yielded forthwith and ſaid he would be a Chriſtian.

It might ſeeme a lightneſſe in S. Dyoniſe, to giue credit ſo ſoone vnto a ſtranger, in a matter of ſuch importance as it is to renounce the gods ſo long time adored by his forefathers, and to receaue a new God that was crucified: and the more,

for

for that he was ſo lerned, and was therefore more obliged to conſider very well therof, before he altered his opinion in a matter of ſuch conſequence. Vnto this I aunſwere by the ſame reaſon: S. Dyoniſe, becauſe he was wiſe and learned, reſolued vpon an honorable and worthy matter ſo ſoone. For euen as he, and all other wiſemen of the Painims were reprouable, to adore them for gods, whom thy knew had bene infamous wicked men, ſo they deſired to find ſome, that ſhould giue them knowledg of another God, more worthy to be worſhipped, then they were: They knew likewiſe by the light of nature, that there ought not to be many gods, but one God only. So that Dyoniſe hauing this deſire, and S. Paule coming to encounter him, he fled not from the combat, but did rather (holpen by God) follow the Apoſtle, without reſiſtaunce, and by Baptiſme was made a Chriſtian. There were others alſo conuerted, but S. Dyoniſe did ſurpaſſe them all in vertuous and holy works: for which cauſe, the Apoſtle made him prieſt and alſo Biſhop of that city.

S: Dioniſe was the firſt Biſhop that Athens had, and that was great glory vnto the city, becauſe it had brought vp, and giuen learning vnto her firſt paſtour. This holy Saint had priuate frendſhip, and conuerſed a long time with the Deuine Hierotheus, a Spaniard borne, (after the opinion of many Authors) who was inſtructed in like maner by S. Peter in deuine letters, and therupon he was called Diuine. S. Dyoniſe confeſſeth that he was his inſtructor, and that of him he learned the knowledge of holy writ. This holy Saint vnderſtanding that the Bleſſed Virgin was yet aliue in Ieruſalem, had a great deſire to ſee her; and ſo he went thither and ſaw her. Hubertinus recounteth of him that ſeeing the great brightnes of her face, her heauenly beauty her celeſtiall words, and the great company of Angells that attended vpon her, he ſaid of himſelf; that he had adored her for God, if by faith he had not knowen, there could be none, but only one God. The ſame S. Dyoniſe relateth, how he was preſent at her glorious paſſage out of this to euerlaſting life, and reckoneth the names of the Apoſtles there preſent alſo.

He returned of Athens, where he continued, exerciſing his office of paſtour, and in conuerting ſoules vnto God, vntill the laſt yeare of the raigne of Nero, in the which he went to Rome, to ſee his maiſter S. Paul, at whoſe martirdome he was preſent, as he ſaith in an epiſtle of his to S. Timothee, who was alſo the diſciple of S. Paul. Then he returned vnto Athens; where he ſtaied vntill S. Clement the diſciple of S. Peter came to be Pope; who beholding in S. Dyoniſe good qualities, enioyned him to go and preach the faith of Chriſt in Gallia, now called Fraunce, and adioined vnto him a prieſt called Rufticus, and Eleutherius a deacon.

S. Dyoniſe thus accompanied went into Gallia, and came vnto Lutetia, now called Paris, which citty he found to be great and rich, populous, and furniſhed abundanty, both from Heauen and earth: the climat very temperate, producing

noble and haughty minds; the earth very fertill, bringing forth all things neceſſary for the body. S. Dyoniſe reputed it euen another Athens, as Diuining it ſhould be both in literature and ſtudy, ſuch as it afterwards came to be. He reſolued to make his abode in that place, and began to open his heauenly breſt, and ſhow the riches incloſed therin, by preaching the Goſpell. He added to his words many great miracles and wonders: as reſtoring their ſight vnto the blind, hearing to the deafe, and ſpeach to the domb; curing many alſo of ſundry other infirmities. Wherfore in a ſhort ſpace (ſuch was his fame) he graſted in that place moſt fertill plants and there made a garden, which brought forth quicklie aboundance of fruit. He not only preached Ieſus Chriſt in that city; but alſo bleſſed, and ſent his diſciples, to preach in ſondry coſts of the world. He ſent S. Eugenius the firſt prelate of Toledo a great city of Spaine, into that countrie: where he preached the Ghoſpell, and conuerted many vnto the Chriſtian faith. Some others were ſent into Germany: who likewiſe gained many ſoules vnto God, yea not only many men were conuerted, and made Chriſtians; but alſo the temples of the Idolls were razed to the ground: and moreouer, many Churches built; where the name of Ieſus Chriſt was lauded and praiſed.

This was a great torment to the deuill the deadly foe and mankind: wherfore he incenſed diuers to perſecute S. Dyoniſe, imagining, that with takinge away his life, all this would fade and vaniſhe like ſmoake, and the adoration of Idolls would returne to its former eſtate and credit. So ſome of his miniſters, inſtigated by him, went to Rome, to certify the emperour Traian therof, as Suidas and other Authors affirme, though Metaphraſtes ſaith is was vnto Domitian, who in his deeds was a deuill incarnate, it may be theſe complaints were addreſſed vnto Domitian, and that he ment to ſend Feſſenius Siſinius the gouernor of that prouince to apprehend Saint Dyoniſe, or put him to death; and that Domitian deceaſing in the meane ſpace, and the Senate reuoking, and repealing all the decrees of that bloudy tirant, the execution of this decree was ſtaied vntill the time of Traian, vnto whom new complaints of Dyoniſe being come, he reuiued the decree made by Domitian, vpon which Feſſenius cauſed the B. Biſhop to be apprehended. S. Dyoniſe was 90. years of age, when he with Ruſticus and Eleutherius were taken.

The gouernour diſcourſed a long time with them accuſing S. Dyoniſe very much for preaching of new gods, againſt the edict of the emperour, and Senate of Rome; and for labouring to extinguiſh the adoration of the auncient Gods, ſo much renowned in the world; gods which had bin ſo fauourable to the Romain Empire, as to extend and enlarge their dominion ouer all the world. Haue compaſſion, ô Dyoniſe, (ſaid the gouernor) of this they old age; And make ſome recompenſe for the harme thou haſt done. Confeſſe thy errors, and recant thy opinions; which be vaine, and without all foundation; perſuade the people to aban-

abandon theſe new fangles, and returne to their former vſages. Saint Dyoniſe hearing this, repleat with the zeale of gods honor, anſwered; that he had perſuaded many to leaue the adoration of the Gods, knowing it to be a vaine and fooliſh thing, to account thoſe for Gods, who were vnworthy to be called men, their wickednes and infamy was ſuch, when they liued: that it was a great blindnes to adore ſtocks and ſtones, and pieces of wood; that what he had preached; was verie true, concerning Ieſus Chriſt his being true God; and that neither fear, nor threats, nor torments ſhould moue him, or ſtur his fellows from their faith.

The gouernor was angrie at this aunſwer, and aroſe on a rage out of his chaire and ſaid: The gods be deſpiſed, the Emperour diſobeied and his ſubiects and people ſeduced by your ſorceries, in doing falſe and counterfeit miracles. Theſe yout tranſgreſſions deſerue a rigorous puniſhment, wherfore I giue ſentence, that you be forth with put to death.

SS. Dyoniſe, Ruſticus, and Euleutherius not ſhewing anie the leaſt ſigne or token of feare, or baſenes of mind, ſaid with a cheerfull countenaunce: Let them, that adore your gods, be like vnto them; we only adore the God of heauen; and by his power, and not by ſorcery, we haue reſtored ſight to the blind, ſpeeche to the domb, health vnto the ſick, and freed many that were poſſeſſed with the deuill. Let the miniſters of the Idolls do ſuch things if they can, to conſerue their credit and eſtimation: but they are farre from working ſuch wonders, whoſe Idolls haue mouths, yet cannot ſpeake; haue eies, and ſee not; they haue eares, and heare not. They doe only kindle and nouriſh the fire, wherin they themſelues burne; and they that ſerue them, ſhalbe partakers therof with them.

Theſe words put the gouernor into a further chafe, ſo that he confirmed the ſentence of death and committed them to the hands of the executioners. So the glorious martirs were led forth of the city, to the toppe of a high hill, where they were to be executed. Then S. Dyoniſe kneeled downe, and lifting vp his eies and hands vnto heauen, ſaid: *O Lord God omnipotent, Ieſus Chriſt ſonne of God, Holy Ghoſt the comforter, holy and vndeuided Trinity, receaue in peace the ſoules of thy ſeruants; who, for thy ſake, do looſe our liſes.* Ruſticus and Eleutherius aunſwered with a loud voice. Amen. After this the venerable and B. Prelat Saint Dyoniſe bad the headſman to do his office. And he being ready, began with him, and then went to Ruſticus and laſtly to Eleutherius, and cut of all their three heads in that order.

Although God permitted theſe his ſeruants to be put to death, as is aboue ſaid, yet was not he forgetfull of them; yea becauſe he would the more glorify them, and not ſuffer their bodies to be diſhonored, his will was to worke a wonderfull miracle in that place. The headles body of S. Dyoniſe aroſe on his

feet, and tooke vp in his hand his owne head, and went, as it were in maner of trinmph, vntill it mett a vertuous woman, coming out of her owne houſe, not farre diſtant from the place, where the holy Saints were martired. The body of S. Dyoniſe being come vnto that place, where the woman was, deliuered his head vnto her, as a pretious treaſure, and ſhee alſo receued it as a moſt goodly Iewell.

The bodies of SS. Ruſticus and Eleutherius continued ſtill in the place of execution, and the headſ-man and the other officers talked and deuiſed to caſt them into the riuer, to be deuoured by the fiſhes, and with all to bereaue the Chriſtians of them, who as they knew well, would reuerence and eſteme them very much.

A woman called Catulla, who had bin a defender and helper of S. Dyoniſe and his companions in this perſecution; heard of their wicked deſigne and intention, and inuited the headſ-man and the officers vnto her houſe, to make good cheare, and accordingly, did ſet meat and drink before them. In the meane ſpace, ſhee ſent for certain Chriſtians ſecretly, who conuayed away and hid the bodies of the holy martirs. When the officers, and headſ-man had eaten their fill, they went out to looke for the bodies of the bleſſed Saints, to haue put in practiſe their lewd deſigne: and not finding them, they ſtreight waies made a tumult, and threatned exceedingly ſuch, as had ſtollen them away: but the diſcreet woman appeaſed them with gifts, and with fair words, and ſo they departed quietly away.

The Chriſtians laid the bodies of the holy Saints in a priuate houſe, without the walls of Paris; and after certein years there was builded for them a godly ſumptuous and ſtately Church; where they now do reſt. They who do viſite their holy relicks, do obteine many graces by the interceſſion of theſe holly martirs.

The death of theſe holy Saints fell on the ſame day, that the Church celebrateth the ſame, viz: on the 9. of October, in the yeare of our Lord 96. in the time of Domitian, or Traian, as others ſay. S. Dyoniſe was 90. years old, when he was martired, as Trithemius ſaith. He wrote certein books repleniſhed with merueillous and profound doctrine, viz: *De Eccleſiaſtica, & Cæleſti hierarchia, De miſtica Theologia, De diuinis nominibus*, and others, out of which, the faithfull beleeuers reap no les fruit of his doctrine, them the former had gathered by the good example of his holy life: as the third Counceil of Conſtantinople affirmeth, in which place, they were acknowledged for his books, and were highly eſteemed.

The life of S. Calliſtus Pope and Martyr. Oct. 14.

S*Alomon ſaith in Eccleſiaſticus*. The abſtinent man encreaſeth the daies of his life. *This ſentence is verified in Gallen the prince of phiſike and medicine. Who liuing 140. yeares, and being asked how and by what meanes he liued ſo long, anſwered: I neuer roſe from the table ſatiate and full. More are they that dy by ſurfet, and*

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to much, then by abſtinence and too litle. This being conſidered by the B. Pope Calliſtus, he ordeined the faſt called the Ember, by commaunding the faithfull, that in the foure times of the yeare, viz: the Spring, Sommer, Autumne and Winter, they ſhould faſt three daies in one week, in euery one of theſe quarters, and likewiſe in thoſe daies, pray vnto God, that he would giue, and conſerue the fruits of the earth: and alſo, that prayer may be made vnto God for them that take holy orders at thoſe times. Alſo, as the church ſaith in a prayer: faſting was inſtituted, for the good of body and ſoule, being vnto them both a holeſome medicine. Oration. Quadrag. The life of this holy Pope was written by Damaſus, and other Authors, in this maner.

BY the death of S. Zepherinus Pope and martyr, Calliſtus the firſt of that name was placed in the Chair of Saint Peter. He was borne in Rome, and was the ſonne of Dominitius. He builded a Church in the honor of the glorious Virgin, which is called Santa Maria trans Tiberim: though, as Platina ſaith it cannot be that which is ſo called at this preſent; becauſe at that time, the Chriſtians had not ſuch large liberty, as to build ſumptuous Churches, yea thoſe which they had were litle, meane, and priuate at this was then, becauſe of the perſecutions, but Gregory the 3. enlarged it, and before him Pope Silueſter, the firſt, that builded publik Churches.

Pope Calliſtus at his owne coſt, cauſed to be made a Churchyard in the way called Appia (which is called the Churchyard of Calliſtus,) where many martirs are buried. In this Churchyard was afterward built the Church of S. Sebaſtian, therein are conſerued many relicks, and many alters, and litle chapples are vnder ground, where maſſes were ſaid in great ſecrecy, for feare of the Pagans. This ſame Pope, as is aforeſaid, ordeined the feaſt of the *Quatuor tempora*, or Ember daies. And becauſe the giuing of holy orders was vſed to be done, but once in the yeare; which then was not ſufficient: for that the number of the faithfull was very much augmented; it was alſo neceſſary to encreaſe the number of prieſts and Deacons, and ſo it was permitted to giue holy orders at thoſe foure times of faſting.

Calliſtus forbad all faithfull beleeuers to participate or conuerſe with perſons excommunicate: and alſo commaunded: that no excommunicate perſon ſhould be abſolued, except the cauſe was firſt heard, and the party ſatisfied. He alſo was the firſt, who prohibited matrimony betwene kinsfolks, and apointed the ſame conſanguinity vntill the ſeuenth degree, though it after was limited to the fourth degree, as it is at this preſent. This good Pope gouerned the Church of God vertuouſly 6. yeares. 2. months and 10. daies, in the which he gaue holy orders fiues times in the moneth of December, and ordered 8. Biſhops. 16. prieſts and foure deacons, and then he was martired.

Vſuardus recounteth his martirdome in this enſuing maner, ſaying: That the Emperour Alexander Seuerus, hauing kept him long in priſon, cauſed many baſta-

baſtanadoes to be giuen him, allowing him with all verie litle ſuſtenaunce, and laſtly, he cauſed him to be thrown out of a window of the priſon, and in that ſort, he yielded vp his ſoule vnto God. The Church celebrateth his feaſt, on the 14. day of October, which was the ſame day he was martired, in the yeare of our Lord 224.

It is to be noted that S. Leo the Pope in his 8. ſermon, which he made of the feaſt of the tenth month, ſpeaking of the foure times of Ember faith. It was a comaundement deriued from the Holy Ghoſt. The Councell of Maguncehelde about the yeare of our Lord 813. in the 34. chapter, ſpeaking likewiſe of the foure Ember daies faith, it was the inſtitution of the Romaine Church, and nameth not Calliſtus.

But the one and the other of theſe authorities is not againſt that which is here written, for if S. Leo ſay, that this faſt was deriued from the holy Ghoſt, we may ſay, it is true: and yet the introducing thereof into the Church was by the meanes of this good Pope Calliſtus And where the Councell ſaith: it was inſtituted by the Romaine Church, the meaning is; that ſome Pope brought in it vſe, which of neceſſity muſt be a holy man, and of a very auncient time.

The life of S. Luke the Euangeliſt. Oct. 18.

THe Apoſtle S. Paule writing to the Romaines, ſaith of himſelf: I am debter to the wiſe, and to the fooliſh; to the prudent, and to the ignorant; to the lerned, and to the vnlerned. *Into this dedt ſall all the preachers and maſters, that teach and preach Ieſus Chriſt. They be bound to ſatisfy the wiſe and the ignorant, giuing to euery one of them meate agreable to their neceſsity; that they may profit all, by applying themſelues to euery one in the matters they treat of, and in the buſines, they haue in hand, S. Luke the Euangeliſt diſcharged very well this duety: for he inſtructed the wiſe and the ignorant, giuing to euery one bookes, out of which to learn their duety.*

The vſe of Images in the Church is approoued by the Church, as holy and profitable. Among other the vtilities therof, this is one; that Images are the bookes of the ignorant and vnlettered: for in them they ſee that painted, which other man read in bookes. So S. Luke writing the Ghoſpell did ſatisfy the learned and wiſe: and being a conning painter, he painted ſome Images, wherwith he ſatisfied the ſimple, and the vnlettered. By theſe two meanes, he that before was a phiſition, and cured corporall infirmities, did afterward cure and heale the maladies of the mind of many, who were ſaued, being turned to Chriſtianity, and the ſeruice of God by his meanes. The life of this holy Euangeliſt was written by ſome graue Authors, and among others Symeon Metaphraſtes, whom I principally ſollowe.

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THe city of Antioch hath alwaies bene renoumed among the faithfull, for that they tooke the name of Chriſtians in that place, whereas before they which profeſſed the Ghoſpell and faith of Ieſus Chriſt, were called diſciples. In this city was S. Luke borne of noble parents. From his childhood he was inclined vnto vertue, he loued chaſtity right well, for he obſerued it all his life. He was ſuch an enemy vnto Idlenes, that euen in his childhood, becauſe he would not be idle, he gaue himſelf to ſtudy the Greek toung. Then he paſſed to the ſtudy of philoſophy, and phiſick, and when he found himſelf dulled with ſtudy, he vſed for his recreation to paint. And though any of theſe ſtudies require a mans whole attention, yet had he ſuch a wit, that he proued a good philoſopher, an excellent phiſition, and a famous painter.

The report of the miracles of Chriſt comming to Antioch, S. Luke thought, that if the fame were true, he deſerued, that people ſhould go and ſee him from the vtmoſt parts of the earth, but he, eſpecially being a phiſition, hearing it reported, that Ieſus healed the ſick ſo eaſily, peraduenture had a greater deſire to ſee him, then others, and in caſe it was done by art, and might be learned, to be taught by him. He went to Ieruſalem, and heard ſome of his ſermons, which made ſuch impreſſion in his mind, that although he was very rich in poſſeſſions, and worldly goods, and that he ſaw them, that followed him, forſooke all, and that otherwiſe they were not admitted into his ſchoole, deſiring yet to be his diſciple, & to keep in his company, he left and abandoned all his worldly goods and poſſeſſions as eaſily, as one would haue ſhaken the duſt from his feet, when they are to be waſhed. So he came into his B. his company, & Ieſus receaued him to be his diſciple, and ſo he remained, and was partaker of many miſteries, which our Lord wrought in the world.

He was ſent to preach when the other diſciples were alſo ſent by two and two into ſondry coſts. He was in Ieruſalem at ſuch time, as our B. Sauior died. And for that he had heard him ſay, that he would ariſe againe the third day, he ſtaied till then, on which day he (according to the opinion of ſome Authors) being accompanied with another diſciple called Cleophas, determined to iourney from Ieruſalem vnto the caſtell of Emaus, being 60. furlongs from thence. Which they did to ſecure themſelues of the imminent daunger, and alſo to be informed by paſſengers of ſome euents. They went in this iourney diſcontent, talking together of the things which had befallen in Ieruſalem, and whileſt they talked, Ieſus appeared to them in the ſhape of a traueller, and kept them company.

In their communication and conference, he reproued them for their litle faith, and inſtructed them in many things, and reduced to their memory many ſayings of the prophets, which ſhowed, that Chriſt muſt ſuffer and dy, and then riſe againe: finally, being come neere the caſtell, he made as though he would go further, but at their requeſt, he ſtaied ſtill with them. And being ſet at the table, they

knew by breaking of bread, that he was Ieſus, who was riſen againe. They returned ſpeedily to Ieruſalem to bring this good newes vnto the Apoſtles, and here, in their company, they ſaw him againe. S. Luke was preſent likewiſe, when our Lord aſcended into heauen, and at the comming of the holy Ghoſt.

After this he ſtaied in Ieruſalem certain yeares with S. Iohn the Euangeliſt, in the company of the mother of God, vntill S. Paul was conuerted, and came to Ieruſalem. S. Luke grew into great friendſhip with the Apoſtle, and the cauſe therof was (as it is thought) becauſe they were both learned, though they ſtudied different faculties, as likewiſe the cauſe of the friendſhip of S Barnabas with the ſame S. Paule, was, becauſe both of them had ſtudied together in Ieruſalem and had bene ſchollers vnto Gamaliel. S. Luke being then in the company of S. Paule, went with him in his long peregrinations, and was partaker of his trauels.

Of S. Luke S. Paule maketh mention in his epiſtles to Timothie, ſaying: *Luke only is with me*; and to the Coloſſians he ſaith: *Luke my dearly beloued ſaluteth you.* and to the Corinthians, he ſaith: *I ſend to you Titus, and a brother,* (meaning Saint Luke) *whoſe praiſe is in the Ghoſpell in the Churches: and not that only, but he is deputed as a companion of our peregrination, by all the Churches.* S. Matthew being among the Hebrews had written his Goſpell in the Hebrew toung; and S. Mark remaining in Rome among the Romaines, in Latin. S. Luke wrote his in Greek, becauſe he preached among the Greeks. It is ſaid, that at all times, that S. Paule ſaith in his epiſtles, *After my Goſpell,* he meaneth of the Goſpell of S. Luke, for that he wrot it being in his company.

S. Dorotheus B. of Tirus ſaith, that S. Luke wrote his Goſpell by the apointment of S. Peter, and not of S. Paule, becauſe he ſaith in the beginning therof; that he wrot it by the relation of them, who ſaw it from the beginning: and S. Paule did not ſo. This holy man wrot alſo another treatiſe, which is called the Acts of the Apoſtles. In the beginning of which he ſpeaketh of the Aſcenſion of Chriſt into heauen, and of the coming of the holy Ghoſt. Then ſpeaketh he of the miracles and preaching of the Apoſtles, of their perſecutions, the death of S. Stephen, the conuerſion of S. Paule, the death of S. Iames the great, and the impriſonment and eſcape of S. Peter. After this he goeth on with the peregrinations of S. Paule, his perſecutions and trauels, of all which he himſelf bare no litle part, and goeth on, till he leaueth S. Paule in Rome.

Then S. Luke departing from thence returned into the Orient, trauelled ouer a great part of Aſia, and arriued in Egipt. He viſited Thebais the higher, and the lower, in all places preaching the faith of Chriſt, and conuerting ſoules in euery place, where ſoeuer he went. At the end of his peregrination, he came to the great city of Thebais, and was the prelate and paſtor therof: and as ſuch a one laboured to deſtroy the Idols, and to build Churches. Which he might the better doe, by reaſon of the great multitude that receaued the faith of Chriſt, and were Baptiſed,

by

by hearing his exhortations. S. Luke remained there many years, ordered Bishops and priests, whom he sent into diuers countreis to preach: In such sort, that this prouince brought forth many good plants worthy of eternall life.

This holy Euangelist caried alwais with him two Images he had made himself: the one of our B. Sauiour, and the other of his B. mother; which were good means to conuert the Painims, for that not only he did miracles with them, but all they that saw them, were moued to great deuotion. These two Images were so like the one to the other, that he, which did not know whose pictures they were, might easily know, that there was some neere kindred between the two persons represented by them. To conclude, the holy Euangelist being 84. yeares old, passed from this mortall, vnto the eternall life.

Nicephorus Callistus in his Ecclesiasticall history saith: that S. Luke died a martir in Grecia, and that he was hanged on an Oliue true; but it is commonly holden, that he died a naturall death. The same Author, and others with him, say: that Constantin the sonne of Constantin the great by the meanes of one Artemius, who was afterward a glorious martir, brought to Constantinople, the bodies of S. Andrew from Patrasso a citty of Achaia (though at this time, the body be at Almalphi a city of the kingdome of Naples in Italy) of S. Timotheus from Ephesus in Asia, and of S. Luke from Thebes where it remained, and that he builded a sumptuous Church to lay in all the said blessed bodies. Now the citizens of Padua say; that they haue the body of S. Luke the Euangelist in their city, in the Church of S. Iustina. The Church celebrateth the feast of S. Luke on the day, wheron he died, which was on the 18. day of October, in the yeare of our Lord 90. and in the raigne of Domitian, as Canisius accounteth.

The life of S. Hilarion the Abbot, Oct. 21.

THe Apostle S. Peter, in his first Canonicall epistle, hath one sentence fearefull for the good, and dreadfull to the euill, viz. If the iust shall scant be saued, what shall become of the sinner? *If he that hath serued God all his life doth tremble at the hower of death, What shall he do, who hath bin a wicked man, and is a sinner, at that dreadfull hower? This was verified in S. Hilarion the Abbot, who being at the point of death, felt a great fear in his soule, but he incouraging it, said:* Depart my soule out of my body: of what art thou afraid? thou hast serued Christ 70. years; and dost thou now fear to dy? *The life of this holy Abbot is written by S. Ierome in this sort.*

SAint Hilarion was borne in Tabata fiue miles from the city of Gaza in Palestine. His father and mother were both Idolaters, so that he grew as a rose among thornes. Being a litle child, he was sent to study in Alexandria, in which

place, he made demonſtration of his rare towardlines, and inclination vnto goodnes, rare wit, and morall vertues, which cauſed all men that knew him, to loue him. But he was much more beloued of God, for in that place he atteined vnto the knowledge of the Chriſtian faith, which he receiued, and was Baptiſed. So that he, who before was only accounted a vertuous man, was now ſuch a one in verity, and in deed, and delighted in nothing, but in vertuous actions, and the ſeruice of God, ſpending the greater part of his life in the Church, and in the company of godly prieſts: and by meanes of them, he came to the knowledge of S. Antony, who dwelt in the deſert, and amaſed all worldly men to ſee and heare of his ſtrict life, and his ſanctity in confounding the deuills, in which he reioiced the heauenly court.

Hilarion had a great deſire to ſee him in the deſert, which when he had done, he chaunged his ordinary clothes, and put on ſuch weedes as the monks that were in the company of Saint Antony then wore, with whom he alſo ſtaied two months: In this time, he marked the order of his life, his grauity in behauior, his inceſſant praier, his humility in the entertainment of ſtrangers, his feuerity in correcting offenders, the auſterity he vſed toward his body in diet, apparell, and ſleeping, he ſaw the multitudes of people, which came from all coſts vnto him, to obtein remedy and help for all maner of neceſſities, by his interceſſion and praiers. Hilarion thought, that this was the beginning of the reward of the long endured trauels of Anthony; and that he ſhould do well to follow his ſteppes. This being determined, he returned into his country, where he found his father and mother deceaſed, wherfore he deuided his patrimony, and beſtowed part on his brethren, and part on the poore, hauing in mind theſe words of Chriſt: *He that doth not renounce all that he poſſeſſeth, cannot be my diſciple.* At that time Hilarion was 15. years old, and by this meanes being poore, yet accompanied by Chriſt, he went vnto a deſert place, which was haunted by robbers. Wherfore, they that heard of his boldnes, wondered therat; and told him, in what danger he was like to be, by dwelling there: but he feared no temporall perill, to eſcape eternall death.

This holy Saint was of a weak complexion, ſlender and leane, but in mind he prepared himſelf to endure all maner of heat and cold, though it afflicted him neuer ſo much: neuertheles he was clothed with ſackcloth, vpon which he wore a garment like a mantle, wouen with rough haire of beaſts, as of camels; this S. Antony gaue him at his departure from him. His diet was this: after the ſetting of the ſonne, he tooke 15. fruits of Carica, which is a fruit peculier to Siria, much like figgs, but becauſe as it hath bin ſaid aboue, many robbers dwelt in thoſe deſerts, he ſtaied not long in a place, ſo that he had no cell.

Lucifer being much aggreiued to ſee himſelf ſo ouer-maiſtred by a monk, before he had beganne warre againſt him, began now to moleſt him with ſundry

dry temptations. He represented vnto him filthy and lasciuious things, so that the seruant of God was enforced to think of that which he knew not; and to haue that in his imagination, which he had neuer proued nor tried. He was wroth with himself, and knocked his breast at this, thinking he was able by force to vanquish this temptation with blowes; he was enraged against his owne body, and said vnto it: Thou Asse, I will so vse thee, that thou shalt not kicke: for I will take thy prouender from thee, and I will giue thee no meate but straw. I will quell thee with hunger and thirst, and will lay heauy loads on thy back. I will torment thee with heate and cold, and will make thee to haue more mind of thy meat, then of thy pleasure. This said the blessed yong man, and as he said, so he did, for he continued some times 3. or 4. daies without meat; and yet he laboured hard in digging the ground, not entending to sow any graine theron, but only to get out the thornes and euill herbes, that budded in his owne body. He also made baskets and bulrushes, as the monks of Egipt vsed to do, yet not omitting for it his prayers, wherin he spent the greatest part of the night and day. When he felt his body faint and weak by trauel, he tooke his ordinary diet, which was a few wilde herbs, and whilst he eate, he said to his body: Take heed my body, for thou shalt not eate, before thou dost faint: and for that thou now doest eate, prepare thee, and fall to thy labour. By this course, he brought his body to such a state, that he had nothing on it, but skinne and bone.

The holy he mite was one night at his praiers, and he heard the crying of children, the weeping of women, the alarums of armies, the bleating of sheep, the bellowing of bulls, the roaring of lions, the hissing of serpents, and sundrie voices of different monsters. At the first hearing, he was somewhat affrighted therwith: but calling to his mind the craft of the deuill, he fell flat on the ground, and made the signe of the Crosse. And as he looked on either side, if with his eies he could discerne what it was that he had heard with his eares; (the moone shining bright,) he saw sodeinly, a chariot drawne by furious horses, who made a shew, to kick, and runne ouer him. The holy young man with a zelous and feruent voice, called on Iesus, and in an instant he saw the earth to open and to swallow the chariot, and therwith departed the noise and fear the chariot made. The blessed man rendered thanks to God, saying that which the Israelits said, when the red sea ouer whelmed and drowned Pharao and all his hoast. Viz: *Our Lord hath drowned in the sea, the horse and the horseman.*

Many other were the temptations where with the deuill did try him; Sometimes, as he lay resting on the earth, to giue a litle repose vnto his afflicted body, there was presented before his face naked women. An other time, when he was molested with famine, there appeared vnto him most costly tables, couered and loden with many delicate viands. If he was at his praiers, woolfs seemed to go about him howling. If he sung himnes in praise of our Lord, he saw some

braule or fray made before him, and ſome of them ſeemed to be dead at his feet, ſeeming to ſay: Bury me.

On time being at his praiers, and ſome what diſtracted, as thinking vpon ſome thing not belonging to his prayers, there came cloſe to him a grim and ſtern fellow, like vnto thoſe they call Sworde players, in Rome, and gaue him two terrible kicks on the ſides with his feet, and then with a whippe, laſhed him on the ſhoulder, ſaying to him; Holla what now? why doeſt thou ſleep, and hauing ſaid this, laughed out of meaſure. And hauing thus ſoundly beat him, ſaid to him againe: Wilt thou haue a litle barley: but Hilarion ſaid not a word vnto him.

This holy ſaint from the age of 16. vnto 20. (to defend his body from the cold and from the beames of the ſunne, in the place where he ſtaied) vſed the ſhelter of a little cottage made of bul-ruſhes, and of another prickled herb called Carica, from that time afterward, he builded a litle Cell, which as S. Ierome ſaith, ſtood vntill his time: and was 4. foot wide, and 5. foot high, ſo that it was ſomewhat lower then he was, and ſomewhat longer then his body was. So that it is was more like the graue of a dead body, then the lodging of a liuing man.

It was his vſage to cut the hayre of his head once euery yeare, and that at Eaſter. He ſlept vpon a bundle of bul-ruſhes laid on the bare ground, and had no other bed, all the daies of his life. He neuer chaunged the ſackloth, which he once put on: nor euer mended it, for he ſaid, it was a thing ſuperfluous to ſeeke fineues in a ſackloth. He had by hart the greateſt part of the holy ſcripture, and after he had ſaid many pſalmes and himnes, he recited a great part therof by order, and alwais continued in deuout and reuerent behauiour; for that he conſidered God alwais preſent, and ſpeaking with him.

He vſed to alter his diet according to his years, in ſome years he eate lentills ſteeped in cold water, at another time he eate bread only ſteeped in water with a litle ſalt, at another time herbs and rootes were his only ſuſtenaunce, and another ſeaſon he did eate euery day ſixe ounces of barly bread with ſome litle pittance of ſodden herbes: when he came to be feeble and weak, he put a few oliues vpon the herbs, and this was dainty meate. And thus he ſpent his time vntill he was 63. years old, from this time vnto 80. he would eate no bread, nor any other thing, but a certein meat made of flower, and of ſtamped herbs mingled together, which ſerued him both for meat and drink. This thing may cauſe men rather to wonder, then to put any in hope to be able to imitate him, becauſe the grace of God ſtrengthened him, and the long vſe of therof, and abſtinence in his youth from all carnality, which debilitateth the body, made it to him more eaſy, and more able to liue ſuch an auſtere life, wherin he merited much: and perhaps an other man ſhould offend God by ſhortening his daies in doing the ſame.

S. Hilarion liuing now in his cabbin, the thieues had notice, and came to him, but ſeeing the eſtate he was in, they ſaid vnto him ſcoffingly: What would-

deſt

deſt thou doe, to ſee they ſelf aſſailed by theeues? He aunſwered: The poore and naked man feareth not the thief. They replied: At leaſt thou maiſt loſe they life: And he ſaid: It is true, they may depriue me therof, but I care not a beane, if they do ſo at this preſent. The thieues were aſtoniſhed and amazed to heare his words, and to ſee his conſtancy, which might haue bene a motiue for them to amend their life ſpent in wickednes, ſeing a man, that had choſen rather to lead ſuch a ſtrayte life, then to fall into any offence towards God. Hilarion liued in this maner 22. years, and was knowne in all the Land of Paleſtine.

Vpon a day a woman came vnawares vnto him, and fell at his feet, ſhee perceiuing, that he ſeemed to be diſpleaſed to ſee her in that place, and to make ſignes, to haue her depart, ſhe ſhed many teares, and ſaid vnto him; Oh Seruant of God, pardon my preſumption, and boldnes, for my great afflictions enforce me ſo to do. Do not ſhunne me, turne thy eyes of pitty toward me: behold me not as a woman, but as a perſon afflicted. Remember that a woman was mother vnto our B. Sauiour. They that be whole haue no need of the phiſitian, but they that be ſick. At theſe words S. Hilarion ſtaied, and asked of her, the cauſe of her coming thither, and why ſhee wept. The woman made aunſwer: That this 15. years ſhe had bene maried, and neuer had child, for which cauſe her husband determined to depart from her, and leaue her deſolate. The holy Saint lifted vp his eies vnto heauen, and praied for her, and ſo diſmiſſed her. After a yeare the ſame woman returned to viſite him, with her ſonne in her armes, which God had giuen her, at the praiers of S. Hilarion, and this was the firſt miracle, that God ſhewed by him.

After this followed another more wonderfull: viz: A noble lady returned home from viſiting S. Antony with her three litle ſonnes, and being come vnto Gaza, all three fell ſick there, and died, whether it was by the change of the aire, or whether God would haue it for the honor of S. Hilarion. The diſconforted mother ſeing ſuch a deſolation in her houſe, was in maner, out of her witts, and called vnto mind, one whiles one ſonne, another time the other ſonne, and knew not which of them to bewaile firſt. And hearing that in the deſert, neere vnto the city, Hilarion did dwell, came vnto him accompanied with two hand maids, and ſaid vnto him with vnſpeakable grief: I beſeech thee ô holy man by Ieſus Chriſt, and by his ſacred bloud, to come with me vnto the city of Gaza, and raiſe my three ſonnes, lying dead in that place, which thing wilbe for the glory of God, and the confuſion of the Idolaters.

S. Hilarion refuſed to do it, ſaying, it was not his vſage to go into the city, no nor out of his Cell: but the woman weeping bitterly, ſaid: ô Seruant of God, giue me my three ſonnes, whom Antony hath ſeen aliue in Egipt; cauſe, that I and thou may ſee them aliue in Siria. The people preſent hearing the womans words, wept aboundantly; and ſo did S. Hilarion, who vanquiſhed with the tears of the woman, went into the city of Gaza, at the ſonne ſett, and called on the name of

Ieſus

Ieſus vpon the dead children, who aroſe incontinent, & gaue thanks vnto the holy Saint, and all the company rendered infinite praiſes vnto God. This miracle was diuulged in many places, wherfore much people reſorted, only to ſee the holy man. And many that were heathens and pagans by the only ſight of him, receaued the Chriſtian faith, and tooke the order of monaſticall life, and ſtaied with him. There had not bene before his time any monks in Siria, ſo that S. Hilarion was the firſt bringer of that holy inſtitution, and to liue in monaſteries, in to thoſe parts.

There was brought to him a woman, who had bene blind ten years, and had ſpent all her goods in phiſike: which when S. Hilarion vnderſtood, he ſaid vnto her. It would haue done thee much more good to haue giuen all thy poſſeſſions vnto the poore, becauſe Ieſus Chriſt would haue cured thee. When he ſaid this, he laid a litle of his ſpittle vpon her eies, and incontinent ſhee recouered her ſight perfectly.

There was in Gaza, a Chariott man poſſeſſed with the deuill, who had left nothing free in him, but his toung. This poore man was brought to S. Hilarion, who ſaid vnto him: Beleeue in Ieſus Chriſt, and vſe this trade no more, which is perilous for thee, thou being of an impatient nature: And he promiſed ſo to do; and inſtantly he was whole and ſound, both in body and mind.

Another man called Marſitas was able and did cary on his back 15. buſhells of corne, and was in great eſtimation for it, for there was neuer an aſſe in all Siria, that was able to carry ſuch a load. Into this man the deuill entred, and made him ſo fierce, that he did much harme, and it was in vaine to bind him with cords, or chaines, for he brake them all in ſonder. One while he aſſailed this man, another time that man; and with his teeth did bite of the noſe of ſome, and the eares of others. He was led vnto S. Hilarion in ſuch ſort, as men vſe to lead a bull, when he goeth to be baited. When the monks ſawe him, they were all afraid, becauſe he was a man of a great ſtature, of a terrible aſpect, and of a grimme countenance. S. Hilarion commaunded them to vnloſe all his bands, and to take off all his fetters he wore. When he was vntied, he ſaid vnto him: Come hither vnto me. Marſitas trembled and held downe his head, and fell at his feet and licked them with his toung, all his former fiercenes being vaniſhed away. The bleſſed man kept him ſeuen daies in his company, and made continuall praiers vnto God for him, and to conclude, perfectly cured him.

There was brought alſo vnto him another man poſeſſed with the deuill, whoſe name was Orion, a very rich man, who had a legion of deuills in him. S. Hilarion expounding a paſſage of holy writte vnto his monks, the man poſeſſed came on a ſoodein, and ſlipping out of the hands of them that led him, ranne toward the holy ſaint, and tooke him vp in his armes, and hoiſed him aloft in the aire. All that were preſent, cried out, fearing he would caſt the holy man downe hedlong,

being

being weak and feeble with continuall faſting, but Hilarion with a cheerefull countenaunce ſaid: Let me deale alone with this luſty wraſtler, and turning vp his hand, tooke him by the heare of the head, and threw him vnto the ground, and then ſett his feet on him, yea, he trode and ſpurned him with his feet, ſaying: Here yee ſhalbe tormented, yee accurſed diuells; the poore man yelling and houling, and turning his face toward the ground. And S. Hilarion ſaid vnto God: Ah my Lord, deliuer this wretch, vnlooſe this man that is bound, it is as eaſy for thee to vanquiſh and ouercome many, as one.

In this ſpace were heard to come out of the mouth of his wretch ſundry & diuers voices, like a confuſed ſhout or noiſe of people, but laſtly, he was made hole and ſound, and within a few dayes after, he came vnto the monaſtery with his wife and children, and brought preſents vnto the man of God, who ſaid vnto him, haſt not thou read, what befell vnto Giezi, and vnto Simon magus, the one ſold the grace and gift of the holy ghoſt, and the other deſired to buy it, and both of them were puniſhed ſeuerely for their ſinne. If thou knoweſt ſo much, retorne vnto thy houſe with thy gifts, for I will not take them. Orion wept and ſaid: father receaue them, and giue them vnto the poore.

S. Hilarion replied: Thou maiſt do that better then I, for thou dwelleſt in the city, and knoweſt them that be needy: I haue forſaken all mine owne goods: vnto what end ſhould I take care or charge of other mens? I know, that vnto many, the name of a poore man is an occaſion of auarice, there is none, that giueth better vnto the poore, then he that reſerueth nothing for himſelf. Orion was much diſcomforted at his words, and lay proſtrat on the ground before him. Wherefore the bleſſed Abbot ſaid vnto him. My ſonne, be not aggreiued or afflicted at it, for that which I do for my ſelf, I do alſo for thy good: If ſhould receiue thy gifts, I ſhould offend God, and the legion of deuills ſhould returne into thee againe.

In the city of Gaza, there was a yong maid of good life, on whom a yong man was enammored. This man endeuouring by all meanes poſſible, to drawe her to his will, and nothing preuailing, went vnto Memphis and made his mind knowen vnto the inchaunters and ſorceres of the temple of Eſculapius. They gaue him a plate of braſſe, wherin were grauen dredfull figures, and bad him lay it vnter the threſſhold of the damoſells dore, and to couer it with earth, and then to ſay certein words, which they taught him. Vpon this, the damoſell tooke ſuch affection vnto him, and was ſo fonde, that it was rather madnes then loue, for ſhe called for him, with a loude voice, ſhe ſcratched her face, rent her haire, and did other folliſh and rauing tricks:

The father of the damoſell brought her to be holpen, vnto S. Hilarion, and the deuill who tormented here, howled and ſaid: I haue bene enforced to come hither, I was well in Memphis. Alas howe great be the torments, I endure? thou doeſt commaund me, to come forth, and to depart, and I am bound vnder the

threſhold of the dore, in a plate of braſſe. I cannot depart from hence, vntill the yong man, who hath ſet me here, do vnlooſe me. S. Hilarion ſaid vnto him; Is thy force then ſuch, that a plate of braſſe doth keep thee in bondage? Tell me now, why art thou ſo bold as to enter into this handmaid of our Lord? The deuill anſwered: I came in, to preſerue her virginity, Ah villaine, ſaid the holy ſaint, wouldeſt thou, that art the enemy of chaſtity, preſerue her virginity? Why didſt not thou take poſſeſſion of him, who ſent thee hither. The deuill replied: why ſhould I do ſo, for he is a frend to the deuill my companion.

To conclude, S. Hilarion deliuered and ſet free the damoſell, and would not haue the impediment the deuill named, to be taken away, to ſhew, that nether magick, nor inchauntment, are of power to reſiſt or withſtand the will of God. Then he reproued the damoſel for ſome light and wanton behauior, ſhee had vſed; for puniſhment whereof, God had permitted the deuill to torment her. S. Antony wrote ſome letters vnto this holy ſaint, and reioiced to haue anſwer from him againe. And if at any time there came any ſick men to him from Siria, he ſaid vnto them: Why do you fetch ſuch long iourneis hither to me, and haue my ſonne Hilarion in your owne countrey?

There were nowe many Monaſteries founded, and the holy man viſited them at vſuall times, and as he went to viſite them one time in this maner, hecame by the way vnto a territory called Eluſan, and found them celebrating the feaſt of their Goddeſſe Venus, in her temple. When the people, though they were Idollaters, went out to meet and receiue him (for they had bene much obliged vnto him for doing good vnto many of them) the holy ſaint enterteined them louingly, and wept for tendernes of hart, and looking ſtedfaſtly toward heauen, beſought them rather to adore Ieſus Chriſt, then thoſe ſtockes and ſtones; and if they would do ſo he promiſed, he would come and viſite them oftentimes. Theſe ſimple words void of retorike, were ſo forcible with that rude nation, that before he departed thence, he ſet downe a plot and forme, for the building of a Church, and they moued him to make the heatheniſh prieſt, which made ſacrifice vnto the goddeſſe, a Chriſtian, which thing they obteined.

The holy ſaint viſiting the monaſteries builded by his diſciples, came vnto one, (whoſe gouernor was a couetous man) at the importunity of them, that went in his company. Nowe hard by the monaſtery there was a vineiard, and they perceaued that with in it there were many wathemen, to kepe out thoſe that came with the holy man from entring the ſame, leſt thy ſhould meddle with the grapes, that were ripe, hauing ſlings, with which they threw ſtones againſt his company. S. Hilarion ſmiling therat, went vnto another monaſtery of a good man, who beſought, yea importunated him to eate a few grapes, to refreſh himſelf being faint with his long iourney. The holy old man ſaid: *Accurſed is the man, that ſeeketh the refreshing of his body before that of his ſoule: Let vs firſt make our prayers, and pay*

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out det, We owe vnto God, after that yee may go vnto the vineiard. When God was ſerued: S. Hilarion went vnto a high place, and bleſſed the vineiard, then he bad his flock to go and feed therin. The number of them, that went, was litle leſſe then. 3000. for ſo many he had in his company; This vineiard did vſually euery year yeald 100. meaſurs of wine, and. 20. daies after the people had eaten the grapes, the vintage was made, and it yelded that year. 300. meaſures. But the couetous churle, who would not ſuffer any to enter within his vineiard, had much leſſe, then he vſed to haue, and that litle, which he had, became ſower, and then he repented (but to late) that he had bene ſo churliſh and diſcourteous toward the holy ſaint. This bleſſed old man had a guift of God, by the ſmell of bodies, of garments, and things, which any man touched, to know the vices they had, and to what euill ſpirit they were ſubiect; and with what vertues they were adorned.

Being now fully. 63. years olde, and ſeing the multitude of relligious men, that were vnder his obedience, and the great concourſe of people, that came to him dailie, to haue remedy of their afflictions, he was much diſcontent there at, and lamented for the ſame: His religious men asking him the cauſe, he aunſwered them: It ſeemeth to me, being eſteemed holy by men, that God hath rewarded me in this life, for the ſmall ſeruice, I haue done vnto him. It ſeemeth to me alſo, that I retorne vnto the world, ſince vnder the colour of ſuſteining and mainteining the relligious men, there are preſented vnto me many occaſions of ſinne. His diſciples hearing theſe words did watch him dilligently, eſpecially Iſichius (for the great loue & affection he bore vnto him,) fearing he would ſteale away from thēce.

On a time a venerable matrone came to viſite him, with intention to go further, and viſite S. Antony alſo. He vnderſtanding her intention, wept and ſaid vnto her; I was alſo of that mind, if the gouernement of this monaſtery had not ſtaid and with-held me, but nowe it is to late, for two daies ſince, the worlde is depriued of that worthy father: This matrone credited his words, and went no further, and within a fewe daies after came vnto their eares, the newes of Saint Antonies death.

It were a wonderfull thing to conſider the graces and giftes of this ſaint, his miracles, his abſtinence, and his profound humility. S. Ierome ſaith of him: I am amazed and aſtonied, to conſider the great enmity Hilarion had with worldly pompe and glory, and with the eſtimation of men. This bleſſed old man was viſited by prieſts, by relligious men, by clerks, by all maner of people, and he to fly from honour, which was donne vnto him by euery one, determined to depart, and trauell into ſome other country. When this was knowen, he was beſet and enuironed with more, then 10000. perſons, who beſought him not to leaue them, but he ſtriking the earth with his walking ſtaffe, ſaid: I cannot abide that my God ſhould be accounted a deceiuer or a lyer. I cannot endure to ſee the Churchs demoliſhed, the Altars troden vnder feet, and my children ſlaine with the ſword.

By theſe words he ſaid: many gathered, that God had reuealed vnto him, ſome great euill and perſecution that ſhould enſew vnto his brethren, as it came to paſſe after, in the time of Iulian the Apoſtata.

To conclude, the bleſſed man would not ſtay with them any longer: and told the people, he would neuer eate bit of ſuſtenaunce, if they did not permit him to go quietly; and they hindring him, he would not eate any thinge for ſeauen daies to geather. They ſeing his reſolution to be ſuch, permitted him to depart in peace, although it was much againſt their willes, and becauſe the good old man was ſo feeble that he could not trauell on foote, he rode, and choſe for to keep him company. 40. monks whom he iudged to be moſt abſtinent, and moſt prepared to abide trauell and paine.

Paſſing with them through many countreis, he at the laſt arriued at the Cell of S. Antony. There he talked with the diſciples left by that bleſſed man, and conforted them being ſadde for the death of their maſter. He recreated himſelf a while with them, in viſiting diuers places which they ſhowed vnto him. In this place (ſaid they) S. Antony vſed to pray: here he exerciſed himſelf in digging the earth: Theſe trees were planted with his hands: here he made the fountein handſome for their vſe, with his owne hands. Then they ſhewed him his Cell, the length wherof was fit to receaue a man, lying out in length. They alſo reherſed vnto him ſome of his miracles. S. Hilarion demaunded of two of thoſe monks for the place of S. Antony his buriall, they only knowing it. It is not knowen, if they did ſhew it vnto him or no, becauſe S. Antony had commanded them, and bound them by othe, not to diſcloſe it vnto any; and he did it, leſt any man ſhould honor, or reuerence his body.

After the death of S. Antony, for three years ſpace, it had not not rained in all that prouince, wherefore the common people ſaid it was; becauſe the elements lamented for the death of that bleſſed man. They beſought S. Hilarion to pray for them, which he did, and then it rayned. Wherfore he was for that benefit highly eſteemed among the people of that countrey, they ſaying: that God had ſent him vnto them, in the ſteed of S. Antony.

He departed from thence, and went to viſite two holy Biſhops Dracontius, and Philo; who were baniſhed from their churchs, by the Emperour Conſtantius, for that they would not follow the hereſy of Arrius. Theſe holy Biſhops were comforted much to ſee S. Hilarion, who departed from them, and went to Alexandria, and was lodged by certein religious men, neere vnto the city. When night came, he ſaddled his litle beaſt, meaning to depart, and when they asked of him, why he would go away thus ſodenly, he aunſwered: leſt my ſtay be the cauſe of ſome great trouble.

On the next day it proued euen ſo as he had ſaid: for thither came officers of the emperour Iulian the Apoſtata, guided by ſome of the citizens of Gaza to apprehend

head him, by order from that time; but when they found him not, they wondred, saying; nowe we find it true, that hath bene said vnto vs of this man, viz: that he is a coniurer and a sorcerer, knowing things to come. Behold: howe he is escaped out of our hands?

The B. Abbot went like a pilgrime in diuers countreis, but he was easilie knowen, where soeuer he came, for men possessed with the deuill discouered him. He knew that Iulian the renegat had made a search for him and his disciple Isichius, with an intention to put them to death, if he had taken them. In which, because he missed, he set their monastery on fire, and persecuted the monks with extreme rigour. But within a while after, the wicked emperour being dead, and also Iouinian who liued a very short time, Valentinian succeded in the Empire.

S. Hilarion was entreated to returne, and gather his monks together, and to reedify his monastery which he would not do, but rather he tooke sea, to go and dwell in some Islands vnhabited, that the sea might keep that secret, which the land did diuulge and publish: but he could not be hid, for the people came likewise vnto him in that place also.

So he departed from that Island, and passed into Africk, and from thence into Cycile, where he made his stay vpon a cragey mountein. In the day he made a bundle of wood, and laid it on the back of one of his disciples, to cary vnto the next towne to be sold and with the mony arising therof, they bought bread, with the which, those few, that were with him, liued and sustenied their liues. He could not liue vnknown in that place nether, for a man possessed with an euill spirite, in Rome, cried out and said: Hilarion the seruant of God is in Cycile. So that many diseased people came thither to recouer their health by his meanes.

Because he perceiued himself honoured in that place also, he departed, and went into Dalmatia, where was a dragon that destroied all the countrey, deuoured the oxen and other beasts, and killed the husband men, and the shepherdes. The blessed, man hauing compassion on the people, caused a great stack and pile of wood to be made, and when he had praied: he commaunded the dragon to go vpon the stack of wood, and when he was on it, he bad the people set fire ther vnto, and thus the dreadfull dragon was brent and consumed with fire, in the sight of all the people.

Then he determined to depart from that place also, for which cause, he was embarked, and being on the sea he was assailed by pirats. His disciples with the others, that were in the shipe doubted they should be slaine, but the good man reprooued them for distrusting in God. And then standing on the deck, he praied, and stretching out his hand against the pirats, said: *Come no further this way*: O straunge and wonderfull thing: at the saying of these words, they turned aside, and returned back euen as swiftly, as though a strong gale

of wind had caried them away.

The ſea was alſo obedient vnto him: for at ſuch time, as he was at Raguſium, the ſea ſwelled and roſe out of meaſure, and ſo much, that the people of the country feared all of them ſhould be ouer-flowne and drowned. The bleſſed old man tooke land, made the ſigne of the Croſſe in the land, and held vp his armes againſt the ſtorme and the ſea was aſſwaged, and ceaſed incontinent, to the great admiration of all the country, who kept this deed in memory, and the fathers vſed to tell the ſame vnto their children.

Another time as he ſailed, and not hauing any thing to pay for the fraight, he would haue giuen vnto the owner of the bark, a book, in the which he had written the foure Ghoſpells, with his owne hand, which he alwais carried about him: but becauſe he had cured before time the ſonne of the maſter of the bark, he would not receiue the book of him, but he gaue him his fare, and rendered vnto him infinite thanks for his former benefit.

Finally, this bleſſed old man remaining in Cypres, and hauing ſent Iſichius his diſciple, to viſit the aſhes and ruines of his deſtroied monaſtery, and to ſalute the monks remaining in that prouince, ſtaid in the city of Papho, vnto which place many ſick men, and men poſſeſſed came out of all parts of the Iſland, and the holy ſaint by praier healed them.

Iſichius being returned from Siria, the reuerend father conferred with him of his departure from thence, which he did not vpon inconſtãcy, but only to fly from credit and honour, which was beſtowed vpon him in that place: So hauing found out a place not far diſtant from the city which ſtood out of the way, and was vnhabitable for the craggines, knowing that the going vp vnto it was very difficult, for they muſt go vp creeping with their hands, and that at the toppe therof was a pleaſante and delightfull place, furniſhed with many trees and cleare fountains, and that (as the fame went) many euill ſpirits haunted, and vſed in that place, and therefore none was ſo hardy, as to dwell there: the holy man reſolued to make the ſame his habitation. There were ſome, that came to viſite him, yea many diſeaſed perſons: and among others, one ſick of the palſye, who was the owner of the place. Great were the conflicts and encounters the ſeruant of God endured in that place by the deuills, who did inceſſantly diſquiet him; becauſe he was come to thruſt them out of their long continewed habitation. The bleſſed man tooke thereat great conſolation, for that he had there ſome enemy with whom to contend and ſtriue.

S. Hilarion being nowe come to the age of 80. years (Iſichius his diſciple being abſent) fell ſick: and perceiuing that the hower of his death drew nere, he wrote a ſchedule, or note of his hand, in which he left by his teſtament Iſichius his diſciple, to inherite all his treaſures: the booke of the Goſpells written with his owne hand, his long relligious weede, the ſackcloth or hoode, with which it was

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couered. When it was knowne in the country, that the holy ſaint was ſick, ſome came to viſite him, and he charged them deeply, that aſſoone as he was dead, they ſhould bury him in the ſame place where he dwelt, and that they ſhould not keep him aboue ground the moment of an hower.

When the pangues of death came, all things failing but his ſences, which were perfect, looking with his eyes open, he ſpake to his ſoule, and ſaid: Depart forth nowe, depart, feare not: thou haſt ſerued Chriſt 70. yeares, and doeſt thou nowe feare death? In ſpeaking theſe words, he ended his life. His body was buried incontinently, as he had apointed; ſo that his death and buriall was reported in the city both at one time. His diſciple Iſichius being certified of his death, returned into Cypres, and fayning that he deſired to dwell in the ſame place, where his maſter did dwell, and was buried; after ten moneths paſſed, he ſtole away the bleſſed body of his maſter, venturing his life for the ſame (for if the Cypriots had knowne it, he had bene ſlaine by them) and caried it into Siria, & buried it in his auncient monaſtery, an infinite company reſorting thither to ſee it.

The bleſſed body was found hole, perfect, and entier, and ſo were all his cloths and garments, euen as he and they were, when he was aliue, caſting a very ſweet and pleaſant ſmell. S. Ierome ſaith, that vntill his time there had bene variance and controuerſy, for the Syrians ſay; they haue his body, as they haue indeed, and the Cypriots ſay; they haue his ſpirite; but aſwell in the one, as in the other place, are ſeene many miracles, done by the interceſſion and merits of this glorious ſaint: but much more in the place of Cypres, for in that place the bleſſed father tooke great delight.

The death of S. Hilarion the Abbot was on the 21. of October, and on the ſame day, the Church celebrateth his feaſt. It was alſo in the yeare of our Lord 379. Valentinian being the Romain Emperour. Nicephorus Calliſtus wrote of this holy ſaint in the 11. book cap. 14.

The life of S. Vrſula, and the eleuen thouſand Virgins. *Oct.* 21.

ON the ſelfe ſame day being the 21. of October our holy mother the Church doth celebrate the Martirdome of S. Vrſula and the 11000. virgins her companions, in whoſe hiſtorie ſome things are certaine, and other ſome doubtfull. This is certaine, that S. Vrſula and all her holy companions were Virgins, and martyrs, and were 11000. in number. For although neither the Romaine Martyrologe nor the Collecte vſed in their feaſt doe affirme that they were 11000; yet becauſe venerable Bede an Adon in their Martirologies, and Molanus in the additions he made vnto the Martirologe of Vſuardus, and other authors, together with the tradition of the Church do auerre it, We haue ſufficient authoritie to beleeue it. But that which is vncertaine, and doubtfull is, the maner

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of their martirdome: the voyage which theſe virgins made to Rome with ſoe great a traine, and their returne from thence with Pope Siricius when he left his Popedome; and other ſuch things, which ſome write without either ground, authoritie, or any probabilitie; contradicting the truth of Eccleſiaſticall Hiſtories, and reaſon it ſelfe. Wherefore leauing out that which commonly is reported of the maner of their meeting; and the end for which theſe 11000. were gathered together, and that they all died for the faith of Chriſt our Lord, and therby purchaſed vnto themſelues the crownes of virgins and martirs; I will relate heere what Cardinalle Baronius and William Lindanus Biſhope of Ruimund men of rare learning, haue iudged moſt probable and ſecure, taking it out of a very ancient booke of the Vatican librarie of Rome, which treateth of Brittanie, whoſe author is Gauſridus Biſhop of Aſſaſſe in the kingdom of England, and is after this maner.

GRacian ſonne vnto Valentinian the elder being Emperour, a certaine captaine of his called Maximus, a very ſtout and valiant man, naturall of the Iſland of Britanie (which now is called England) rebelled againſt him, and was proclaimed Emperour; and by the fauour of the ſouldiers, and of other Engliſh men his friends, and acquaintance, entered into France, and poſſeſſed himſelfe of it all, but eſpecially of one prouince which then was called Armorica, and is that which now we call litle Brittanie; becauſe the Brittons and Engliſhmen did conquere and raze it, and with great rage and furie putting to ſword all the naturalls thereof, left it vninhabited as a wildernes. Maximus thought it neceſſarie to people that prouince againe, becauſe it lay fit for him, therin to conſerue and tranſport his Engliſh ſouldiers: and for that purpoſe he deuided the fertill fields and lands of the leſſer Britanie amongſt his ſouldiers, which came to him out of England, to the end they might till and husband and mannure them, and reape the fruit therof. But becauſe his ſouldiers might marry and haue ſucceſſion, and ſettle themſelues in that prouince, where there were noe woemen, for that they were alſo put to the ſword; he determined to ſend vnto the Ilands of Britanie, which comprehend England, Scotland, and Ireland, for a great number of virgins, which being brought vnto the newe and leſſer Britanie might marrie with thoſe ſouldiers, whoe were for the greateſt part naturals of their owne countrie. The chiefe commander of all that army was called Conanus, a man of great birth, and of greateſt eſtimation of all the Engliſh nation: whom Maximus had made his lieuetenant generalle, and Warden of all the ports of that coaſte. Conanus deſired to marrie with the daughter of Deonocius kinge of Cornwall, called Vrſula, a moſt noble and vertuous lady; in whom did flame all the gifts of chaſtitie, beautie, and grace, which might be deſired in a woman. Throughout all the prouinces of Britanie there were culled forth 11000. virgins, as well for the intent aboue mentioned, as alſo that they might accompanie Vrſula, who was to be their leader and lady. Some of theſe virgins went of their owne accord, and others by conſtraint,

conſtraint, but ſeing that the commaund of Maximus then Emperoure, or rather tirant, was ſoe peremptorie, that no excuſe could be admitted, they imbarked themſelues in thoſe ſhippes, which were prepared for their paſſage vnto the new prouince of Britanie.

It pleaſed our Lord, that theſe ſhippes, lanchinge out of the hauen, mett with a quite contrary winde, which in ſtead of carrying that bleſſed and holy companie towards Britanie, it furiouſly carried them quite contrarie: and paſſing by the Ilands of Zeland and Holland, droue them into the mouth of the riuer ſo Rhene, a riuer of great capacitie, depth and bredth, and carried them ſoe highe as the water did ebb and flowe. At that time which this hapned, Gratian the Emperour vnderſtanding what Maximus had done in England, and France, and that he carried himſelfe as Lord and Emperour, not as his Captaine and officer; for to repreſſe and chaſtize him, he entertained into his ſeruice the Picts and Hunnes, a fearce, cruell, and barbarous people, who had conquered the Gothes, and done wonderous thinges by their force of armes. Theſe being gathered together vnder the commande of Melga, Captaine of the Picts, and Gaunus generall of the Huns, began to moleſt the ſeas, and to lie coaſtinge about after the manner of pirats, robbinge and ſpoilinge all that fell into their hands, with intent to paſſe ouer into England, to expulſe Maximus the tirant, and to ſerue Gratian the Emperour, who for that purpoſe had entertained them. Theſe barbarous people were at that preſent where theſe bleſſed virgins arriued, and perceauinge that the ſhips, which brought the virgins, belonged to their enemies, and to Maximus in particular, againſt whome they had vndertaken that voiage, they encountred with them: and ſeing that they were loaden with virgins (beinge as diſhoneſt and laſciuious, as they were cruell and furious) they entended to rauiſh them. But thoſe holy virgins (Vrſula their leader incouraginge and exhortinge them) determined rather to looſe their liues, then their chaſtitie: and heere vpon, as well in deedes as in wordes ſhewinge their valour and conſtancy, and that they were prepared rather to ſuffer what torments ſoeuer then to offend God; thoſe barbarous people, conuerting their loue into fury, and deteſtation of the Chriſtian faith, fell vpon them like wolues vpon a flocke of lambes, and put them all to the ſword; becauſe they would remaine there no longer, but paſſe ouer ſpeedily into England which they thought had been vninhabited, becauſe Maximus had drawne ſo many ſouldiers from thence. Of all that holy and virginall companie, onely one called Cordula remained aliue, who through feare hid her ſelfe at the time of that ſlaughter; but ſeeinge what had paſſed, and that all the reſt of her companions were martirized, being encouraged by the motion of our Lord, who had choſen them all for himſelfe, the next day followinge ſhe diſcouered her ſelfe, and was alſo martirized, as the Roman martirologe recounteth.

The principall of theſe virgins which there ſhed their blood for the faith of

Chriſt and their virginity, were (accordinge to Ado) S. Vrſula guide and cheife leader of all the reſt, and Sentia, Gregoria, Pinnoſa, Mardia, Saula, Britula, Saturnina, Saturnia, Rabacia, Palladia, Clementia, and Grata. On that day, in with they ſuffered, Chriſt their ſweet and beloued ſpouſe triamphed in theſe holy virgins ouer infidelity and carnality, ouer ſinne, and hell; and declared of what greater force the vertue of a Chriſtian is in ſufferinge death, then the crueltie of the diuell and his miniſters in inflicting it: for that his ſouldiers by their fall ariſe, by their death ouercome, and thereby receaue a crowne of eternall glorie. The bodies of theſe holy virgins were gathered together by the Chriſtians with great deuotion, and carried to the citie of Collen, which is ſeated vpon the ſame riuer of Rhene, where was erected a famous monaſtery of Nuns; and euen vntill this day many heads of theſe holy virgins are to be ſeene, and are reuerenced with ſingular deuotion, although they be diſtributed into many parts of Chriſtendome.

Some are of opinion that the place in which the holy bodies of theſe virgins now remaine, is the very ſame in with they were martired, becauſe the earth on which that Church is built will not retaine any dead body, although it be of a child newly baptized, but by night it caſteth it forth, as Lindanus Biſhop of Ruremund recounteth; ginnge this as a token that God will not haue any other body to be buried, where the bodies of theſe ſo many virgins, and martirs his ſpouſes lie, who there ſhed their pureſt blood for the confeſſion of his faith, and defence of their chaſtitie. It is recounted alſo that S. Vrſula and her holy companions fauour and aſiſt them at the hower of their death, who in their life time haue been deuoted vnto them. The martirdome of theſe virgins was accordinge to Baronius in the yeare of our Lord 383. Gratian and Valentinian and Theodoſius the elder rulinge the Empire, whome Gratian had made his compartener in the Empire, feelinge himſelfe to be ſtraightened on euery ſide by the warres of ſo many barbarous people, and ſtandinge in neede of the aſſiſtance of ſo valourous a Captaine. It was alſo vpon the 21. of October, vpon which day the holy Church celebrateth their feaſt. Of theſe 11000. (beſides thoſe authors we haue already rehearſed) haue written Wandalbertus, who floriſhed in the yeare of our Lord 850. Sigibertus Monke of the Monaſtery called Gemblacum who liued almoſt 500. yeares ſince, Rogerius Ciſtercienſis, Richardus Præmonſtratenſis, Claudius de Rota, Bonfinius in his Hiſtorie of the affaires of Hungarie, Petrus de Natalibus, Polidore Virgill in his Hiſtorie of England, and aboue all the reſt more copiouſely Laurentius Surius in his fift tome of the liues of Saints.

The

The life of SS. Chrisantus and Daria martirs. Oct. 25.

SAint Chrisantus was borne in the cittie of Alexandria: he was sonne to an honourable Person, of the order of Senators, called Polemius: who together with his sonne, and the rest of his familie, came to dwell at Rome, where he was most graciouslie, and friendlie wellcomed, and honourablie aduaunced by Numerianus the Emperour. Being once setled at Rome, the greatest care of Polemius was, to haue his sonne Chrisantus, that was of a quick and piercing witt, and great capacity, trained vp in learning. As Chrisantus was turning ouer manie bookes, and seeking out such as were most for his purpose, it happened, by especiall prouidence of God, that he mett with one, wherein were written all the foure ghospells. He did peruse them attentiuely; and read them from the beginning to the end: he plainely perceaued the steppes of darknesse, and shade of death, wherein he had walked; and that our soules had no other light, saueing onlie Christ Iesus. And being desirous to haue the riches, hidden in that booke, more disclosed vnto him; and vnderstanding, how a famous clearke in holie writte, named Carpophorus, lay secrett in a caue, for feare of the persecution; he went vnto him, and with teares besought him, to instruct him in the faith and the ghospell of Christ. Carpophorus did willingly accomplish his desire: he instructed him first; and then Baptized, and lastly to confirmed, and strengthned him in our faith, that, seauen daies after, he openlie auouched and taught in Rome, that Iesus Christ was the onlie true God. Polemius came to haue notice hereof: and, partly for zeale of his blinde religion, partly for feare of the cruell lawes, and punishments established against the Christians, he was greatly enraged with his sonnes proceedings, whom he therefore committed to a darke and close prison, assigning him his meate with a scant and verie hard allowance. But findinge this punishment was to litle purpose; and wrought no other effect in Chrisantus but onlie to strengthen him in his faith; he tooke another course of kinde vsage, and gentlenesse, and pamperinge; seekinge by the meanes of certaine bond women of his owne, younge, beautifull, and gallantly attired to peruert him, and allure him to naughtinesse; that leesing his chastitie, he might the more easilie loose his faith. They brought him out of prison: they apparailed him richely, they lodged him in a goodly chamber, most costly furnished and hanged: the women came in, to performe their lewd and wicked intent: but Chrisantus, fearinge his frailtie and feeblenes, lifted vp his eies to heauen craueing help and succour of our Lord. And he did afoard it him so aboundantly, that, as Simeon Metaphrastes writeth, a heauie sleepe and drousinesse so deepelie possessed those women, that none could awake them, except they were caried out of the chamber: and by this

meanes God preſerued his ſeruaunt from ſo great a daunger.

Polemius did iudge it more conuenient for his purpoſe, to ſeeke out ſome faire younge gentlewoman, wife, louely, diſcreet and gracious, and matche her with his ſonne and make her his heire to the end, that ſhe, as his lawfull wife, might work his mind, & make it more pliant: which the others, being ſeruants, could not bring to paſſe. Amongſt the virgins of Minerua, they found out one called Daria, endued withal the rare gifts and qualities that might be deſired & wiſhed in a woman. They acquainted her with all theire deſignes and purpoſes, yet hardly could they perſwade her to marrie Chriſantus, & vndergoe that taske of healinge him frō that, which they called madneſſe. Notwithſtanding at length the teares of old Polemius, and a ſtrong imagination that heerein ſhe did her Gods great good ſeruice, did make her relent, and win her to doe it. She apparailed her ſelfe moſt gorgeouſlie: ſhe came into the place where the younge man was, with a comely behauiour; yet ſomewhat ſtreigning it to a light wantoneſſe, and heedleſſe demeanure: ſhe aſſailed him with louely, and ſweet, but well weighed reaſons, and gentle termes, endeuoring to perſwade him, to forſake and abandon that faith of Chriſt, and marrie with her. But our Sauiour was on Chriſantus his ſide, to ſtay him from ſliding into ſinne: he gaue his words ſuch a heauenlie grace, and printed in his minde ſuch forcible reaſons, that with them he conquered Daria, and made her fall into the ſelfe ſame ſnare wherein ſhe laboured to entrappe Chriſantus. For moued by his reaſons, and powerfully drawen by the grace of God, ſhe reſolued to be a Chriſtian. They accorded to keepe their virginitie vnſpotted, and yet giue it out, and ſo poſſeſſe others with a conceite, that they were married: by which meanes Chriſantus was freed out of priſon, and from the keepers his father had placed about him: Daria was baptized; and both of them did liue together, as brother and ſiſter, keeping their puritie vndefiled.

Now as it is the propertie of goodneſſe, freelie to impart it ſelfe to others, and of vertuous people to deſire and endeauoure that others be partakers of that precious iewell which themſelues enioie, eache of them counſailed all ſuch perſons, with whom they conuerſed, to receiue the faith of Chriſt our Sauiour, and leade a chaſte and vertuous life: and manie were perſuaded to embrace ſuch good counſaile; the woemen by Daria, the men by Chriſantus. This was ſpeedilie knowen ouer all Rome; and notice thereof came to Celerinus prefect of the citties; who forthwith commaunded them to be apprehended, and brought before Claudius the Tribune; apointing him to heare and examine their cauſe, and, finding them guiltie, to puniſh them. The Tribune commaunded Chriſantus ſhould be led to the temple of Iupiter, where, becauſe he refuſed to adore the Idoll, he cauſed him to be moſt cruellie beaten. The executioners performed the Tribunes comaund, with ſo litle remorſe and compaſſion, that his bones and bowels might be ſeene through his woūds. They caried him back againe to priſon; caſt him

into

into a loathsome darck dungeon; loaded him with gyues and fetters; and cast vpon the ground manie filthie and stinking things. But in the sight of the cruell officers, his yrons were turned into dust: and in steede of the stinking noysome smel, there was a most sweete and fragant sent. Then a Bulls hide was flaied and taken off, and Chrisantus naked, was put thereinto, wherein he remained a whole day, exposed to the scorching beames of the Sunne(though he receaued thereby no harme at all.) They cast him once againe into prison, loden with yrons, which were streightwaies consumed and turned to pouder; and manie lights appeared, which made the dark dungeon bright like noone day. They tied him vnto a post, meaning to beate him with rodds of yron; which when the officers tooke vp in their hands, they became verie soft, and no man could strike with them anie one stroake to anie purpose. At length the Tribune Claudius conuinced that so great wonders as these, were not done by art Magick, but by the hand and power of God, the beames of whole grace did now beginne to enlighten his hart, falling downe at the feete of S. Chrisantus, and craueing pardon for the harme which he had done him, he desired him to pray to the God he adored, and by whom he was assisted in so manie and so cruell torments, to graunt him pardon for his sinnes, and knowledge of him selfe. The like did all his souldioures: whom the martir embraced most louinglie: and there were baptized all at one time Claudius with Iason and Maurus his sonnes, and Hilaria his wife, all his whole familie, and the souldioures of his charge with manie other people.

The Emperour Numerian assoone as he came to the knowledge of so great an alteration, commaunded that all should be put to death. Claudius was cast into the riuer Tiber, with a great stone about his necke, and drowned: the rest were beheaded. Hilaria some daies after, being at her praiers in a caue, where bodies of the martyrs were buried, was taken by the painims: and as they were about to carrie her before the Emperour, she craued some respit to make her praier; wherein she requested allmightie God, to take her into the companie of her husband, and sonnes. His Maiestie vouchsafed to heare her praier, and she rendered her soule into his hands, and her bodie remained with the other holie saincts.

The Emperour gaue order that Chrisantus should be brought to a prison called Tullianum, and Daria to the common stewes amongst naughtie woemen: where, by the presence of that holie virgin, so ignominious and reproachefull a place was turned with her praiers into a chappel. For God did send in her defence a lion, who slipping off his chaines, and breaking loose out of his den, tied himselfe at the feete of Daria, with signes and tokens that he would defend her. Not long after came in a bold impudent youth, with intention to defloure the B. virgin. But the lion encountred him, cast him to the ground, held him downe with his pawes, and looked vpon her, as one demaunding, how he should vse that wretched yong man, She commaunded that he should doe him no harme; and taking occa-

lion from the lions obedience towards God, she spake vnto the man, and reduced him to the faith of Christ. He seing in what perill of his life he had bin, and how once he was rather dead then aliue, and seing himselfe againe free from all danger by the commaundment of the holie virgin, went preaching aloud through all Rome, There was no other God, but Iesus Christ, whom the Christians adored. The keepers of the lion came to haue him back: but he fell vpon them, and cast them to the ground, and stand expecting the will and pleasure of the Saint: she by so good an occasion, did likewise acquaint them with the power and strength of the faith of Christ; and they were conuerted thereunto, and became the publishers and preachers of the glorie and Maiestie of our Lord.

Celerinus the Prefecte, informed of all this, caused a fier to be kindled about the lodging, to burne and consume the virgin and the lion together: but by the will of almightie God, to whose power nothinge is impossible, in whose sight his martirs are renowned and glorious, the lion hauing receaued the virgins blessing, bowing downe his head, went through the flame without burning, and through the whole citty without doing or receauing anie hurt or damage. After all this, Chrisantus was put vpon a torment called Armentarium: but the post brake in sunder, his bands were vnlooſed, and the torches which were lighted, to burne him on the sides, were quenched. Those also, which would haue tormented Daria, had the sinewes of their handes contracted, with such excessiue paine that they were constrained to let her alone. Finallie they led them out of the citie, into the way called Salaria; where hauing digged a great ditch or pit, both the Saincts were put aliue into the same, and then couered and ouerwhelmed with earth and stones, and after this manner, iointlie martired and buried.

Many Christians had gathered themselues once together in a caue, to celebrate the feast of these holy martirs. Numerianus the Emperour, vnderstanding this, sent a companie of soul diours, commaunding them to stop vp the mouth of the caue, and let not one escape with life. There was amongst them a priest, whose name was Diodorus: he said masse, and gaue them all the B. Sacrament, encouraging them to suffer that death with ioy, and constancie, for the loue of Christ: they did accordingas he did exhorte them, and ended their liues gloriouslie in that place.

The Church doth celebrate the feast of SS. Chrisantus and Daria the 15. of October: and their death was in the yeare of our Lord God 284. in the raigne of Numerianus Emperour. The martyrdome of these Saints was written by Verinus and Armenius, priests of Saint Steuen Pope and martir: Metaphrastes enlarged it some what more. S. Damasus made certain eloquent verses in praise of these Saintes, and set them on their tombe. There is mention of them also in the Romaine Martirologe, and in that of Vsuardus: as also in the 5. tome of Surius; in Cardinall Baronius, and Gregorius Turonensis.

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The life of S. Euariſtus Pope and Martir. Oct. 26.

OVr Sauiour ſaith in S. Matthew: that none can gather grapes of thornes, nor figgs of thiſtles. This cometh to paſſe; becauſe a mans power is bounded and limited; but the power of God is infinite, without bounds or meaſure: he can therefore, if he pleaſe, gather figgs of thiſtles, and grapes of thornes; as it appeareth, he did by S. Euariſtus Pope; who was made as ſweet and delicious fruite, being in his life holy, and in his death, a martyr. God gathered this grape from a thorne, viz. from a Iew that was his father. The life of this holy Saint collected by Damaſus, and out of an epiſtle Decretal of the ſame Euariſtus, and out of other Authors, was this.

EVariſtus was ſonne to a Iew called Iudas, and was borne in Bethlehem; and when the holy Pope Anacletus was dead, he was choſen to ſucceed in his place. He was a verie learned and holie man; and the firſt, that diuided the pariſhes of Rome into ſundrie titles, among ſundrie prieſts, which were afterward called Cardinalls. The ſame Euariſtus ordained that ſeuen deacons ſhould accompany the Biſhop, where ſoeuer he went, and ſhould ſtand by his ſide, whenſoeuer he preached, to the end his miniſtery ſhould be honoured, his doctrine witneſſed, and alſo that he might ſhew ſome kind of authority, and be defended if any Gentill made ſhew of violence againſt him. He alſo prouided, that matrimony ſhould be publikly ſolemnized, and not in ſecret: and that the ſpouſes ſhould go vnto the Church, to haue the nuptiall benediction: though, as Tertullian ſaith, that eſpouſalls and marriage were made in the Church, euen from the time of the Apoſtles.

Moreouer, he commanded; that Biſhops ſhould not leaue or forſake their Churches to go vnto others, which thing is agreable with the condition of maried folks, who may not abandon their owne wiues, for other women. He alſo ordained that the accuſations of the people ſhould not be receaued againſt their owne Biſhop, if they had not notice before, or els ſome pregnant ſuſpition of fault in him.

It is not knowen, how S. Euariſtus died, but that the Catholike Church hath and doth account him in the nomber of the Popes which were martirs. In ſuch ſort, that hauing holden the Papacy 9. years 10. months and 2. daies, and hauing giuen holy orders three times in the moneth of December, and at them ordered 5. biſhops 6. prieſts, and 2. deacons, he exchanged this temporall life for the eternall, (and was buried in the Vatican, nere vnto the ſepulcher of S. Peter, chief of the Apoſtles) on the 26. day of October, and on that day the Church doth celebrate his feaſt. The death of this holy Saint was in the yeare of our Lord 120. in the time of the Emperour Traian.

The life of SS. Symon and Iude Apoſtles. Oct. 28.

HOly Writ in the firſt booke of Machabees ſpeaketh of Mattathias, Who hauing done noble acts in the defence of the people of Iſrael, and finding himſelf now wired, old, and neere his death, called to him his ſonnes, kinsfolkes and freinds, and the chief of them that had ſerued vnder his ſtandart. When they were all come, he made vnto them a large ſpeech, exhorting them earneſtly to perſeuer in the ſeruice of God, and in his holy faith: for that he was able to deliuer them, though all the World were againſt them, as he had done in former times, When they put their truſt in him. He to this purpoſe, recounted vnto them the examples of Abraham, Phynees, Dauid, Daniel, and his three freinds. After this, he concluded his ſpeech with theſe words; Behold, Symeon your brother is a man of Wiſedome, giue eare to him, as to your father. Iudas Machabeus alſo is valiant, and corragious, euen from his child hode, let him be the captein of your hoaſt.

This hiſtory agreeth much for the B. Apoſtles Symon and Iude: for that Mattathias is the figure of Ieſus Chriſt our Lord, Who hath done worthy acts in the World, for the defence of all Chriſtians, Which haue ſerued vnder his banner, and ſpeaketh thus to them: Behold you Chriſtians, Symon my Apoſtle is your brother, and a man of Wiſdome, liſten to him, and eſteeme him as your father, and imitate him in holy and vertuous life. Iudas alſo, his companion in martirdome, is valiant, euen from his youth, let him be your captein in the battle, take him for your Aduocate, and commend your ſelues to him, for that will help you much to obtein the victory. The liues of theſe two Apoſtles, taken out of that which is written of them in the holy Scriptures, and out of diuers Authors, Was in this maner.

SAint Symon and S. Iude were the ſonnes of Alpheus and Mary Cleophæ, and brethren to S. Iames the leſſe, and Ioſeph the iuſt. Symon was called Cananeus, for that he was borne in Cana of Galily, and S. Luke calleth him Zelotes in the Greeke toung, for that Cana by interpretation is zelous: He was thus ſurnamed, to be knowne from S. Peter, who is alſo called Symon; as Iudas was ſurnamed Thaddeus, to diſtinguiſh him from Iudas Icariot. It is not written, when or howe they were called to the Apoſtleſhip, but there is mention made of them in the Ghoſpell, when the names of the twelue Apoſtles are reckoned. As alſo when Ieſus Chriſt in the ſermon of the ſupper, ſaid: *He that loueth me, ſhalbe loued of my Father, and I will loue him, and manifeſt my ſelf to him.* Iudas anſwered him: *How is this to be done, that thou wilt manifeſt thy ſelfe to vs, and not to the World?* Chriſt ſpake of his death, and of his reſurrection, after which they were to ſee him againe: for that he would manifeſt himſelf vnto them really and veritably in body and ſoule. When alſo his eternall father would truly come to inhabite by grace in him, who loueth him, and obſerueth his lawe.

There

There is no other particuler mention of S. Iude, nor of S. Symon in the Ghoſpell, but that they were preſent in all places, and at all times, that the Ghoſpell ſaith; the Apoſtles were with Ieſus. As at the banket in the deſert, when Chriſt fed much people twiſe with a fewe loaues, and a fewe fiſhes. They were preſent at the raiſing of Lazarus, at the entring of our Lord into Ieruſalem, when they ſange Oſanna. They were preſent at the ſupper, when our Lord waſhed their feet, communicated them, made them prieſts, and conſecrated them Biſhops.

They fled alſo, when Ieſus was taken in the garden, they ſawe him rayſed to life, not as a ſpirite, but the ſame that he was, before he died. Our Lord talked and conuerſed with them, as may be ſeene by the actions of Thomas, who touched the wounds of his hands and ſide: they ſawe him alſo aſcend into heauen, they were alſo preſent at the comming of the Holy Ghoſt with the other Apoſtles; and when they receiued him, they receaued alſo his gifts, and eſpecially that gift of toungs, with which they preached the Goſpell in diuers parts of the world.

Symon preached in Egipt, and Thaddeus in Meſopotamia. They kept company in Perſia, and preached therin together, as S. Iſidorus, Ado, and venerable Beda ſay. Aſſoone as they came into that country, all the Idolls, which before gaue oracles, became dumb, and whereas Baradach captain to the king of Babylon (whom ſome Authors call Xerxes) hauing then in hand a great enterpriſe, deſired to be enformed of the ſucceſſe therof by oracle, and paſſed from one vnto another; at laſt one of them, bad him looke for no anſwer, as long as Symon and Iude, Apoſtles of Chriſt were in the country.

Baradach cauſed them to be ſought out, and brought before him. He demanded who they were: from whence they came; and what they did in that ſame country. The Apoſtles aunſwered, that they were Hebrews, and ſeruants of Ieſus Chriſt: and that they were come into that country for the good of all maner of perſons, in teaching them the true faith, which if they receaued, it ſhould be the right meanes for the ſauing of their ſoules. Baradach ſaid to them: when I returne from the diſpatch of my affaires, I will heare you willingly. The Apoſtles ſaid: It ſhalbe better for thee preſently to confeſſe him, by whoſe meanes, thou maiſt ouercome thine enemies, and reduce them to the obedience of thy king: Baradach ſaid: I thinke your God be more potent then ours, ſince that your comming hath put them to ſilence: but, tell me; what ſucceſſe ſhall the warre vnto which I go, haue? The Apoſtles ſaid: To the end thou maiſt ſee, that thy Gods be not only impotent, but alſo liers, and deceuers, we will giue them leaue to aunſwer to thy demaunds, that they giuing an anſwer of that, which they know, we may ſhowe what they be, and what they can do.

The Gods anſwered by their miniſters (whom Baradach had cauſed to come thither) that the warre ſhould be long, and that therin much ſlaughter ſhould be on both ſides. When the Apoſtles heard their anſwer, they laughed; and Baradach

ſaid to them: I heare theſe words to my griefe and ſorrow; and do you laugh? The Apoſtles replied: feare not, for too morrow at three a clock, there ſhall come embaſſadors from the Indian rebells vnto thee, who ſhall moſt humbly entreat thee for peace, and ſubmit themſelues wholly to thy mercy. When the miniſters of the Idolls heard theſe words of the Apoſtles, thy ſcoffed therat; and in a rage againſt them, ſaid to the captein: Theſe fellowes come from the Indians thy enemies, that thou crediting their deceitfull ſpeeches, maiſt not be prouided and furniſhed with defence; and then the Indians may come and giue thee ſome notable diſcomfiture. To this the Apoſtles replied, and ſaid to the captein: we do not bid thee to tarry a moneth, or longer, but one day only: if thou find vs to ly, puniſh vs, as thou pleaſe. Baradach aunſwered: I think beſt to keep you and them alſo in priſon, vntill I ſee, which doth deceiue me; and then I will puniſh them that do deſerue it.

On the next day, euen as the Apoſtles ſaid, the embaſſadours of the Indians came, with whom Baradach hauing concluded a peace, reſolued to puniſh ſeuerely thoſe falſe prophets, but the Apoſtles ſtaid him, ſaying: that thy were not come in to that country, to take away any mans life, but to giue it vnto many. Then the captein would haue giuen them many Iewells, but they would not take any. He had them vnto Babilon, where the king was; vnto whom he repeated what had befallen, betwene him and the Apoſtles; and commended them very much, and ſaid: they had the gift of prophecy, knew things to come, were humble and vertuous, and coueted no temporall gaine.

At that time, the king had in his company two magitians or Inchaunters, one was called Zaroes, the other Arphaxat, who were fled out of India where S. Matthew preached, for that he had diſcouered their wickednes and deceits. Theſe mallicious fellowes, ſeeing the Apoſtles to be of the colledge and company of S. Matthew their deadly foe, perſecuted them, ſaying of them much euill vnto the king: And with their inchantments, cauſed many ſerpents to appeare in the place, to terrify the Gentills, and to hurt the Apoſtles: but they by their word only, commanded the ſerpents to wound the inchaunters, but not to kill them. The ſerpents obeied and put them to great griefe and paine; and moreouer, hauing loſt hereby their reputation and credit, they were enforced to depart from Babilon, and to go vnto other cities.

They laboured what they could, to do ſome miſchief vnto the Apoſtles; ſaying in euery place, where they paſſed, that they were enemies to their Gods, and would not haue them to be adored, and that they ſeperated wiues from their husbands vnder the collour of relligion, and ſuch other things. And in the places where credit was giuen vnto them, they gaue the people warning, that if the Apoſtles came that way, they ſhould put them to death, and neuer ſuffer them to ſpeake. The holy Apoſtles preached the faith, without empeachment or contradiction in Babilon,

Babilon, and conuerted many, for that they did many miracles, eſpecially in healing all ſickfolks from their infirmities what ſoeuer. They baptiſed the king, and all his family, and hauing inſtructed many in the faith, they ordered prieſts, and deacons, and made Abdias Biſhop, who had followed them from Ieruſalem, and had (as he ſaith) ſeen with his corporall eies Ieſus Chriſt, in his mortall fleſh.

It fell out at that time, (as the ſaid Abdias recounteth it, and S. Antoninus of Florence repeateth it) that a woman, daughter to a noble man of Babilon, was gotten with child, and the author of that wickednes was not knowen. She being vpon the time of her deliuery, her father and mother vrged her, to tell the man, that had diſhonored her, that they might inflict vpon him ſome puniſhment, agreable to his deſert. Shee, to free her ſelfe from further reproache, for that he was of ſo baſe a condition and eſtate, that ſhe was aſhamed to tell who it was, laid the blame vpon a deacon of the Apoſtles, ſaying: that he committed that villany. The deacon was forthwith taken, and led before the king. The Apoſtles vnderſtanding therof, and knowing he was innocent, went to the court, and requeſted the king, that the parties, and the child that was newly borne, might be brought before him; and ſo it was done.

The Apoſtle asked, when the child was borne: and anſwered, that the ſame day; then they looked on the child, and ſaid vnto him: we commaund thee in the name of Ieſus Chriſt, to tell vs, if this deacon hath committed the offence, that thy mother chargeth him withall. The infant aunſwered: This deacon is good and chaſt, and neuer in his life committed any carnall ſinne, and he is not my father. His ennemies vrged the Apoſtles inſtantly, to aske of the child, who it was, that had committed the offence: they aunſwered: It is lawfull for vs to cleare the innocent, but it is not fit for vs, to diſcloſe them that are faulty. And at this the wholle company remained aſtonied and amazed.

The faith being well planted in that place, they departed from Babilon, and went preaching through many prouinces of that kingdome, and at laſt they came to a very rich city called Suamir, in which place Zaroes and Arphaxat the two magitians told the miniſters of the Idolls, that the Apoſtles were in the city. Wherfore many of them aſſembled, and tooke the Apoſtles, and impriſoned them, and led Simon to the temple of the Sonne, and Thadeus to the temple of the Moone, for to adore them: but at the praiers of the Apoſtles, the Idolls and their ſtatues fell in pieces, and to duſt, and out of them went two deuills, in the ſhape of Negroes, with horrible roaring and houling. The painims were moued therat with ſuch indignation, that in a rage, and with infernall fury, they ranne vpon the Apoſtles, and cut them in pieces.

At that time, the heauens and skie was cleare and calme: and one a ſodein, it was couered with black clouds, which powred downe a dreadfull tempeſt, and withall fell many thunderblots, which beat downe to the ground the temples of

the Idolls nere vnto them, and ſlew many of the Painims, among whom were the two Magitians, whoſe bodies were afterwards found beaten to aſhes. The king of Babilon, who was a Chriſtian, was much grieued for the death of the Apoſtles, and ſent men to fetch their bodies vnto Babilon, where he cauſed a Church to be builded vnto them, in which place they remained for a while. They were afterward caried to Rome, and laid in the Church of S. Peter. The martirdome of theſe holy ſaints, was on the 28. day of October, and on the ſame day, the Church celebrateth their feaſt. The Apoſtle Iudas Thaddeus wrote one epiſtle, which is numbred in the canonicall ſcripture. God graunt we may be all written in the booke of life. Amen. The martirdome of theſe two holy ſaints was, in the yeare of our Lord 64. in the time of Nero the Emperour, after the opinion of Onuphrius and Caniſius.

NOVEMBER.

The feaſt of all Saincts. Nou. 1.

THe ſacred ſcripture in the booke of Heſter recounteth: that king Aſſuerus, to ſhew the greatnes and maieſty of his Empire (in the third yeare of his raigne) made a moſt ſolemne feaſt, to the Lordes and Princes of his court, and to all other the ſubiects of his kingdomes. This feaſt laſted many daies; the tables were all waies couered, and richly furniſhed, with moſt coſtly meat, and delicious wines; and euerie other thing was in great aboundance. No man was forbidden; but euery man might eate, when and of what is beſt pleaſed him. Yet that in which the greatnes and maieſtie of the king was ſhowed, was (as ſaith the text) that there was great ſtore of wine, and that moſt excellent, and ſuch was giuen to euery one as pleaſed him beſt.

When the king made this feaſt, Queene Vaſti his wife made alſo another vnto her Ladies, and the dameſells of the court; in which likewiſe her magnificence and bountie was ſhewed, being ſerued alſo at her tables with ſundrie and different diſhes, of moſt delicate viandes. This feaſt is a figure, and repreſentation of that, which paſſeth in the triumphant, and militant Church

The great king Aſſuerus repreſenteth our Lord God: who to ſhew the glory and maieſtie of his Empire (in the third yeare of his kingdome) made a moſt ſolemne feaſt vnto the Princes and Lords of his court, and all other of his kingdomes. Theſe three yeares ſignifie the three eſtates, and ages of the world, to witt, of the law written, and of the law of grace.

This king Aſſuerus made this feaſt in the third yeare, ſignifieth: that in the third

age

age and ſtate of the World, to Witt, in the time of the law of grace, our Lod God opened heauen; for before, in the time of the law of nature, and law Written, heauen was shut vp from men, and they could not enter thereinto; but in the time of the law of grace, God opened his royall pallace, and inuited all the great Lords of his court, to participate and enioy the rich treaſors he had therein; as the Apoſtles, Martyrs, Confeſſors, and Virgins doe: Who ſit continually at his celeſtiall tables, and eate that which is moſt to their content. For the vands or meates being variable, to Witt, the delights and contents in heauen being ſundrie, euery one taketh, & reacheth that, which ſauoureth beſt vnto him. But aboue all, the Wine, for that it is moſt excellent, maketh the feaſt better, and sheweth the greatnes thereof. This Wine ſignifieth the taſte, and ſuauity of the Holie Ghoſt, Which is beſtowed among them in great aboundance, and the bleſſed being (as it were) inebriated of God, are made partakers therof; and haue no mind nor thought of any thing that may bring diſcontent, or annoy: but all things cauſeth vnto them vnſpeakable ioie and delight. This is the feaſt which the king made. It is ſaid alſo, that the Queene made a feaſt to the Ladies, and damoſells of the court.

By the Queene is vnderſtood the Catholique Church, Who maketh a feaſt vnto her Women and damoſells, that is: the ſoules trauayling in her affaires. It is not altogether from the purpoſe, if it be ſaid: that they that be in the militant Church be called Woemen, and they that be in the triumphant be called men; becauſe, as man is the more perfect creature then Woman, ſo there is found more perfection in them that be in heauen, then in them that be on the earth, though they be all holie perſons, the reaſon is this: they Which be in heauen cannot fall any more, but they that be holie on earth, may fall againe, and ſo do many and oftentimes. Before Queene Vaſty kept this feaſt, she gaue vnto her damoſells to eate, ſometimes of one kind of meat, ſometimes of an other, yet moderately, and in meaſure; but on the feſtiuall daie, she gaue them all kind of delicacies moſt freely. So alſo the Catholique Church maketh ready her table daily for all faithfull beleeuers, yet diuerſly, ſome dayes with one kind of meat, ſome daies with another.

Sometimes she maketh a feaſt, and giueth meat to all them that haue been good all the time of their liues, and this she doth in celebrating the feaſt of S. Iohn Baptiſt. Another day she dreſſeth a dinner for great ſinners, preſenting vnto them a Mathew, and a Marie Magdalene, Which for a ſeaſon offended God by their Wicked liues. She alſo maketh a feaſt for religious men on the day of S. Benedict, S. Dominik, S. Francis, and ſuch others as they be. She maketh a feaſt to the religious recluſes on the day of S. Clare, of S. Catherine of Sena, and ſuch others. To the maried people, When she celebrateth the feaſt of S. Ioſeph. Vnto Kings and great Lords on the daie of the Epiphanie, When the feaſt of the three kings is celebrated: vnto Biſhops and Prelates on the daie of S. Ambroſe, S. Martin, S. Nicholas, and of ſuch like. Vnto virgins and damoſells, on the day of S. Agnes, S. Lucy, and many others. But the day of all Saints, ſignifieth the day that Queene Vaſty made the feaſt and prepared the royal banquet vnto all her ladies and damoſells; becauſe on this day the Catholique Church doth prepare and dreſſe meat for all manner of people, When she celebrateth the feaſt-day of all the ſaints in heauen; Who be a patterne and exam-

example for all men in the world; that by imitating them, they may reforme their liues, and amend all looſe, and lewed behauiour.

Diuers and ſundrie reaſons haue been diuerſly alleadged, why the Church of God doth celebrate a feaſt of all the ſaints together. One reaſon is: the dedication of a temple, which was conſecrated in Rome, in the name of all the Saints. Ado Biſhop of Vienna, and thoſe authors that write the liues of the Popes and Emperours, relate it in this manner. About the yeare of our Lord 608. Boniface the 4. being pope, there raigned in Conſtantinople Phocas the Emperour, who though he be noted to be couetous, and cruell, yet was he a Catholique prince, and very affectionate to the Church of Rom, eand a priuate friend vnto Pope Boniface.

There had been built in Rome a moſt ſumptuous temple, in honour of Cybele (that falſe goddeſſe, mother of all the Gods) and in the name of all the other Gods alſo. This was built by Marcus Agrippa a noble man of Rome, who called it by a greeke name Pantheon, that is to ſay: the habitation of all the Gods. The temple is round, and hath no other windowe, but one great hole in the top thereof, which giueth light to all the temple. It is ſaid; Agrippa cauſed it to be built in that faſhion, for that he would not ſhew himſelf partial toward the Gods; in ſetting one in a more honorable place then another, but to make them al equall; and by the iudgment of thoſe, that haue skill in Architecture, it is held the moſt artificall building, that is in all our knowne world.

Of this temple, with the conſent of the Emperour Phocas (becauſe he had iuriſdiction, and comaunded in Rome, and a great part of Italy) Boniface made a Church, and conſecrated it to the mother of God, and of all Saints. His reaſon was: that euen as the pagans in this temple, had adored the diuells, and all the crew of their heatheniſh Gods, with Cibele their mother; ſo from thence forth there ſhould be honored in the ſame place, the Bleſſed mother of the true ſonne of God, and all the whole court of heauen, with the holie martirs alſo. For at that time they did not ſo ordinarilie celebrate in the Church, the feſtiuall daies of the Confeſſors.

The Pope called this feaſt, S. *Maria ad Martires*, and willed it ſhould be kept on the ninth day of May. Afterward Pope Gregorie the 4. who liued in the yeare of our Lord 827. (after the opinion of Onuphrius Panuinius) tranſlated the feaſt vnto the firſt of Nouember; becauſe of the infinite number of people, that reſorted to Rome, to ſollemniſe that feaſt. Wherefore, he thought it more conuenient, to transferre it vnto a ſeaſon wherein the fruits of the earth were gathered, and brought into the barnes, that there might be ſufficient ſtore therof, and no ſcarcity for the pilgrimes and ſtrangers; as there was wont to be, and is ordinarilie in in the month of May.

At

At this preſent, that Church is called: S. Maria Rotunda; and the daie is called; the daie of all Saints. On the firſt of Nouember it is celebrated with great ſollemnitie, and marueilous concourſe of people to the honour of the B. Virgin and all ſaints. And this may be one of the reaſons why the Catholique Church celebrateth this ſollemnity. Another reaſon is: for that the Church endeuoureth to ſatisfie in honoring all ſaints in common; ſince it is not poſſible ſo to do in particuler feaſtes.

The holie Ghoſt, by whom the Church is ruled and gouerned, apointeth ſome feaſt daies of ſaints to be kept feſtiuall, beſides thoſe daies, which are kept holie in the honour of Chriſt, his B. mother, and the Apoſtles. The reaſon why the feaſt day of one ſaint is celebrated more then another, may be: becauſe they were martired in Rome (which is the head of the world, and the perpetuall ſea of the vicar of Chriſt, as long as the world endureth) as S. Laurence, S. Agnes, and others. Or for that their bodies haue been tranſlated thither from other countries, as S. Anaſtaſius, and S. Gorgonius. Or elſe, for that they haue been renowned martirs, as S. Vincent of Valentia, the Spaniard, and S. Catherine of Alexandria: or it may be, for ſome other ſuch like cauſe.

The reaſons of them all are not knowne, but ſecret. As of the ſaints which the ſame Church putteth into the Canon of the maſſe: for though they imitate liuely (as Gabriell ia th) the paſſion of Chriſt, yet it ſeemeth there be ſaints of more fame, which might haue beene ſet in that moſt rare and ſinguler place, as well as other that be there; as S. Sebaſtian, S. George, and many others. Yea as the ſame Gabriell ſaith: it hath been knowne; that ſome men in particuler Churches, haue taken ſome ſaints out of the Canon, and put others in their place; and it hath beene found; that they that haue beene blotted out, haue beene put in againe; and they that were newlie written, were cancelled, and blotted out. So that it ſeemeth there is in it ſome miſterie, for the which it is fit, thoſe ſaints ſhould be nominated and none other.

And it ſeemeth to be the ordinance of God, that in ſome particuler citties and prouinces, the feaſts of ſundrie ſaints ſhould be celebreted. As through all Spaine, the feaſts of S. Iſidore, and Ildephonſe are celebrated. At Toledo is kept the feaſt S. Eugenius; and at Alcala, the feaſt of the two ſaints Iuſtus and Paſtor. The Popes do alſo obſerue the ſame order in Canonization of ſaints, concerning the ſaying of their office, and ſolemniſing of their feaſt. For although he that is canoniſed, is to be holden, and reputed a ſaint of all Chriſtians, vnto all whom it is comaunded that they honour him as a ſainte; yet for the celebration of his feaſt, a place is ſet downe and aſſigned, or elſe a particuler congregation. As to S. Francis of Paula, founder of the order of the Minimes, his feaſt is kept in all the places of his religion, and in ſome citties; as in Towers in France where he died. Of S. Catherine of Siena alſo, who is canoniſed, and her feaſt is kept through all the order of

der of preachers, and in the cittie of Siena in Italy.

Of S. Romualdus founder of the Calmaldoly, whose feast is sollemnised in all the monasteries of his religion, and in the cittie of Ruenna, where he was borne, and in the towne of Fabriano, where his body lieth, yea, not long agoe, Pope Gregorie 13. hath granted a plenarie Indulgence to all Christians both men and women, vpon the feast day of the said Romualdus, which is on the 19. of Iune, that shall visite the Churches of the monasteries of the Calmaldoly, alwell of monkes as of nonnes; And the like is also, of many other saints.

Notwithstanding all this diligence of the Catholique Church, there remaine many thousands of saints, of whom is kept no feast nor commemoration, neither in generall, nor in particuler, yea, of many there is no memory nor knowledge. Of these then, which be an infinite number, is celebrated the feast of all saints. Which is a reason of great consolation, for afflicted and tormented mindes; for though when the sacred scripture maketh mention of those which be saued, it is done with such restriction, and limitation, that it maketh the most valiant to tremble, and desmaieth the faint and weake harted: as it is said of them that departed out of Egipt, that of so many thousands, two only entred into the land of promise; and also when Christ saith: *that the gate of heauen is narrow, and the way by which we go thither straite.* As also when he speaketh of rich men, and saith: *that it is more easie for a Camell, to passe through the eye of a needle, then for a rich man to enter into heauen:* As also the parable of the ten Virgins, of which fiue were excluded out of the gate, yet this (I say) is matter of great consolation, to see that the holie saints be so many, that there cannot be feasts performed vnto them all, through the whole yeare, and that they must haue a particuler daie allotted for them all; in which the Church singeth for the Epistle, a lesson of the Apocalips of S. Iohn, where it is said; that euery tribe had so many thousands of saints in heauen.

The third reason, why the feast of all saints is kept, is: for that we be much bound vnto them, for many graces and fauours, which we continually receaue of them, and by their meanes; and for that cause it is conuenient, that in their memory we make some feast, and reioice for the ioie which they haue, by possessing the presence of God in heauen. This obligement and bond is so great, that before this sollemnitie was instituted, by Gregorie, or Boniface, some Catholiques, and deuout Christians, were in particuler perswaded to celebrate such a feast; of which number S. Augustine was one, who saith in a sermon: My deare and louing brethren, we celebrate the feast of all saints vnder one sollemnitie, of whose company heauen reioiceth, and the earth is made happy by their aide, and the Church renowned by their triumphes. That the obligation and bond which we haue to the saints is great, we may see by this: that not speaking of the fauours and graces, which we all receaue of God by their merits and intercession, there is not a man in this world, if he looke into his life, but he shall find himself obliged to

some

ſome particuler Saint, it being certaine, that God for his ſake hath done him ſome good.

Moreouer, it is a cleare caſe, that we are boũd vnto the ſaints, hearing Chriſt ſay of them: that they feele an accidentall ioy, euery time that a ſinner doth repent. By which we may gather; that if they feele ſuch ioy, to ſee a ſinner bewaile his ſinnes with teares, to knock his breaſt, to ſighe, and lifte vp his voice to heauen, if this muſick pleaſe them ſo much, that for the ſame, they make publike ioy, and ſollemniſe his conuerſion, what Iubiley, triumph, and ſollemnity make they, when ſuch a ſinner is freed clearly from his ſinnes, and from the priſon of the body, and entreth into heauen? If the ſaints reioice ſo much at our good, it is very fit that we reioice by celebrating their feaſtes. The fourth, and laſt reaſon why we celebrate the feaſtes of all the ſaints is: becauſe we ſhould imitate them. When the poore man ſeeth the treaſors of the rich, his pouerty is more apparent and manifeſt; and the ſinner ſeeth his defects better, when the vertues of the ſaints are repreſented vnto him.

The Catholike Church celebrating the feaſts of the ſaints, doth not only intend to honor them, and God in them, but alſo would lay them before vs, for a patterne and example, to the end we ſhould imitate them, if we would go whither they be gone, and be ſaued, as they are ſaued, and poſſeſſe Gods glory as they poſſeſſe it. Aſſuredly we may ſay, that many that are called the diſciples of Chriſt, and indeed be Chriſtians, for that they be Baptiſed and haue faith, in workes are Pagans, and diſciples of the diuell, blinded, and deceiued, and that their conſciences be harquebuze proofe, as may be ſeene by that which followeth.

In this feaſt of the ſollemnitie of all ſaints, the Church readeth a Ghoſpell, which was the firſt that Ieſus Chriſt preached in the world, and conteineth the deſpiſing of all temporall things, and (as S. Auguſtine ſaith) compriſeth the ſomme of all that, which is neceſſarie for the perfection of a Chriſtian. He ſtaieth not on that point, but beginning to preach his new law and Goſpell, teacheth vs all to make ſmall account of things preſent, and to make moſt reconing of things to come; to extirpate the loue of terrene goods out of our hearts, and to direct our loue vnto celeſtiall things. This is quite contrary vnto that, which the world teacheth, for Chriſt ſaith: *Bleſſed be the poore*; and the world replieth: Bleſſed be the rich. Chriſt ſaith: *Bleſſed be they that weepe*, and the world ſaith: Bleſſed be they that laugh. Our ſauiour ſaith, *Bleſſed be they that ſuffer hunger*: and the world ſaith: Bleſſed are they that are alwaies full. Hereby we may ſee, of whoſe ſchoole euery one is, and whoſe diſciple he is.

Some are troubled, vexed and tired, neuer taking repoſe nor reſt, to get riches together, to vſe deligths, and pleaſures of the world, which are hurtfull vnto their ſoules; and yet they ſeeke after them ſo earneſtly, that they could not vſe more dilligence, if they ſhould haue heard Chriſt ſay? They that ſeeke riches, delights,

and pleasures of the world, be happie and blessed. What folly and blindnes is this, to professe thy selfe a Christian, and to liue like a Pagan? Either liue as thou beleeuest, or beleeue as thou liuest.

In times past, there were in Athens many schooles of Philosophers, different one from another, as the Stoicks, Academicks, Peripateticks, Pythagoreans, Epicureans, and Cynicks: and euery one liued conformeable vnto the opinion of his sect. You needed not aske of them, whose disciples they were, for by their habite and behauiour, it was forthwith knowne, vnto what schoole they belonged. You should see in a Stoick a graue maiestie, an honest behauiour, quietnes, temperance, constancy in one state, and stabillitie like a rock in aduersitie. In a Cynick and Epicurean, yee might haue seene the inconstancy and vanitie of a dissolute person, a scoffer, pratler, and taunter, so that euerie one showed in deed, what doctrine he professed.

It were well if euerie Christian would do so also, to witt: that euery one in his countenance, his words, and workes, would shew himselfe to be a Christian, and the disciple of Christ. That great Philosopher Picus Mirandula saith very well. Not to beleeue the faith of Christ Iesus, and his doctrine, preached so plainly, and confirmed with so many miracles, is great obstinacy, but to hould, receiue, and to beleeue the same, and to liue contrary to that which it teacheth, is folly in the highest degree.

Is it not extreame folly (as that excellent and famous preacher *Thomas de villa noua* saith in a sermon) for vs, that fight, as we Christians do, vnder the banner, and standerd of Christ crucified, to labour and striue for riches, for delights, and pleasures of the world? Christ our captaine is nailed on the Crosse, naked, poore, shamed, and reproached; and we that be his souldiers, will (forsooth) be rich, well apparelled, honored, and enioie all contentments, and pleasures we can procure. Is it not a very folly for vs, that haue alwaies enioyed in the world consolations, recreations, and all kind of temporall delights; and yet make account to be receiued into the societie of the Apostles, and company of the Martirs

S. Paul speaking aloud to all men saith: If we suffer as the Saints haue done, if we imitate them, and their liues, we shall raigne with them. Which is as if he had said: If we do not imitate them, we may be wel assured we shall not haue their company. S. Iohn Euangelist saw a great company of the Saints in heauen, and wondering much to see them so bright and beautifull, demaunded of an Angell, who they were? The Angell answered: These be they, which be come out of tribulation, and haue endured in the world many troubles, persecutions, and death it selfe.

How can they that be nice and delicate, and drowned in worldly pleasures, come into their company? The Saints sit at the table of Christ, and they all weare the signes, and tokens of their torments; as Christ himselfe, carieth the signalls of his

his woundes. Some carie thoſe markes they receiued in the world, hauing beene beheaded, ſtoned, boyled or flaied. Others how they were broiled, killed with clubbes or the like. How can thoſe people that were euer rich, and laboured to be tenderly cheriſhed, honored and whollie poſſeſſed of worldly delights, appeere among them that were flaied, boyled to death, killed with clubbes, ſtoned or beheaded?

The ſame Ieſus Chriſt which ſaid: *Bleſſed be the poore. Bleſſed be thoſe that waile. Bleſſed be they that be hungrie. Bleſſed be they that be perſecuted*; ſaith preſently after that. *Wo to you that be rich. Wo to you that haue your content in this world. Here you haue it, and in the next you ſhall faile of it.* As if he had ſaid: Remember, that there be not two paradiſes. There were two before time, but becauſe man was rebellious againſt God; he loſt the terreſtriall Paradiſe, and was caſt out of the ſame, to the end he ſhould not thinck of it, nor labour to obtaine it againe. And if he ſhould ſtriue to obtaine the ſame, he ſhould be aſſured, neuer to haue the celeſtial paradiſe, for he that hath his paradiſe heere, let him not look to haue the other hereafter.

So was it ſaid to the vnfortunate rich man, who being in the flames of hel lifted vp his eies, and ſeing Abraham and Lazarus, asked for one drop of water, to coole his tong in that flame; but he was anſwered. Remember thou haſt had proſperitie, therefore look not to haue it any more. All theſe things we are taught by the feaſt of all Saints, and the Catholique Church doth celebrate it, to the end we ſhould imitate them.

If we cannot imitate the Apoſtles, let vs follow the examples of the Martirs. If not the martirs, yet of the Confeſſors, and if not of the Confeſſors, let vs be aſhamed at leaſt that eleuen thouſand weak, and tender damoſells, hauing giuen their liues to enioy that, which the holie ſaints in heauen enioy, any man ſhould be ſuch a coward, or crauant as not to endure that, which feeble woemen, and virgins haue endured. This is the laſt reaſon, why the feaſte of all Saints is celebrated, to witt: becauſe we ſhould imitate and follow their ſteppes, both in life, and death.

For all theſe reaſons before mentioned, it is iuſt and reaſonable, that on this day we ſhould do honour vnto them all. And as S. Iohn Damaſcene ſaith: we are to honour the moſt B. virgin, for that ſhe is the mother of God. And we ought to honour S. Iohn Baptiſt, for that he was a prophet, the precurſor, and a Martir. We ſhould honour the Apoſtles, as the brethren of Ieſus Chriſt, and witneſſes of his life and death. We are to giue honour to the Martirs, as to the ſouldiers, and partakers of the cup of Chriſt.

We muſt giue reuerence to the Confeſſors, for the conflicts they had within themſelues, liuing in continuall penance, and mortification. We muſt beare reuerence vnto the virgins; as vnto the ſpouſes of Chriſt: and vnto the other holie

Saints, and all the Angells of the Hierarchies, as citizens of heauen, enioying the preſence of God. And ſo honoring them, and imitating their vertues, we ſhall receiue help and benefit by their aſsiſtance, and prayers in this world, and be receiued into the glorie which they poſeſſe in the eternall beatitude. Vnto the which God bring vs, for his great mercy ſake. Amen.

The commemoration of the faithfull deceaſed. Nouemb. 2.

THe Prophet Daniell being in Babylon, diſcouered a fraud, and deceit, which the miniſters of a temple vſed, in making men to beleeue, that their Idoll called Bell, did eate vp thoſe meates that were offred vnto it, when as they themſelues indeed did eate it vp. Darius the king punished theſe men with death; Where vpon the people raiſed an vproare and commocion, againſt the prophet, and (the king not being able to reſtraine their furie) they threw him into a denne among Lions, to be by them rent, and torne in pieces. In this wofull ſtate the holie man remained ſixe daies, being grieuous, as well for the continuall ſight of the lions, as for that the place was filthie, and ſtincking, and beſide all this, honger afflicted him exceedinglie.

It fell out at that ſeaſon, that the Prophet Abacuc being in Paleſtina, and carying victualls to his sheapheards, an Angell told him; that God comaunded, he ſhould carry that Victuall vnto Daniell, who was in the Lions denne in Babylon. Abacuc excuſed himſelfe ſaying: that he knew not where Babylon was, neither did he know Daniell. The Angell ſaid: I will ſhew thee; and with that, he tooke him by the haire of the head, and in a moment, ſet him in Babylon, in the Lions den, and ſhewed him Daniell, readie to die with hunger. Abacuc ſaid vnto him; Daniell, eate of this meat that is ſent thee by God. Daniell did eate thereof, and was ſome what refreshed, and enabled thereby to ſupport, and beare the affliction of that place of punishment, vntill at laſt, he was taken out by the kings comaundement.

By this figure is repreſented liuely vnto vs, the commemoration the Catholique Church maketh for the dead, on the next day after the feaſt of all Saints. Daniell in the Lions denne, repreſenteth the ſoules that be in the paines of purgatory. It agreeth alſo verie fitlie, that the lions did not rent nor teare Daniell in pieces, alſo that the ſight of them was grieuous in that place of paine, and alſo honger afflicted him very much. So the ſoules that be in the paines of purgatorie be not tormented by the diuells, which is very iuſt; as not fitt, that they ſhould chaſtice thoſe, that they could not ouercome. The place it ſelfe which is allotted vnto them, is painfull and grieuous, for it is full of fire, which is the ſame with the fire of hell, (as S. Auguſtine affirmeth.) Honger doth afflict them alſo, which is the great deſire and longing they haue to ſee God; For though they be ſecure to ſee him at length; yet it is a great griefe vnto them, that the time is prolonged.

The prophet Abacuc, who caried meat vnto his sheepheards, is a figure, of cuerie good

and

and faithfull Chriſtian, Which doth good vnto the ſoules in purgatorie. For in the carying of meat vnto his sheapheards, viz: vnto his Curate, or any other prieſt, in bringing bread and Wyne vnto the Church, and the other almes, Which are done for the ſoules (ſuch as prayers, and ſacrifiſe bee) an Angell cometh, and bringeth it vnto Daniell in the denne. And in deed, it is an article of the Catholique faith, that all thoſe things that be offered for the ſoules in purgatorie, by perſons that be in ſtate of grace: or elſe if the Worke it ſelfe doth merit, and deſerue it, (as the holie ſacrifiſe of the maſſe) both comforteth and helpeth the ſoules that be in purgatorie exceedingly.

THe vndoubted veritie, that there is a purgatorie, is an Article of the Catholique faith, and he that denieth it, ſhall thereby prooue himſelfe an heretique. This truth is prooued by the teſtimonies of the ſcripture, as that excellent learned man frier Alfonce de Caſtro ſaith, in his book he made againſt hereticks. Eſay ſaith: *Our Lord ſhall Waſh the vncleanes of the daughters of Syon, and the bloud of Ieruſalem in the ſpirit of Iudgment, and in the ſpirit of heat.* The prophet Malachy alſo threatning ſinners with the coming of Almightie God to chaſtice them, ſaith of him: *that he is a fire, in Which the ſiluer is molten, and purified.* Theſe two places are alleaged by S. Auguſtine to prooue; that there is a purgatorie after this life. Ieſus Chriſt our ſauiour ſaith the ſame, viz: that *he that ſpeak Wordes againſt the Holie Ghoſt, ſhall not be pardoned neither in this World, nor in the World to come.* S. Gregorie vſeth this ſentence, and ſo doth S. Bernard alſo, as an effectuall proofe of this veritie. For they ſay: if ſinnes be not remitted in the other world, this ſentence, (*ſhall not be remitted in the other World*) ſhould not haue beene written. And the truth being that in all holie writte, there is not any ſuperfluous word, for to ſay there were any (as S. Baſile ſaith in his exameron) were blaſphemie; it followeth then, that there is a purgatorie: for it is a cleare caſe, that no ſinne is pardoned in hell.

S. Paul alſo writing to the Corinthians ſaith: *that the Workes euery one hath done be they gold, ſiluer, or ſtones, Wood, haie, or ſtrawe, the fire ſhall try them.* And then he ſaith immediatly. *that he Whoſe Workes ſhall haue need of this tryall, ſhall ſuffer detriment, ſo that ſuch ſhall not be ſaued, but by fire.* Origen alleadgeth this ſentence to prooue this veritie. There is another verie forceable reaſon for this point, S. Iohn ſaying in the Apocalips (ſpeaking of the holy & heauenly cittie of Ieruſalem) that none ſhall enter thereinto with any ſpot or ſtaine of ſinnes, yet many men die with veniall ſinnes; and others that haue mortall ſinnes are confeſſed, and haue not time to do their enioined penance. Of theſe who are pardoned, and abſolued of their faults, it is cleare that they ſhall do penance in purgatorie, before they enter into heauen: for thither they cannot come with any ſpot.

Therefore we muſt needs confeſſe, that there is a Purgatory, where the ſoules ſhalbe purified and refined from all their filth, and defects with which they depart

out of their bodies, before they enter into heauen.

Moreouer, many holy persons, and of vertuous life, who are worthy of credit herein, haue had reuelations of this truth, as S. Gregorie writeth in his dialogues. But beside all these reasons alleadged, I will relate one, which is of great authoritie, and was (as it is said) the first cause, and beginning, that mooued the Catholique Church to ordaine, and institute the Commemoration of the faithfull departed, one the next day after the feast of all Saints, and this it is.

In the life of the holie Abbot Odilo (written first by Peter Damian Cardinal of the Church of Rome, and related by frier Laurence Surius) we read: that a religious man returning from the visitation of the holy sepulchre in Ierusalem, and other places of the holie land, the ship wherein he sailed, was driuen forceably vpon certaine vninhabited Islands, which were full of rocks, and craggie hilles, neere vnto Thessalonica, and be called the Iles of Vulcan.

The religious man took land in the Ile, and found in an obscure and secret place an hermite, vnto whom he went; and among their conferences the religious man told him, that he was of the prouince of Aquitaine in France. The hermite, hearing that, was very glad (as appeared by his countenance) and asked him, if he knew the monasterie of Cluny, and Odilo the Abbot thereof. The religious man said, yes: and desired to know the reason, why he demaunded that question. The hermite answered: know you that in this Iland be hollow places, full of wind and fire, which some call the mouth of Vulcan, by the which are seene diuells to enter in, and to go out ordinarilie, in diuers and sundrie shapes and formes.

Sometimes by their external looks they seeme to be cheerfull and iocund, & at other times they seeme to be pensiue and sadd. I being desirous to know the causes of this different behauiour, adiured, and charged them in the name of Almightie God, to tell me the true cause; and they said vnto me; that they make shew of ioy and gladnes, when the soule of any person, that hath liued wel in the world, whom they could neuer induce to commit mortall sinne, is brought vnto purgatorie for some veniall sinnes; and the diuells seeing them to suffer in the flames are satisfied therewith, and shew their gladnes by externall signes. But if there be giuen any almes, any masses said, or any good workes done by good people (as fasting and prayer) whereby the soule departeth sooner out of that place, and flyeth vnto heauen, this causeth the diuells to be afflicted. They complaine especiallie of the monkes of Cluny, where continuall prayers are made for the soules of the dead, that they may may be deliuered out of that paine. Therefore I praie thee (said the sollitarie hermite) and I coniure thee in the name of God Almightie, to request the Abbot Odilo, and the other to say masse, and prayers without ceasing, for the soules in purgatorie, since so much good ariseth thereof.

The religious man wondred at his wordes, and promised him faithfully to deliuer

liuer the meſſage. So, being returned into France, he viſited that monaſterie, and recited vnto the Abbot and his monkes, all that which befell in thoſe caues, and mouth of Vulcan. The holie Abbot Odilo, vnderſtanding the ſame, ordeined, and commaunded, that in all his monaſteries, they ſhould haue the ſoules in recomendation. Then he made a generall conſtitution throught all his order, that euerie yeare, on the next daie after the feaſt of all Saints, they ſhould make a generall Aniuerſary, for the ſoules of the faithull deceaſed.

The Biſhop of Rome, who was at that time Iohn the 16. hauing notice hereof examining well the deed, and ſeeing it to be holie and repleat with vertuous compaſſion; not only approoued it, but alſo commaunded the ſame to be done, through the vniuerſall Church.

This Catholique article that there is a Purgatory, being certaine and alſo explaned; ye muſt vnderſtand, that the proper place is one of the partes of hell, of which there be foure: One is of the damned; the other of the children that dye without Baptiſme, before they haue the vſe of reaſon; the other is Purgatorie, & the fourth is *Limbus Patrum*, or the place of the holie fathers, where the holie ſoules remayned before Chriſt dyed, and were then deliuered out of the ſame place, which now at this preſent is vacant. It is alſo very certaine, that by eſpeciall order, and decree of Almightie God, ſome ſoules haue their Purgatorie, in places particuler to them ſelues; as S. Gregorie ſaith of one, that had his Purgatorie in a Bayne, for his faultes committed therein; and it being manifeſted vnto a prieſt, that he ſhould celebrate Maſſe for him, he was quitte and freed, and went vnto heauen.

Concerning the paines of Purgatorie you muſt vnderſtand, that it is fire, and (as Saint Auguſtine ſaith) it is the ſame, that the fire of hell is; and is yet diſcreet, and different. For as the natural fire conſumeth the ſtraw, and purifyeth the gold; ſo this fire conſumeth eternally the ſoule in hell, after the manner of ſtraw, and the ſoules in purgatorie which be like gold, it burneth, and purifieth. It hath alſo another propertie, that it tormenteth not al men equallie, and therefore it is called diſcreet fire, for it maketh one to feele more paines, another leſſe, according to the faultes and ſinnes they haue committed.

It is vſually ſaid thereof, and it is moſt true; that the ſtoning of S. Stephen, the gridiron of S. Laurence, the arrowes of S. Sebaſtian, the Iron combes of S. Vincent, and all the martirdomes the ſaints endured, do not come neere the paines of them, that ſuffer in purgatorie. And there is as great difference betweene the one paine and the other, as betweene the ſoule that ſuffreth in purgatorie, and the bodie that ſuffreth heere in this world.

There is adioined vnto the paine of feeling, a greeuous longing, and deſire the ſoules haue to ſee God, which is ſo great, that in ſome ſort it doth ſurmount the paine of feeling, which is the fire. They ſee themſelues there without remedy,

for

for any thing they can do of themselues: and they know they must paie the vttermost farthing, if they in the world do not help them. In that place doth afflict them the negligence and carelesnes of their kinsfolk, and friends; they sorrow also, for the ingratitude of their heires; and slownes of their executors, in accomplishment of their willes. They say many times with the holie man Iob: *Haue mercy and compassion of vs you at the least, who in the world are said to be our friends, for the hand of our Lord hath touched vs.* We be in those paines, out of which we cannot deliuer our selues; you may well do it: but why then do you not? you may help vs: Why be you then so forgetfull? you may ridde vs from, and out of these sharp and byting torments; why be you then so negligent or rather cruell, as to let vs lie still therein?

The father complaineth of his sonne, the wife of the husband, the sister of the brother, and the friend of his friend. Sometimes God permitteth those that haue not remembred their friends deceased, to be forgotten themselues, and to suffer that, which they haue permitted other men to suffer, and to be tormented by the torments from which they would not help to deliuer others. Last lie you must vnderstand, that to do good vnto the soules in Purgatorie, is not only profitable vnto them, but also vnto those, that do it: sins it is a worke of great charitie acceptable vnto God, profitable to keepe a man out of sinne, and is also good for the health of the body. The holy ghost entendeth so much in these wordes saying: *To pray, and to do good for the dead is a holie, and a healthfull work: and is also very profitable for the soules*, their paines being diminished, and they deliuered the sooner. The workes that help them are foure: viz: Almes; fasting; discipline, with other penall works; and the fourth is the holie sacrifice of the Masse said for them.

You must also vnderstand, that there is difference betweene these workes: for that three of them (if they shall do the soule good) must be done in the grace of God, and if they be done other wise, they do not help them, except they be done by the apointment of another. And if that he, that comaundeth the good worke to be done, (as to giue almes, or such like) be then in the state of grace; in this case the worke is good and auaileable, and helpeth the soule, though the person that did that good worke, were not in that good estate himselfe.

Concerning the masse, and these other workes (as I haue insinuated before) there is a difference. For that helpeth alwaies, notwithstanding, that he that said it, was not at that time in the fauour of God: for that he who offreth it, doth it in the person of the Church, who is alwaies in the fauour of God; and therefore it helpeth those soules alwaies for whom it is especially said, and celebrated. So that we may truly say; that this is the best, and most secure worke, that can be done for the soules in purgatorie.

If this, which we haue said, be the truth, as vndoubtedlie it is, viz: that the paines in purgatorie be so great and excessiue: and that also being true, which S. Augustine

Auguſtine ſaith, as it is for certaine; to witt: that to ſee God, one houre only, is of more worth then all the treaſures of the world; And ſithence with all them he cannot do that, which one may do with the good workes he doth for a ſoule in purgatorie; that is: to deliuer it out of paine, and that it may ſee God before the time, it ſhould otherwiſe ſee him; How greatlie and vnſpeakablie ſhall that ſoule be obliged, and bound vnto the perſon, that ſhall ſo help, to deliuer it? without doubt, more then can eaſilie be ſaid.

And that ſoule being ſo much bound vnto anie partie, (after it is in heauen, and enioieth the glorie of God) ſhalbe his perpetuall aduocate, and beſeech the diuine maieſtie, to be gratious vnto him, that hath beene ſo good vnto it, by procuring it to be freed from the fault, and deliuered from paine, purchaſing heauen, by enioying it before the deſerued time. Which happie felicitie in his kingdome, God graunt vnto vs all, for his heauenly bounty, and infinite mercy. Amen.

The liues of SS. Vitalis and Agricola Martirs. Nou. 4.

THe Apoſtle S. Paule in his epiſtle to the Galathians, ſpeaking of them, that are baptized, and haue put on Ieſus Chriſt, by receauing his faith; faith, that, in the ſight of God, there is neither ſeruaunt, nor free man, but all are equall. *His meaninge is not, that among Chriſtians there should not be maiſters, and ſeruaunts; ſome to commaund, and ſome to obey, for this would be contrarie to all good gouernement, and to the common courſe, and vniuerſall order of the World: Wherein the Starres, the Riuers, the Trees, the Beaſtes, the Birdes, the Fishes are euidentlie diſtinguished, not onlie by theire vertues, but alſo by theire greatueſſe, and leſſenes; and by a certaine preeminence and ſubordination: beſides that if there were equalitie in all men, none would vndergoe painfull, and meane offices in the common Wealth; none would laboure and toile, none plowe nor ſowe: and euerie one rulinge, and none obeyinge, all would runne streight waies to ruine and deſtruction. So that S. Paules meaninge is not, that Chriſtians should be all equall in this: but rather as S. Ierome and S. Auguſtine ſay, that in the eyes and ſight of God, the ſeruant is no leſſe worthie, nor leſſe eſteemed then the maiſter, if both of them be Chriſtians, and both do the workes of Chriſtians.*

Of this We haue an example in the two holie martirs SS. Vitalis and Agricola: Agricola being the maſter, and Vitalis the ſeruant. They were both Chriſtians, and martyrs, and equally eſteemed and regarded by Ieſus Chriſt, and the holie Church doth celebrate the feaſt of them both equally. Their life, Written by S. Ambroſe, Was in this manner.

IN the perſecution of Diocleſian, and Maximian, there dwelt in the cittie of Bologna in Italy, a noble cittizen called Agricola, who had a ſeruant named Vitalis. They were both Chriſtians, and for that cauſe were apprehended by the miniſters

niſters of theſe two cruell Emperours. Theſe holy Saints, being in the preſence of the Preſident; the ſeruant, to wit, Vitalis, was firſt put to torments, thereby the more to terrify the maiſter. And becauſe ſeruants be ordinarily ſcourged for their chaſtiſement, and do tremble and quake to ſee the whippes; it was the Iudges will, that the firſt torment of Vitalis ſhould be ſcourging, and ſo he cauſed him to be beaten rigorouſly.

After that, he put him vnto other manner of torments: and herein, the Iudge was ſo cruell, and the officers ſo mercileſſe, that the bodie of the holie martir, was wholly couered with blowes, and woundes. So that ſearch neuer ſo narrowly, you could not ſee any thing but woundes, and gaſhes. There was not any blood left in his vaines, but all was ſhed, and the ſcourges, and wandes of Iron, wherewith they ſtroke him, hit not, nor touched not the whole skin any more, but the rawe fleſh, and the bare bones, ſo that his very bowells were ſeene. The glorious martir lifted vp his eyes vnto heauen, and made a deuout prayer, ſaying: O my Lord Ieſus Chriſt, my God and Sauiour; I humblie beſeech thee, that it would pleaſe thee to receaue my ſoule: for I deſire much to enioie the crowne, which thy holie Angell hath ſhewed vnto me. His prayer being ended, he yealded vp his ſoule vnto God.

Agricola was preſent at this ſpectacle, who being a man of good nature, pleaſing behauiour, friend to all, affable, doing good, and hurting none; was generally beloued of all. And therefore the executioners, yea, and the Iudge himſelfe alſo, being deſirous to haue him change his mind, and to ſacrifice vnto the Idolles, wherby he might be deliuered from death; made him to be preſent at the martirdome of his ſeruant Vitalis; to the end, he might learne (as is ſaid before-to beware by another mans coſt, and affliction. But he that had ſeene the ſucceſſe of his ſeruant, was more deſirous, to gaine a crowne as he had done, rather then to be terrified with the torments; and ſo he remained firme and conſtant in his firſt good purpoſe.

The Iudge and the officers were wroth, and enraged againſt him, and the more, for that they had vſed him courteouſly, and he had deſpiſed, and contemned them; in which rage, the Iudge commaunded, he ſhould be put on the Croſſe. The executioners were not ſlowe, to execute the commandement of the Iudge. Forthwith the Croſſe was brought, and Agricola was ſtripped naked. Then laid they him at length vpon the ſame, and piercing his handes and feete with ſharp nailes, they crucified him, lifting him vp aloft. In that place was to be ſeene, a wonderfull and liuely repreſentation of our Lord in his ſeruant, that is to ſay, of Chriſt in Agricola. The holie martir being thus raiſed on high, ſhewed, that he made ſmall account of earthlie thinges, but deſired heauenlie. He hauing bene on the Croſſe a good ſpace, on the ſame daie, that his ſeruant Vitalis yealded vp his ſoule vnto God by ſcourging, he rendred vp alſo his ſpirit on the Croſſe. And

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ſo the maiſter and the ſeruant, were equall in their martirdome, and in their reward.

Their bodies were buried in a Churchyard where the Iewes were buried; and in that place they remained, as Roſes among thornes, and light in darknes, vntill the time of S. Ambroſe, as he ſaith himſelfe, writing the ſtory of their martirdome. But he hauing notice of the place, where they were, at the requeſt of a holie widow called Iuliana, who had particuler, and ſpeciall deuotion to theſe holie ſaintes, tooke them out of that place: and tranſlated them into a Church, which the ſame Iuliana had builded vnto them; where their bodies take their repoſe and reſt, and their ſoules expect to be reunited vnto them, at the laſt daie of Iudgment.

The martirdome of theſe holie ſaints, was on the 4. of Nouember, and vpon that daie, the Church maketh of them a commemoration. This befell in the yeare of our Lord 298. in the raigne of the Emperour Diocletian. The Spaniſh Hiſtory ſaith: The bodies of theſe holie ſaintes, are ſaid, to be in the Roiall monaſterie of S. Maria Naxara in Spaine.

The life of S. Charles Borromeus Cardinall and Archbishop of Milan. The 4. of Nouemb.

SAint Charles was borne in the yeare of our Lord 1538. the 2. day of October, Paul the 3. being Pope, and Charles the 5. being Emperour. His father was called Gibertus Borromeus, and his mother Margarit de Medices, ſiſter germain to Pope Pius the 4. not inferior to any other Lord of Milan, eyther for religion, or for antiquitie of their familie and nobilitie. Our Lord entending to declare that he had deſigned this child for the honor and increaſe of the Catholique Church, it pleaſed his diuine maieſtie, to honour his birth with a ſtrange and wonderfull ſigne. For in the ſame moment of time wherin he was borne, there appeared ouer his mothers bed chamber a light, like vnto the beames of the ſunne, and as long as a calliuer can well carrie, which was attentiuelie conſidered by ſundrie perſons that beheld the ſame: foretelling by this vnuſuall light, the ſplendor and heroicall facts, as alſo the holy and irreprehenſible conuerſation of S. Charles.

Many were the arguments which he gaue of his future ſanctitie, being yet a litle child: as, to erect and adorne litle Altars before which he made his praiers, and other like exerciſes of deuotion. And it is all moſt incredible how much this litle ſoule, tooke delight and contentment therein. Which being conſidered by his parents, ſeemed to preſage no other thinge of him, but that he was eſpecially called of God to an eccleſiaſticall eſtate: for which cauſe they clothed him in the habit of a Cleark, which he receiued, and wore the ſame ſo ioifully, as it ſeemed they had in this fully accompliſhed his deſire.

His virtues encreaſed in him together with his yeares: wherof he gaue moſt rare teſtimonie ſtudying in the vniuerſitie of Padua, where neuer any heard word to iſſue forth of his mouth, which ſauoured not of vertue and edification: he was exceeding patient, ſweete, peaceable, modeſt, and humble, ſo that none euer ſaw him arrogant, neuer in any choler, neuer addicted to pleaſures, or any youthfull leuitie. During his ſtudies, he had for maiſter and conductor one Alciat (who after was Cardinall) vnder whome he made ſo great profit, that at the age age of 22. yeares, he was with the generall applauſe of all, adorned with the title of Doctor.

Pius the 4. Vncle to Charles, being made Pope in the yeare 1559. he ſent for him vnto Rome, and created him Cardinall and Archbiſhop of Milan, giuing him charge not only of affaires concerning the gouernment of the holie Sea, but alſo honored him with ſundrie titles of moſt rich and wealthy dignities. Being placed herein (although he were ſet in the higheſt degree of honor) yet he neuer omitted to inſtruct and teach by his wholſome examples, the prouinces as well neere at hand, as far off, purſuing the affaires of his charge, faithfully and with ſingular prudence, to the incredible contentment of euery one. Amongſt many affaires of importance which were effected and brought to happie end by his labour & induſtrie, one and that of cheifeſt moment was the concluding and finiſhing of the councell of Trent the which Pope Paul the 3. had begun in the yeare 1537. to withſtand and ſuppreſſe the wicked hereſies of Luther, Caluin, Zuinglius, and other ſeducers, but could not haue it ended for ſundry difficulties which occurred; wherof Pope Pius the 4. hauing once againe vndertaken the purſuit, he gaue the firſt and cfiiefeſt charge therof vnto his nephew Charles, as to one moſt zealous in this affaire: wherin he trauelled with ſuch ſolicitude, vigilancie and feruor of courage, as none but him ſelfe could ſo well haue effected a buſines ſo intricat as that was.

The councell being ended, himſelfe was the firſt, who (his Vncle houlding yet the ſoueraigne ſeate) put in practiſe the execution of thoſe decrees, in his owne biſhoprick of Milan; and other Biſhops moued therto by his example, did the like: by meanes wherof many kingdomes and prouinces in Chriſtendome, increaſed incredibly in the ſeruice of God and in Catholique pietie: but the greateſt fruit remained in the Church of Milan where this holy paſtour deſirous to reforme his cleargy and people, begonne firſt with his owne perſon, then with his houſe and familie, diſmiſſing out of his ſeruice all ſuch perſons as ſeemed to him leſſe profitable to his deſigne, to the number of no leſſe then fourſcore perſons (but firſt recompenſing them all well) retaininge the cleargie men of whom he hoped good example and aſiſtance, in that which concerned the reformation of his church of Milan.

The Catholique church hath receaued an immortall benefit by the meanes of this holy man, for none ſo much watched and ſolicited as he, to bring into vſe the

the ancient cuſtome to hold prouinciall and dioceſan councells, according to the decree of the councell of Trent. For in the ſpace of 9. yeares, that he reſided in Milan, he held ſix prouinciall councels, and eleuen ſinodes of the dioceſe: wherin he inſtructed his ſubiects with ſo many documents and good examples, that the new order of the church of Milan, did illuſtrat all the adioining epiſcopall ſeas. For proofe of his zeale charitie and liberalitie we may looke vpon the many churches chappells altars which he either builded or repaired, as alſo ſundrie colleges, and ſeminaries which he erected for the education and inſtruction of youth, who ſhould afterwards trauell in the vinyard of Ieſus Chriſt. In Milan he built a colledge callled the colledge of gentlemen, therin to inſtruct the young nobilitie in all vertue, learning, and diſcipline: and another for the cleargie of the Heluetians and Rhetians, where they are inſtructed in philoſophie and diuinitie, to helpe the conuerſion of thoſe countries: which produceth ſuch exceeding fruit, that it may of right be called, the rampaire and defence of the Catholique faith in the confines of Germanie. At Pauia the built another, called the colledge of Borromeus, which is without compariſon, the moſt goodlie and moſt ſumptuous that is in all Europe, and endued the ſame with great reuenues. He founded a congregation of ſecular prieſts, called the Oblats of S. Ambroſe. He built a church nere our Ladies of Rhauda, in his dioceſſe in honor of the Queene of heauen: and another very ſumptuous in Millan called the church of S. Fidelis, which he gaue to the fathers of the Societie, to whome he alſo founded the colledge of Brera in Millan where they read all ſciences like vnto that which was erected in Rome by Pope Gregory the thirtenth. He likewiſe built a colledge for the order of Theatins. Two other ſeminaries built he in Milan, the one, in the Church and houſe of S. Iohn Baptiſt, capable of a hundred and fiftie prieſts. The other, called Canonicall, wherin are reſident ſixtie cleargie men, who ſtudie the holie ſcripture, and caſes of conſcience to become capable to take vpon them the care of ſoules: two others alſo in the dioces of Celana. He erected two Conuents for the poore Clariſſes in the habit of Capucineſſes, each containing fiftie religions, who leade ſo holy and auſtere a life, that all the citie of Milan hold for aſſured, to be ſuccoured by their praiers in any neceſſitie. He buil alſo a houſe with prouiſion ſpiritual & temporall for poore maidens that were left fatherleſſe that ſo their honeſtie ſhould be conſerued and two for women which either were forſaken by their husbandes or by ſome meanes had blemiſhed their good names, or were any way in danger of ſoule or body: an Hoſpitall alſo for thoſe that where infected with the plague.

Finally, to omit many more of like ſorte for breuities ſake, he let paſſe no worke of charitie towards poore & diſeaſed perſons of either ſex, as well of body as of ſoule. For example, at what tyme there was in Milan an infinit number of poore beggars gathered together, who were ready to dye for hungar and thirſt (the plague being then in chiefeſt furie) he cauſed to be giuen vnto them, all the

prouiſion that was in his houſe, and after commaunded all his ſiluer and golden plate to be carried to the kinges coyners, and to be ſtamped into mony, and giuen vnto them; And moreouer he diſclothed his palace of all the the tapiſtry, to the very carpets of his tables, to cloth the poore againſt the rigor of the cold. Yea his charitie extended it ſelfe ſo far, as to lye himſelfe vpon the bordes, and cauſe his owne bed to be carried to the hoſpitall. And further, he depriued himſelfe of the Dutchie of Auriance in the kingdome of Naples, valued at ten thouſand Ducats mony of Naples, giuing all that ſumme vnto the poore, vnto hoſpitals, and vnto other workes of pietie: ſo that one may iuſtlie ſay, that Saint Charles was much more affected towards the poore, then ſhe was towards his owne kinred. Amongſt ſixtie or ſeauentie thouſand poore perſons, ſick of the plague and of other diſeaſes, one was not to be found that wanted foode or rayment, ſo great was the care and ſolicitude of S. Charles; eſpeciallie to thoſe who were infected with the plague, whom this pittifull paſtor, did goe in perſon from tent to tent to ſuccor and viſit as they lay in the fields, which viſit he often continued till ſix or ſeauen houres within he night. And albeit he had in his traine a great number of prieſts, which he had ſent for as far as Sauoy, to adminiſter vnto thē the holie Sacraments, yet he himſelfe alſo vndertooke the ſame work ſo full of perill, as to viſit them, and to adminiſter the ſacraments vnto them with his owne handes, making no difficultie to ſtand by the bedds ſide of thoſe that dyed, and to put them in mind of the mercy of God, and to giue them full of pardon in the houre of death.

Great likewiſe was the temperance, abſtinence and auſteritie of life of this holie ſaint; who firſt accuſtomed to faſt once a weeke: then twice, and afterwards foure times a weeke, and ſo continued vntill ſuch time, as quite forſaking fleſh, wine, and all other meates, he accuſtomed him ſelfe to faſt euery day (except holie daies) taking only a meane refection in bread and water. He likewiſe got a cuſtome, to eate and to ſtudie altogether ſo to gayne time: and many times he was found eating vpon his knees, becauſe of his reading of the holy ſcripture, which he ſtill did read in that poſture of body, to declare the great reuerence that he bore therto. Sometimes he remained in the church by occaſion of the fortie houres praier, all the time that they laſted: and almoſt in each houre preached to the people, the concourſe wherof was great both night and day. To theſe rigors of faſtinges, he added the chaſticement of his bodie with whippes and ſcourges, wore a ſhirt of haire, ſlept vpon a pad of ſtraw, or elce vpon the bare bordes. He would not in the greateſt cold, come nere the fire, and alwaies had his handes bare, ſo that ſometimes the bloud it ſelfe iſſued from them.

For an euident ſigne of the ſanctitie of this ſeruant of God and in approbation of his great zeale in defending the rightes and priuiledges of the church, and reforming of corruptiō crept in amongſt the religious and cleargy vnder his care, behold how

how the hand of Almightie God was very preſent aſſiſting him, at ſuch time as a wicked Apoſtata attempted to ſlay him: the occaſion of which crime, was as followeth. This holie Archbiſhop endeauouring to reforme the order of the Religious called Humiliats (of whom he was Protector by order of the Apoſtolique ſea) and labouring to reſtraine their ſcandalous libertie, and to reduce them to the firſt obſeruation of their ancient rule; foure of them who ſtifflie withſtood this reformation, conſpired his death, not otherwiſe able to auoide reſtrainte, by reaſon of the great zeale and authoritie of their zealous paſtor and protector. Whervpon, one of them named Ierom Farina, for a ſumme of mony receiued, promiſed, to be executioner of this murder. This fellow therfore conducted by the diuel as a ſecond Iudas, in the yeare 1569. the 26. day of October, at one a clock in the night, finding S. Charles according to his cuſtome at prayer in his Biſhops chappel, euen as the quire ſong theſe words of the ghoſpell; *Let not your hart be troubled, nor feare you not.* This wicked murderer, hauinggot on ſecular apparell approaching neere vnto the Biſhop, ſhot off a piſtoll, charged with a bullet, and ſundrie other murthring ſhot: the bullet wherof lighted full vpon his back, and ſome of the other leſſer ſhot, pierced his garments euen to his fleſh, and others went thorough a table of an inch thick, and the reſidue did notably batter the walls that were before him. Sodainly all the aſſiſtants roſe vp on their feete, and began to be affrighted and to feare, he only who had receiued the blow ſitting ſtill vpon his knees, remayned in peace, not ſhewing any ſigne of feare. But becauſe the blow had made him much to bow downward, fearing they ſhould thinke that he were ſlaine, holding his handes ſtill ioyned together, he at the laſt lifted vp his head towards heauen, and hauing appeaſed thoſe that were preſent he ended the prayer he had begun, without ſo much as once more mouing his body. Afterwards retyring him ſelfe to goeto reſt, he found that his Rochet was fouled with the bullet, and his other garments alſo, but were not pierced. Notwithſtanding, there appeared vpon his back a bunch of a bluiſh color, like to dead fleſh where the bullet had light, which fell at the feete of S. Charles, as it were for reuerence, not drawing ſo much as a drop of blood: which marke remayned vntill his death, for a memorie of the fact. The doctors of phiſick, and many others which had ſeene and conſidered the place that was ſhot, iudged that it was a cleare & manifeſt miracle. In fine the murderer was apprehended with his four companions, by the commandement of the Duke Albuquerco gouernor of Milan, by an edict which he publiſhed the ſelfe ſame night, and ſhortly after were put to death for their horrible fact.

Hauing walked in the narrow way of this world, triumphed ouer vices, and adorned himſelfe with all the excellent vertues before rehearſed, the houre of his departure approaching neere, he firſt viſited the holie ſudarie of our Sauiour Ieſus at Turino with a ſingular and vnſpeakable deuotion, and from thence went to

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the mount of Varalla nere to Nouara, where there is a deuout ſolitary place of Religious men, and the ſepulcher of our Sauior is erected like vnto that in Hieruſalem with diuers other monuments of Chriſts paſſion, wherunto the holy man was ſpecially deuoted: where he abode the ſpace of fifteene dayes, exerciſing himſelfe in moſt auſtere workes of penance, and rendring his ſoule capable of celeſtiall glorie by a generall Confeſſion of all his life, with many ſighes and abundance of teares. But falling ſicke by his too much rigour, and feeling that his ſickneſs increaſed, he returned towards Milan, enflaming thoſe that went in his companie in the loue of God by a burning charitie wherewith he was wholie enflamed, and by his ſermons which he made of the glorie of the bleſſed, which were ſo full of fire and ſo piercing, that the harts of thoſe that heard him were touched therwith in ſuch ſort, that their eies diſtilled fountaines of teares.

He arriued at Milan, vpon the feaſt of the All ſoules towards euening and hauing paſſed the day following in holie diſcourſes, and receiued the Sacraments of the Church with ſingular deuotion and humilitie (holding his eies fixed vpon a picture of the ſepulture of our Sauiour as he was dead) couered with a ſhirt of haire and with aſhes, like vnto another S. Martin (whoſe virtues he had diligently imitated during his life) with great tranquillitie and quiet of body and mind, he rendred his ſoule vp to God, about three houres after ſunne ſetting, the laſt yeare of the popedome of Gregorie the 13. and 47. yeare of his age. It is impoſſible to declare, what ſorrowe, what lamentations, and what ſighinges; the vnexpected death of this moſt holie paſtor, cauſed both in poore and rich. The Church, deplored her vigilant paſtor; the tribunalls, their incorrupted iudge, the orphanes, their protector and defender; and the needie, their moſt liberall benefactor. Finally, to ſatisfie the great deuotion of the people, which flowed thither on euery ſide, it was neceſſary to expoſe the body the ſpace of three dayes in the church, to the view of euery one. The Biſhops Pallace was filled with deepe ſighes, the ſtreetes with ſobbs, and the houſes with teares and howlinges: ſo that there was not any in ſo great a multitude of people, which did not bewaile the loſſe of his good father (for hard it was ſo iudge, whether there were more people in the ſtreetes then vpon the topps of the houſes) and who purſued not his moſt holie paſtor, with complaints and inconſolable ſorrowe: in ſuch ſort, that all the people cryed out aloud, *Mercie, mercie:* euery one thinking him ſelfe right happie, to touch with his beades or Rolarie, the venerable body.

The miracles which almightie God wrought by the interceſſion and merits of S. Charles, were very many, wherof theſe which follow were in part examined and approued for his canonization. He healed by the virtue of his holie prayer, Iohn Pietro Stopano, at this day Archbiſhop of Matia in the valley of Telino, of a deadly diſeaſe, being forſaken of the phiſitians. By the ſigne of the Croſſe, he preſerued the Abbot Bernardino Taruſi, and Ioſeph Cauallerio being drowned in the

in the riuer Ticino. By the force of his prayer, he ſaued from the perill of death, Iulio Homatto, who being on horsback, fell from the top of a moſt high and horrible precipice. He draue away by the benediction of his handes, diuers diuels who had long time obſeſſed a young youth. With the ſame benediction he healed in an inſtant, one Margerit Vertua, who had a double tertian ague for the ſpace of eight months, and was brought vnto ſo low eſtate, that ſhe could not (lying alwayes on her bed) moue ſo much as any one parte of her body. In an inſtant, he likewiſe healed by his bleſſing, a noble woman, of a diſeaſe proceeding of witchcraft and diueliſh art.

Theſe miracles with many others, were wrought by him during his life, but he wrought a great many more after his death: wherof for breuity ſake, I will recounte only ſome, omitting the circumſtances, which make the miracles the more famous, and declare only the matter it ſelfe and ſubſtance of the thinges Dame Paula Iuſtina Caſata, religious in the great monaſterie of Milan, hauing bene for the ſpace of eight yeares and a halfe paralitique, altogether dead on the one ſide, infected with diuers other diſeaſes, and laſtly giuen ouer of the beſt phiſitians of the cittie, finallie inuocated S. Charles Borromeus, and that with very great fruit: for as ſoone as ſhe had made her prayer before the picture of S. Charles, by her ſtedfaſt faith ſhe was healed, the yeare 1601. vpon the feaſt of S. Iohn Baptiſt. And at the ſelfe ſame inſtant, fearing to be more ſlack in giuing thankes vnto the Sainte, then he had beene to giue her health, ſhe went forth of her chamber, entred into the church, and ſung, *Te Deum*, together with the other religious, who were all aſſembled to ſee this miracle.

Siſter Candida a religious woman of the conuent of Capucineſſes in Milan, haning lyen three yeares ſick, and her diſeaſe being iudged incurable by the doctors: hauing receiued the Sacraments readie to die, aroſe vp whole and cheerfull from her bed, for that at the ſame inſtant, ſhe had made a vow vnto S. Charles, and had cauſed to be laid vpon her, the gowne which he was wont to weare in his chamber: which ſhe then went and carried with her owne hands into the church, to the great amazement of the other religious. This hapned the yeare 1601. vpon the feaſt of S. Peter and S. Paul.

In the month of October, the yeare 1604. Phillip Naua of Milan, had a ſonne borne blind, the interior organs being offended, that there ran downe continually a pricking humor, which had cauſed to grow without, two ſtrange clods or bunches of the bignes of halfe an egge, vnder the which the eies were wholy hid and buried. This cauſed Lucina his poore mother, ſeeing the deffect to encreaſe from day to day (the 25. day after his birth) to implore the aſſiſtance of S. Charles, beſeeching him, that amongſt the middeſt of his miracles, he would reſtore her infant his eies, and in particular for the loue of the name of Charles, giuen vnto the infant at his Baptiſme. Inſtantly S. Charles appeared in a viſible

forme, and hauing giuen his benediction, reſtored the child both ſight and perfect health of his deformitie.

The like hapned to one Martha Vighia of Milan, who hauing being afflicted for ſix whole yeares with the paine of her eies, and after all ſorts of medecins, out of hope to recouer her ſight, S. Charles appeared vnto her in her ſleepe, anno 1601. willing her to goe viſit his ſepulcher, and ſo ſhe ſhould returne in perfect health: herupon ſhe was led by the hand vnto the church vpon a friday, where ſhe made her prayer; and as ſoone as ſhe had kiſſed the ſtone of the ſepulcher of S. Charles, her ſight was entirely and perfectly reſtored vnto her.

Candida Franciſca, religious of S. Agnes in Milan, hauing kept her bed 22. monthes, lame of her right legge, and ſo greatlie afflicted in all her body, that the doctors gaue her ouer as a dead woman: the 22. of Iune, anno 1601. houlding in her hand the picture of S. Charles, and inuoking him by moſt vrgent prayers, preſently all her paynes were healed, and at the ſame inſtant, her right legge, which was a handfull ſhorter then the other, was reduced to the iuſt length and quantitie of the other.

Iohn Iacques Lomati, a gentleman of Milan, had his legges ſo greiuouſly eaten and full of holes, that he could not ſtand vpon his feete, nor goe one ſtep without a ſtaffe: ſo that the Chirurgeons of the cittie ſaid, that there was an end of Maiſter Lomati. It chanced one day, that he was more ſorely tormented then ordinary; wherupon he went to the ſepulcher of S. Charles, and beſought him of helpe. And to the end to obtaine the ſame ſo much the ſooner, he adiured this celeſtiall cittizen ſaying. If thou be that Saint whom all the people doe ſo honor, obtaine helpe of God for me. Sodainly as he had made this prayer, and that he had attentiuely heard the holy Maſſe, he found him ſelfe healed of all his euills, and his ſoares conuerted into ſound and liuelie fleſh, the 24. of September 1587.

Iohn Baptiſta Tiron, being a child of fiue yeares old, falling into the riuer of Ticino, as ſoone as he had called to memorie the name of S. Charles, before whole picture he was dailie wont to make his prayers (inſtructed herein by his father) this holie Prelat appeared preſently in viſible forme, who drew him forth of the flood, led him vpon the waues thereof aboue a hundred cubits, and brought him ſafely to the banck, before the ſight of ſundry perſons, who deſpaired of the life of the child.

Margarit, daughter of Angell Montis, of Milan, came out of her mothers wombe, with her two feete twiſted together, ſo that the ſoles of them were turned backwards, and the vpper part was vnder. She being ſixe yeare old, and hauing ſtill this deformitie, her mother called Militia Verga, carried her to the ſepulcher of S. Charles anno 1601. to craue helpe, offering a burning wax light vnto this friend of God for her daughter. The child lighted the wax light, and at the ſame inſtant, her right foote was ſet ſtreight and put in his place, and iuſt

length,

length. By and by after ſhe came againe, and made and repeated her former prayer, and her left legge receiued the like cure: but yet a litle marke ſtill remained of the precedent defect, in memorie of the holie miracle.

Iohn, daughter of Iohn Baptiſt Maronis, cittizen of Milan, had from her birth her legges and her feete ſo exceeding crooked, that ſhe could in no manner of ſort walke vpon them: and the ioynts of her knees being out of their place, ſhe could make her legges turne this way or that way, which ſhe liſted, and eaſily could caſt them vpon her ſhoulders: ſo that ſhe trayled her ſelfe whither ſhe would goe vpon her handes and knees, with litle creepers made of wood. The 4. yeare after her birth, her mother being in prayer at the ſepulcher of S. Charles, the child receiued full and entire health in all her members, in the month of Iuly 1604.

Anaſtaſia of Magis, of the ſame cittie, had bene for the ſpace of 36. yeares, obſeſſed by ſundrie malignant ſpirits. And albeit that in ſo long a ſpace of time, ſhe had proued ſundrie meanes, as Exorciſmes and inuocation of other Saints, made many voyages, pilgrimages and the like, yet nothing at all did profit her. At the laſt ſhe had recourſe to this holie Cardinall, and as ſhe was in great deuotion before his picture, craning to be deliuered, the 24. of October 1601. ſhe felt her ſelfe ſmitten vpon the breaſt, and that with ſo great a ſtroke, that ſhe fell dow e halfe dead vpon the ground; And remayning ſo the ſpace of two houres, ſhe aroſe free from all infeſtation of the diuells, and was neuer ſince troubled more. The life of this Saint is extracted out of the Italian abridgment ſet forth by the very Reuerend Prelate Francis Penia &c. put into french by Charles de Canda, Prior of Domp-martin &c.

The foure Crowned Martyrs. *Nouemb.* 8.

THe Apoſtle S. Paul writing vnto Timothie his diſciple ſaith: None ſhalbe crowned, but he which fighteth lawfully. *Which is aſmuch as if he had ſaid: He that fighteth according vnto the apointment of his Captaine, ſuch a one meriteth the crowne, and to triumph.*

Amongſt the Romaines in their warres, ſome did worthy, and very notable exploites; but becauſe ſome were againſt the apointement of the captaine, they did not only depriue them of the crowne of victorie, but chaſtiſed them ſeuerely. Some fathers there were, which put their owne ſonnes vnto death, for that they went out, to anſwere a challenge on the contrary part, in ſingle combat; although he returned with victorie, and ſlew his aduerſarie honorable. And this, becauſe he had bene forbiden vpon paine of death, not to iſſue out to any ſuch encounter, without ſpeciall licenſe. Hereby wee ſe, that that ſouldier only deſerued to haue the crowne of triumph, which fought, and got the victory, by the apointment of his Captaine.

It is conuenient, that we imitate Iesus Christ, euen as these holy martirs imitated him, which are called the foure crowned, because their names were not knowen. These verily did merite the crowne, for that they imitated Iesus Christ; and as he gaue his life for their sakes, in like manner did they giue their lifes for his sake. The life of these holy martyrs, and of other fiue, whose bodies are buried in one, and the same Church within the citty of Rome, was this; taken thy out of the Martirologes of Venerable Bede, and Ado Archbishop of Treuers.

THe vnsatiable hunger of Diocleſian and Maximinian (thoſe two great, and profeſſed enemies of Ieſus Chriſt, and his holy Saints,) was not ſatisfied, although by their order and apointment (and of others which where their Iudges and presidents) there was ſhed much Chriſtian blood daily, through moſt partes of the world, but the more they put to death, the more their cruelty increaſed. It was told vnto Diocleſian, that there were in Rome foure cittizens Chriſtians, whoſe names were Seuerus, Seuerianus, Carpophorus, & Victorinus. The Emperour commaunded that they ſhould be forthwith apprehended, and brought vnto the Idoll of Eſculapius, and if they refuſed to worſhip it, that they ſhould be ſcourged to death; and according to his apointment it was done.

They were led and conducted vnto the diuell, and they made account of him as he was, refuſing to adore him; whereupon they begin to torment them. They pulled of their clothes, and bound them vnto ſeuerall pillars. The ſcourging which was giuen them, was ſuch, and ſo great, that in that torment they yealded vp their ſoules vnto God. The tirant comaunded, that their bodies ſhould be caſt into the ſtreet, that the dogges might deuoure them, and although they remained there fiue daies, yet they were not touched by any beaſt, whereby it euidently apeared; that men were more cruell and bloody then the very beaſtes. The Chriſtians took vp their bodies, and buried them in the Arenarium, three miles out of Rome, in the way *Lauicana*.

It is ſaid; that pope Melchiades (who liued ſhortly after their martirdome) put them into the Catalogue of holy martirs, & becauſe their names were not knowne, he called them; The foure Crowned. But afterwardes it was reuealed to a holy man, that their names (as is ſaid before) were Seuerus, Seuerianus, Carpoforus, and Victorinus.

Of the fiue Martirs, SS. *Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius. Nou. 9.*

NEere vnto the place where the foure martirs laſt ſpoken of were buried, there had bene laid two yeares before, but on the ſame daie, the bo-

dies

dies of fiue other holie Saints, who in like manner had bene put to death for the faith of Chriſt, by comandement of the ſame Emperour Diocleſian. Pope Melciades, (who ordeined the feaſt of the foure crowned to be celebrated) entended, that together with them, there ſhould be a commemoration of theſe fiue martirs, which were called, Claudius, Nicoſtratus, Simphorianus, Caſtorius, and Simplicius. Theſe holy Saintes were Caruers, and remained in Hungarie, by the apointment of the Emperour, and wrought together with many other of their trade, in the quarries of marble, which the Emperour vſed in his buildings, in diuers places of the world. Foure of theſe bleſſed men were Chriſtians, and Simplicius was an Idolater. As they were wrought together, the chizells, and other tooles of Simplicius, were oftentimes broken, and the tooles of the others did neuer break. Simplicius being much amazed hereat, demanded of Simphorianus how it fell ſo out, and he made anſwere: my tooles break not, for that, euery time I take any of them into my hand to worke, I call vpon Ieſus Chriſt my God. Vpon this occaſion Simphorianus vſed ſuch perſwaſions vnto Simplicius, that by the help of God, he was conuerted vnto the Chriſtian faith, and was Baptiſed.

It fell out afterward, that Diocleſian gaue the charge vnto theſe fiue bleſſed Saintes of a building, in which they ſhould ſet the ſtatues of diuers liuing beaſtes, and in the middeſt of them an Idoll, of one of his heatheniſh Gods. The holie Saintes made vp the worke very cunningly, and placed the ſtatues of the beaſtes orderly; but for the ſtatue of the Idoll, they would neither ſet it vp, nor ſo much as engraue, or make it. The Emperour (who was then in that prouince) ſeing this building finiſhed, admired the artificiall work manſhip thereof, but he was much diſpleaſed for that they had not ſet vp the Idoll, as he had comaunded. The fiue bleſſed Saintes were not preſent, when the Emperour viewed the work, but the other maiſter workmen were. And for that one Artificer oftentimes enuieth another, eſpecially the ignorant, who are moſt malicious againſt the moſt ſhilfull in their maiſteries; the Emperour demaunding to know the cauſe, why the Idoll was not ſet vp; the other ſurueyors and chief workemen anſwered: that the other would not do it, for that they were Chriſtians; and refuſed it not only in that Idoll, but alſo in all other of that kind.

The Emperour hearing this, diſſembled the matter ſome fewe dayes, demaunding of the workmen, if there were any other caruers in ſtone, that were as cunning as theſe fiue? And when it was aunſwered him, that their like were hardly to be found, he called them before him, and ſaid vnto them. If you will make the figure of this Idoll, you ſhall do me very acceptable ſeruice, and I will rewaad you liberally for the ſame. The holy Saintes made this bold anſwere; we had rather ſuffer death, then giue men occaſion to comit Idolatry.

Then you be Christians said the Emperour. They answered resolutely: In deed so we be. And if in that art or mistery, our knowledge or skill passe in excellency other workmen, it cometh to passe, for that, euery time we begin to work, we call vpon the most holy name of Iesus.

The Emperour being loth to loose such excellent workmen, gaue in charge to Lampadius a tribune, that by mild wordes and offers, he should perswade the holy Saintes to renounce the Christian faith, and to worship the Idolls. Lampadius vsed all diligence herein, but seing the holy Saintes, constant, and firme in their faith he certified the Emperour thereof, who commaunded him to put them to the torments.

The tribune caused the holie saintes to be brought before him, and withall, the sundry instruments belonging to those engines, that Diocletian, as a fell and cruel beast, had inuented, to torture the Christians. But this spectacle quailed not the resolute seruants of Christ. Wherupon the tribune caused them to be cruelly beaten, and their flesh to be torne with crookes of Iron, which had keene sharp pointes, like vnto the clawes of Scorpions. It is said: that when the Tribune had tormented them in this cruell manner, and had spoken many blasphemies against Iesus Christ, the diuell entred into him, and killed him.

The wife, children, and kinsfolk of the tribune went vnto the Emperour, complayning, and saying: that the fiue workmen were inchanters, and that by their art they had killed the Tribune. Diocletian being enraged here at, commaunded they should be enclosed in coffins of lead, and cast into the sea: and so it was done. Fortie daies after, a Christian called Nicodemus accompanied with certaine other Christians, fought out the Reliques of these fiue holy martirs Claudius, Nicostratus, Simphorianus, Castorius, & Simplicius, and carrying them vnto Rome, buried them in the Arenarium before named in the way Lauicana.

The martyrdome of these fiue was, as the other of the foure crowned, on the 8. of Nouember, and one that day the holy Church maketh of them a commemoration, though it be alwaies vnder the title of the Foure Crowned. Their martirdome was about the yeare of our Lord 300. In the time of Diocletian, two yeares before the other holie martirs, as is aboue specified.

The Dedication of the Church of S. Sauiour in Rome. Nou. 9.

WE read in the sacred scripture, that the Wise king Salomon, hauing finished the most famous Work of the Temple, appointed a day to consecrate it; at Which day there assembled an infinite multitude of people of his realme, apparailed all in festiuall garments. The priests and leuites were ready in most rich ornaments. The singers, and musitians stood also prepared for their office. There

Was

was a huge company of bullocks & sheep slaine, to be offred on the Altar, for a burnt offring.

King Salomon was vpon a Throne, in the middest of the Temple, three cubitts high from the ground, and kneeled toward the Sancta Sanctorum, making his prayer vnto God; and in humble, and lowely speeches, offred the Temple to the diuine maiestie, saying: by what meanes shall I presume, to giue a thing vnto thee on earth, if the heauens be too litle for thy habitation? Then he made certaine requests, saying thus.

Lord, I beseech thee that euerie one that shall come into this Temple, to make their prayer, for any affliction or trouble, thou, o my God, vouchsafe to help him, and comfort him. I beseech thee also that this fauour may not only be shewed vnto the inhabitants of this cittie, and countrie, but also vnto strangers, and to those that shall come hether, from farre countries. If they shall want rayne, and the earth be barraine, and drie, if the people come into this place, and make their prayer vnto thee; I beseech thee O Lord, to send it them forthwith. If there shall be pestilence or mortalitie amongst thy people, and they shall resort vnto this Temple, and desire thee to turne thine anger from them; thou O mercifull Lord, vouchsafe, to heare and deliuer them.

If they go vnto the warres, be the enterprise neuer so dangerous, and the souldiers come first into this Temple to pray, I beseech thee O Lord to grant them victorie. If at any time thou be incensed against the sinnes of thy people, although thou shalt threaten to punish them rigorously, and that thy hand be lifted vp, and aduanced to strike them, yet if they that be in fault resort to this Temple, and craue mercy of thee; thou ô mercifull Lord, be mercifull vnto them. I request this, said Salomon, for thy infinit mercy, for the loue thou beares to Dauid my father, and for the seruice that I, the king and guide of thy people, haue done to thee, in building vnto thee this Temple.

This Salomon said, and for a signe that God granted all his requestes, (as after in the night God told him) there descended a great fire from heauen, that consumed the sacrifice: and the glorie of God filled all the house, with brightnes and resplendence, so that euery one lifted vp their voice, and shouted, in signe of ioy, and admiration. The priests and the leuites, and those that had the charge of the musike of voices and instruments, sounded, and praised God; and they all to inthe gaue him thanks, that he would vouchsafe to haue a house amongst men, vnto which they might resort, to aske for mercy and grace. The feast lasted eight dayes, in the which the king, and the priests offred many sacrifices; and the people were in all that time, in continuall triumph, and ioy.

Hereof the Catholique Church taketh the custome, to celebrate the feast of the dedication of Churches; as namely in Rome is celebrated the dedication of the Church of S. Saluator. The historie thereof taken out of the life of S. Siluester the pope, was this.

EVen from the time of the Apostles, there were alwais amongst the Christians, some especiall places dedicated vnto God, which of some were called Oratories, and by others Churches. Thither came the Christians, and met together, especiallie vpon the Sundaies, to heare the word of God, to be present at the diuine

seruice,

ſeruice, to pray and to heare maſſe, and to receiue the body of our Lord Ieſus Chriſt, in that moſt holie Sacrament. But after that the Emperour Conſtantine was Baptiſed by S. Silueſter, and was healed by the meanes of his Baptiſme, not only in his ſoule of his ſinnes, but alſo in his body of his leproſie; he, as a perſon thanckfulll to the deuine maieſtie, of whom he confeſſed to haue receiued this grace and benefitt, made a lawe, and publiſhed a decree, through all the lands ſubiect to the Empire of Rome, that euerie one might build Churches, where it beſt pleaſed him. And that by his example he might encourage others thereunto; in the yeare of our Lord 325. he cauſed a Church to be builded, in the honor of Ieſus Chriſt, Sauiour of the world, in his owne place of Lateran, adorning it with many rich Iewells, and veſſells of Gold and Siluer, but aboue all, he beautified it with an Image, repreſenting our Bleſſed Sauiour himſelfe very liuelie; and this place was deuoutlie viſited, by the faithfull beleeuers.

S. Silueſter the Pope conſecrated that Church, which was the firſt, that had bene publiklie conſecrated among the Chriſtians, for the celebration of the diuine offices. In that place the ſame Biſhop ſet the Altar, vpon which S. Peter celebrated the holie maſſe, and it was of wood, like vnto an emptie cheſt. The Apoſtle vſed this manner of Altar, euen as the other popes his ſucceſſors did, compelled by the neceſſitie of the time. For the perſecution being very ſharp, the afflicted Chriſtians flying from one place vnto another, carried with them this portable Altar, to celebrate thereon, ſometimes in the caues vnder the ground, ſometimes in the Churchyards, where the bodies of martirs were buried, and ſometimes in the priuate houſes of Chriſtians.

The mind of S. Silueſter was; that this Altar ſhould remaine for a memorie, in the firſt Church of the Chriſtians, and comaunded, that none but the Biſhops of Rome, ſhould celebrate vpon it. And that all other prieſts ſhould celebrate, not vpon an Altare of wood, but vpon an Altare of conſecrated ſtone. And to the end, the memory hereof ſhould continew, and be perpetuall, he ordained, that euerie yeare the dedication of this Church ſhould be celebrated. And this is the feaſt which is ſollemniſed on the 9. day of Nouember.

It is a thing very neceſſarie and conuenient, that among Chriſtians there ſhould be ſome places dedicated vnto God; as Churches, and Oratories bee; to the end they might reſort thither, to pray, and demaund helpe of God in their needes & troubles. For if in citties, and other townes, be diuers ſhoppes for particuler thinges; and if in the houſe, be ſeuerall roomes for ſundrie offices, it is alſo neceſſarie, that among the multitude of Chriſtians, there ſhould be ſome places, where they may treat, and ſpeak with God. And theſe being dedicated to ſuch a worthie work, it is alſo conuenient that they ſhould be conſecrated; and alſo, that all due reſpect, and reuerence be giuen vnto them.

All this our Lord would giue vs to vnderſtand, by the example of the Temple of Sa-

of Salomon, the workmanſhip whereof was of excceding great Maieſtie, as may be ſeene in two things eſpecially, which the holy ſcripture reciteth, to wit: That in the Temple there was not a thing, but it was of Gold, or engraued, or ſet in Gold. The other was, that the fabrick, or workmanſhip being ſo magnificent, and ſtately, yet in all the time of the building thereof, there was not heard the noiſe of an hammer, or any other toole therein.

Some expound theſe words thus; ſaying: that this was a kind of ſpeach commonly vſed, when they would ſhew, what ſpeed a thing hath beene done withall, as when it is ſaid: ſuch a thing was done before it was ſeene or heard. So although the work of the Temple laſted many yeares, yet in reſpect of the hugenes and magnificence thereof, it may be ſaid: that therein was not ſeene, nor heard the ſtrook of an hammer. Others ſay: that euery thing was brought thither ready wrought, from other parts, and that they did nothing, but lay and couch things in their due place. And ſo this Temple was a figure of the B. Martirs, who are hewed, and ſquared in the Quarries of this world, ſuffring heere diuers troubles and afflictions: but then in heauen, they ſuffer no more ſtrokes, nor feele more troubles, but haue their reward for that, which they haue borne, and ſupported in the world.

In theſe things then is ſhewed the ſtatelines, and magnificence of this Temple; In the which, although it was the Temple of God, yet was there only in it the Ark of the Teſtament, and that not alwaies neither; for at the time of the captiuitie of Babilon the Prophet Ieremy hid it in a hill; and then they put into it another made like it, and yet for all that, it was greatly honoured not only by men, but euen by God himſelfe.

Then by greater reaſon ought we, to reuerence, and honour our Churches, in the which reſideth Ieſus Chriſt true God, and true man, and that really, in the B. Sacrament of the Altar. There are not ſacrificed Bulles, and weathers, but the vnbloodie ſacrifice of Ieſus Chriſt, vpon the Altar of the Croſſe, is there repreſented; where he is offred in a liuely ſacrifice to his eternall father, for the ſaluation of mankind; and the ſame doth the Prieſt daily in his name, in the holie ſacrifice of the Maſſe.

In our Churches be alſo the Sacraments, by which are healed, and cured ſundrie infirmities. Some be weak, to encounter and fight againſt the Diuell, the world, and the fleſh, and to make ſuch men able and ſtrong, the Sacrament of Confirmation is giuen vnto them. To others, for the ſame purpoſe, and to make them rich in vertue, there is giuen the Sacrament of the holy Euchariſt. And to the end others ſhould be continent, the Sacrament of Matrimonie is giuen vnto them. For others, that be wounded, hurt, and ready to die of ſundrie infirmities, and they whole ſoules are already and whollie dead in mortall ſinne, are prouided the Sacraments of Penance, and Extreme vnction. So that the Church is as

an Apothecaries ſhop, ſtored with ſpirituall medicines, for all the infirmities and maladies of the ſoule, and body.

Beſides theſe, in the Catholike Church be the treaſurs of God. For therein are pardoned ſinnes: in it are giuen the giftes of the holy Ghoſt: in it the praiers of the faithfull are more meritorious, and be ſooner addreſſed, and ſent vnto the Iudgment ſeat of the great God. For in it, in very deed, is the ladder of Iacob, whereby the Angells go vp, and come downe. They go vp with the praiers and petitions of the faithfull, and preſent them vnto God, and then come downe with their diſpatch, for the good and profit of the faithfull beleeuers.

In the Church is preached the Goſpell, the obſeruation of the commaundements of God is taught, vertue is comended, and vices be reproued. So that in it ſome are ſtroke with feare, ſome haue compuction, theſe weepe, others reioice; ſome are comforted, & others are inflamed with the loue of God. In the Church, the faithfull ſoule talketh with God; there he is praied vnto; and in that place he is honored. In the Church, the Angells are preſent; becauſe there is the heauenly court; yea, the very ſame God is there: really and perſonally; and hath promiſed to be there vntill the end of the world.

In all theſe things you may ſee, how much our Churches be more worthy then the Temple of Salomon. So then; if that Temple be ſo much magnified by men, and God alſo; it is conuenient, and moſt iuſt, ſeing that our Churches be in ſo high manner honored with the preſence of God himſelfe, that they be alſo honored, and reuerenced by vs, and that therein, nothing may be ſaid or done vnſeemely, or vnfitting of ſo worthie a place. Let preſumptuous people, and the prophaners of Churches, feare the like ſeuere puniſhment, as God gaue to that wretched king Antiochus, who prophaned the Temple of Ieruſalem, God ſtriking him with a moſt terrible, and horrible infirmitie. This wretched catife knew, that this euill happened vnto him, for prophaning the Temple of God in Ieruſalem, and therefore he bewayled his ſinne exceedinglie. He prayed vnto God, and craued pardon of him, but the text vttereth there a terrible, and dreadfull ſentence viz. The wretch prayed vnto God, of whom he could not obtaine mercy. The ſorrow of this man, was like the ſorrow, and repentance of Eſau, Cain and Iudas; that is to ſay defectiue and vnprofitable, and therefore he was condemned as they were alſo.

We read in auncient hiſtories, that Pompey the Great was victorious in all his enterpriſes, and affaires, before he did prophane the Temple of Ieruſalem; but after that time he was infortunate in all his buſineſſes, and finally, he was vanquiſhed in battaile by Iulius Cæſar; and eſcaping by flight, repaired for aide to the king of Egipt, as to his friend, but in ſteed of help, he found his death: the king cutting of his head, and ſending it vnto Cæſar the conquerour, as a preſent.

For prophaners of Churches, and holie places, theſe two examples are ſufficient;

cient: and for thoſe that vſe ſmall, or no reuerence to Churches this one is inough: That our Lord and Sauiour himſelfe, chaſtiſed them with rigour, which caried not due reſpect vnto the Temple of Salomon. For he himſelfe in perſon (when as man he conuerſed with men) did driue the people out of the ſame Temple, with whippes and ſcourges, becauſe they vſed to, and in the ſame, ſmall, or no reuerence. Let them, who prophane our Churches (being of farre more excellency then that was) imagine, yea aſſure themſelues, that they ſhalbe chaſtiſed with much more rigour.

Surelie, we ought to beare great reſpect and reuerence to our Churches, and to behaue our ſelues in them, as Dauid counſelleth in a pſalme, where he ſaith: *In the Temple of God, let euery one ſpeak of his glorie.* All that which is to be ſpoken of in the Church, ought to be to the glorie of God; and if it be to his glorie, it will redound, and arife to our profitt; ſince in that place he will make vs partakers of his mercies, which ſhalbe the beginning of our Beatitude. God grant vs all to find in his Church mercy, for his deare ſonnes ſake, our Bleſſed Sauiour, Amen.

The life of S. Theodore, Martyr. Nou. 9.

IT is written in the booke of Iudges, how Sampſon that renowned ſouldier of God, at his death pulled downe a temple of the Gentiles, whereby manie of them were killed, and the temple falling to the ground was vtterly deſtroyed. Herein Sampſon did worthy ſeruice vnto Almightie God, who had determined by his meanes, to chaſtice that treacherous, and vnbeleeuing nation.

The verie like befell vnto another valiant ſouldier of Chriſt, called Theodore, who ſet fire to a temple of the Gentiles: for which cauſe, he was afterward martyred. And in the one, and the other of theſe things, there was done vnto our Lord God, great, and good ſeruice. The life of this glorious martyr, is taken out of an homilie, or ſermon, made by S. Gregorie Niſſen, which he preached on the daie of his martyrdome, in the ſame Church, where he was buried. He rehearſeth it in this wiſe.

THe cauſe (good Chriſtian people) why you be here aſſembled from diuers partes, with trauaile, and toile of your perſons, by reaſon of the ſharpnes of the winter, is onlie to celebrate the feaſt of the glorious martyr S. Theodore. This is a thing iuſt and reaſonable, ſince we be all obliged vnto him, for the great and many benefitts, which we haue receaued by his interceſſion. One of thete is well knowne vnto all, namely; how the Barbarous Scithians this laſt yeare threatning to kill vs, and hauing drawne their ſwordes to bath them in our blood, returned back vnto their countrie in manner of flight; not for feare of our corporall armes, but being terrified with the Croſſe of Chriſt; with which, this glorious Saint, our

Patrone chaſed them away. I deſire you all to be attentiue, and I will reherſe in what manner this holie martir came to giue his life for Chriſt, whileſt he liued in this world: for I do not know in particuler, the reward he hath in heauen. And when we know this, we ought to take the profitt, by endeauouring to imitate him.

I ſaie then, that we haue his bleſſed body in this Church: and although it be of the ſame matter and nature, that other dead bodies be, yet it is not to be likened vnto them; for if you open any of their ſepulchers, the bodies appeare loathſome to the ſight, and be diſpleaſing to the ſmell; ſo that we turne our face from them, conſidering the miſerie of our nature, and the frailtie of mankind. But vnto this glorious martyr it falleth out otherwiſe. For aſſoone as we enter into the Church, where his bleſſed bodie is, (as we haue done this daye) the ſight is pleaſing, ſeing the ſumptuous, and cunning built Church, where it ſeemeth the Caruer and the painter contended to excell each other: the one, in the building of the ſame, aſwell in the pauement, as pillers of the fineſt marble (in which be engrauen ſondrie pictures of lyuing creatures) as in the rooffe, and couering of tymber, which is curiouſly wrought, and cunningly ioyned. The painter was not inferiour in his art, ſetting forth liuely on the walles, the heroicall acts of this glorious martir. On the one ſide are the tirants, with their ſterne, and fell lookes, on the other ſide, the flame, and fire of his martirdome; the holy Saint keeping alwaies a mild, and quiet countenance. Theſe images and pictures ſerue in ſtead of bookes: becauſe without ſpeech, they continuallie publiſh, and ſhew vnto vs, the worthy deedes of this glorious martir. For it is the property of a picture by ſilence to ſpeak; and being painted on the wall, ſerueth vs inſteade of a lecture in the ſchoole.

If one hath entred into the Church, and enioyed the ſight of theſe things, and yet being deſirous to go further; if he approch vnto the ſepulcher of the holie Saint, and touch it with his hands, it ſeemeth a holie, and deuout work. But if he be worthie to haue the ſepulcher opened, and that he may ſee the holie body there incloſed; O what great content, hath he! for that there was neuer meadowe decked with odoriferous flowers, that giue a better ſmell, or would be more pleaſing to the ſight then this. He that is thereof worthy forthwith approcheth, his eyes fixed, and his mouth ioyned vnto the bleſſed reliques, from which iſſueth no euill ſauour, but a fragrant ſmell. There are ſhed warme teares, there are powred out inflamed ſobbes, the Saint is hartely beſought, to make interceſſion for vs vnto the maieſty of God. But if one be worthie, to haue a litle of the earth, into which his bleſſed bodie was conuerted, this is accounted a chiefe happines. The vſe is, to lay it vpon ſick men, hoping thereby they may recouer their health, as oftentimes they do. I wiſhe the faithfull beleeuers to conſider hereof; and withall, whether it be graunted vnto the Emperours, and Monarks of the world,

to haue

to haue the worthie honor. and veneration that is done vnto this Saint. But leauing this, I come vnto the hiſtorie of his life.

His natiue country was in a part of this Region, which looketh toward the Eaſt. In that place he was borne, and in that place he was brought vp, but at this preſent, the whole world is his natiue country: for euery martyr may call himſelfe Natiue, of what country ſoeuer is vnder the ſunne. This bleſſed ſaint, was a ſouldier, and ſerued vnde the ſtandards of Diocleſian and Maximian, at ſuch time as they ruled the Empire. Theſe Emperours being lodged in that country for the winter time by aduiſe of their captaines, there aroſe a moſt perillous warre, not with the Barbarous nation, but in the ſame armye: which was cauſed by a diueliſh decree, made by the Emperours, and put in execution by the captaines. In which Edict all Chriſtians that refuſed to ſacrifice to the Idolls, were condemned to dye. The bleſſed ſouldier, not now of the Emperour, but of Ieſus Chriſt, ſeing the wicked ordinance made, and how cruelly it was executed, ſhewed not any baſenes in mind, nor altered not his countenance, (though he knew for certaine, that he was accounted by all men for a Chriſtian) but ſaid boldlie: that this decree was deteſtable, and that he meant not to obey it, though he loſt this life for the ſame. Theſe wordes came vnto the eares of the Coronell, who called vnto him the captaine, and euen as Herod and Pilate did before, when they conferred together of the death of Chriſt, and were made friendes by depriuing him of life, ſo theſe two conſulted, and accorded together againſt Saint Theodore.

Cauſing him to be brought before them, with roughe wordes, and ſterne countenance they demaunded of him; how he durſt be ſo arrogantlie bold, as to deſpiſe this lawe of the Emperours, and to ſaie that he would not obey it? Saint Theodore with a conſtant, and cheerfull countenance ſaid: I do not diſobey the Emperour, when he commaundeth things that be iuſt and reaſonable, and wherein he is to be obeyed: but when he commaundeth me to adore for Gods, thoſe which be none, and which I do not acknowledge for ſuch, I intend not to obey him. I confeſſe Ieſus Chriſt to be God, the only begotten ſonne of his father, conſubſtantiall with the holie Ghoſt, who is likewiſe God, and yet not three Gods, but one God, whoſe faith and religion I profeſſe. If this ſeeme to be euill vnto you, heere I am ready and offer my ſelfe. Let the hangman come and cut of my head, let fire come and conſume me, and let him that is offended at my wordes, cut out my toung. I am reſolued, and my bodie is heere ready, patiently to ſuffer any torments whatſoeuer, in any part, or in euery member thereof, for the loue of this creator, and maker. The two vniuſt iudges hearing the couragious reſolution of the yong man, were confounded, ſtudying what anſwere to make him.

A certaine ſouldier of that company, who was accounted diſcreet, & wiſe preſenting

ſenting himſelfe before them, ſaid vnto him: ô Theodore, if the God whom thou adoreſt haue a ſonne as thou ſaiſt, tell me; whether he hath begotten him after the manner of men; who ſeek out ſolitarie and obſcure places, as being loth to be ſeene, in ſo baſe, & ſhamefull an acte? S. Theodore anſwered: my God feeleth no ſhame in the generation of his only begotten ſonne, but it is a heauenly generation, conuenient vnto God onlie, and ſo I do beleeue, and reuerence it. But do thou (who ſeemeſt to be a diſcreet and conſiderate man) tell me, doeſt thou not hold and repute it, for great reproch and infamy, to adore for God, a woman (as your Cibele mother of the Gods) who after the manner of a ſhee wolfe, from tyme to tyme, is great with child, and bringeth forth children? At this queſtion of S. Theodore, not onlie that ſawcy fellow was put to ſilence, but alſo the iudges caſt their eyes to the ground; noting well the ſubſtantiall reaſon of the yongman, and how vnfit it was, to adore for a Goddeſſe, a woman, who was alwaies, either with child, or els that was deliuered of child. Afterward, ſtudying what to do with S. Theodore, they determined to let him go at liberty, and they gaue him time, wherein he ſhould be better aduiſed what he would doe. It may be (ſaid they among themſelues) that when he hath thought better on it, he will leaue his fooliſh opinion, and obey our Emperours. Theſe men called the wiſedome of the yongman folly, as they which be ſtark drunk, vſe to cal them drunck, which be ſober, and moſt free from that diſtemper. The time, which was aſſigned vnto S. Theodore to aduiſe, and deliberate, he conuerted to the effecting of a renowned deed, which was this.

There was in Amaſia, the chiefe cittie of that prouince, a Temple, dedicated vnto Cybele mother of the Gods; which Temple was neere vnto a ryuer, that ran by the citty. S. Theodore determining to burne it to the ground, for the better performance, expected a wind, that ſhould driue the flame: and ſo ſetting fire vnto it, the Temple, and all therein conteined, was conſumed to aſhes. By this heroicall deed, he giue anſwere of his determination, in the time that was giuen him for aduiſe. Great was the vproare and tumult that the pagans made, ſearching for the kindler of the fire, entending to puniſh him, with the greateſt torments that might be imagined. There was no great difficulty in finding him, for S. Theodore himſelfe confeſſed that he had done it, and in his words & countenance, he ſhewed himſelfe to be well pleaſed with the act, and the rather, for that an Idoll of the ſame Goddeſſe had bene turned therein. This on the other ſide was as diſpleaſing to the pagans, who held that Idoll in high eſtimation.

They tooke S. Theodore, and haled him vnto iudgment, howling and yelling generally, as if they had bene beaſtes, or out of their wittes. The iudges demaunded of them; if he had kindled that fire? The holie Saint forthwith confeſſed; that he had done it, and willed them to make readie torments, for he was prepared to endure them. The deſire, and willingnes which the iudges beheld in S. Theo-

dore

dore to ſuffer torments, made them haue the leſſe will to torture him, wiſhing to themſelues the like couragious ſtomake, as the yongman had. Whereupon, without regard of the complaints, and exclamations of the common people, who (fearing their Gods would chaſtice them all, for this treſpaſſe that Theodore had committed againſt them) beſought them with great inſtancy to put him to death.

In this rage and furie of the people, the iudges ſaid to S. Theodore: notwithſtanding thou haſt deſerued death, yet we will pardon thee, and make thee high prieſt of the Idolls, if thou wilt ſacrifice vnto them, and leaue and relinquiſh the name of a Chriſtian. The bleſſed yong man deriding them ſaid: In deed you promiſe me great perferment, and that which may mooue a man to follow your counſell. For the prieſtes of your Idolls, I hold them to be accurſed wretches, and if I be made chief of them, I ſhalbe made the moſt accurſed wretch of them all. Long ſince haue I laughed at this folly and madnes of many great men; that ſometimes the Conſulls, yea the Emperours of Rome themſelues, would take the office of the high prieſt (which you promiſe vnto me) vnder a ſhew of religion, and they which were firſt clothed in purple, were clad after in the habite of fooles or madnen. And many times they cut in pieces liuing beaſtes for their ſacrifice, putting ſome part thereof to ſeeth, and ſome to be conſumed with fire. Such a blindnes is not committed, but by them that be blind, as they bee, ſince by leauing the adoration of the God of heauen, they adore Gods made of wood, ſtones, and mettall.

The Iudges hearing the reaſons, perceiued they loſt their time, and could not preuaile with Theodore: wherefore they called him a ſacrilegious, blaſphemous, and wicked villaine, and commaunded he ſhould be tormented. They bound him vnto a poſt and whipped him, then rent they his fleſh with crooks of Iron, and put burning torches vnto his ſides. The more diligent the executioners were to torture him, ſo much the more cheerfully the bleſſed martyr (as if he had bene in a pleaſant garden) ſong this verſe of Dauid: *I will alwaies bleſſe our Lord, his praiſes ſhall euer be in my mouth.* When the cruell officers were tyred, they tooke him from the poſt, and caſt him into a dark dongeon, in the which were heard all that night voyces, which ſong ſweetly, and the roome was filled with an admirable brightnes, and thoſe that were without were partakers hereof.

When the keeper of the priſon perceiued it, he called ſome companie vnto him, and went into the place where S. Theodore was, finding no more perſons there, but the holie ſaint, and the reſt that were priſoners as he was, who were all a ſleep. The next daie they tormented him againe, and ſeing him firme and conſtant in his faith, they gaue ſentence that he ſhould be burned, and the iudgment was put in execution. As the holie ſaint ſtood in the fire, praiſing, and glorifying God, the fire indeed took his life away, but ſpared his bodie, for it did not conſume,

ſume, nor ſcorch one haire of his head. Wherefore a religious woman called Euſebia, wrapped it in a cleane ſheet, and enterred it, that we might enioy this pretious treaſure, which hath cauſed this aſſembly of people, to honor him, and celebrate this daie of his triumph, where euery one is holpen for his ſake. Out of this man he caſteth diuells, another he deliuereth from infirmities, vnto others he releeueth the infirmities of the body, vnto others the neceſſities of the ſoule. There thoſe that be toſſed with the tempeſts of the world, find a ſafe port, and ſecure hauen. There the Orphans find a father, the pilgrims an Inne, the afflicted a comforter, and help for them that are in neceſſitie.

O thou holie Saint, and glorious martir Theodore, that art among the quiers of Angells, vouchſafe to go vnto the preſence of God, and praie before the throne of his maieſtie for vs, that be in this place aſſembled, to celebrate the triumph of thy bleſſed martirdome. Encline to vs that call vpon thee, honor thee, and be preſent at the ſollemnity of thy feaſt. And though our corporall eyes cannot ſee thee; yet caſt downe thine eyes vnto our ſacrifices, and bow thine eares vnto our prayers, make preſent hereof we beſeech thee vnto the maieſtie of God, deſiring him to harken vnto vs, and to heare thee, that vnto him may be recommended, thy country, which is alſo ours, thy brethren, kinſfolk, friends, and they, that vnto thee be religiouſly deuoted, who be here preſent: and that he would defend vs from all our enemies in generall, and in eſpeciall, from theſe barbarous Scithians. Thou as a valiant ſouldier fight for vs, as a holie martir praie for vs. Obtaine for vs a perpetuall peace, that we may imploy our ſelues, in the ſeruice of him, whom thou ſeruedſt.

And if perhaps there needeth greater help, ſpeak vnto thy brethren to acompany thee. Call vnto Peter head of the Church, ſpeak vnto Paul doctor of the Gentiles, and vnto Iohn the beloued, and Famous Diuine; that the Churches, which theſe men haue founded, and the ſoules whom they haue conuerted, may remaine conſtant, in the holie and Catholike faith, which they once receiued. That they may be alſo freed from hereticks and hereſies, from tyrants and their tirannies; and by confeſſing Ieſus Chriſt boldly, and faithfully ſeruing him, they may afterwards poſſeſſe and enioye him eternally, being partakers of his grace in this world, and of his glorie in the kingdome of heauen. The holie Church maketh commemoration of S. Theodore, on the daie of his martirdome, which was on the 9. of November, about the yeare of our Lord 300. Diocletian, and Maximian being Emperours. The body of S. Theodore lieth in the Church of S. Sauiour in Venice, whither it was brough from Conſtantinople. And it is certainly beleeued, that it is he, whoſe life we haue heere written, though there were more martirs of this name.

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The life of SS. Tryphon, Reſpicius, and Nimpha martirs. Nou. 10.

GReat was the pride of that hauty king Pharao, in perſecuting the people of Iſrael, ſeeking all meanes he could to hinder them from increaſing. But the bleſſed God of heauen ordained, that the more diligent the wicked king was againſt them, ſo much the more he ſhould remaine deſeated, in his enterpriſe, and diſgraced, all things falling out contrary to his deſignes, and intent, for the people multiplied, and increaſed the more.

The ſame befell vnto the diuell, for in the firſt growing and ſpreading of Chriſtianity, he deſired to root out the Chriſtians, and to that intent he ſtirred vp the tyrants, to put them to death, & martyr them, as indeed innumerable of them were. But the more he laboured herein the more the number of the Chriſtians increaſed. This may be ſeene by the example of three noble martyrs, to Witt: SS. Triphon, Reſpicius, and Nimpha. The diuell began with on. of them to worke with him, but the two others ſeing his martyrdome, offered themſelues voluntarily, and without compulſion vnto martyrdome, and to dye in company with him for the loue of Chriſt their Lord. The manner hereof, as it is extant in diuers martyrologes, was in this ſort.

SAint Triphon was borne in Rome, in a ſtreet called Saxea. He being very yõg, exercited himſelfe in good and holie works, and God by his meanes did ſome miracles, by healing perſons poſſeſſed with the diuell, and grieued with other infirmities. In that ſharp perſecution of Decius, this holie ſaint ſhewed himſelfe zealous of the honor of God, by preaching Ieſus Chriſt publiklie; without fearing the Edicts of the Emperour, or the cruelty that his officers vſed againſt the Chriſtians. He encouraged the feeble, & animated the faintharted, not to dread the torments which ſhould quickly end, and were meanes to attaine perpetual ioye in heauen.

A gouernour called Quilinus, being certified hereof, and finding it to be very true, for that S. Tryphon himſelfe confeſſed the ſame, he commaunded he ſhould be tormented. The firſt was the ordinary torment, that was to tye him vnto the Equuleus, where his bodie being racked, it was rent and torne with hookes of Iron. Then let they burning torches vnto his ſides, and gaue him many blowes with knotted ſtaues; and laſtlie, his feet were burned through, with hot burning nayles.

S. Triphon tolerated all this with a couragious mind, and a cheereful countenance, ſo that a Tribune called Reſpicius ſeing it, conſidered thus: That a man of fleſh and blood, could not haue ſuch ſtrength, nor tollerate ſo great, and ſo many torments, if he were not aſſiſted, and holpen by God: And if God did help him, it was certaine, that he was very high in his in his fauour: Wherupon, it

might be truly gathered, that the God whom this holy man confeſſed, and for whoſe ſake he endured ſo many torments, and by whom he was ſo much holpen, was the true God; and that all the other were falſe Gods.

In the time that Reſpicius ſtood in theſe conſiderations, there came to him a gracious dewe from heauen, vnto which he made no reſiſtance, but openly confeſſed, that he was a Chriſtian. When the officers that tormented S. Tryphon heard this, they laid hands on him, and began to torment them both together. Then did they lead them into the Temple, vnto the ſtatue of Iupiter: and S. Tryphon kneeled downe, not to adore it, but to make the ſtatue fall in pieces to the ground, as appeared euidently, by that which followed.

There was preſent hereat a Damſell called Nimpha, who ſeing this miracle, ſaid with a loud voice: Ieſus Chriſt is the true God, and thoſe which the Gentiles adore, be falſe Gods, and no force, ſeing the prayers of the Chriſtians, make them fall to pieces. By occaſion of theſe words, Nimpha was likewiſe tormented with SS. Tryphon, and Reſpicius. The officers beat them with certaine whips, which had plummets of lead tyed to the end of euery cord. This was giuen vnto them with ſuch cruelty, that they all three yealded their ſoules vnto God in that torment. Which was on the 10. of Nouember, in the yeare of our Lord 251. In the raigne of the aforenamed Decius. And on the ſame daie, the Church celebrateth their feaſt.

The life of S. Martin, Biſhop and Confeſſor. *Nou.* 11.

WE read in the firſt booke of kings of that valyant and courageous yong man Dauid, that when he returned with victory, from the battaile with that fierce gyant Golyas, he made all them that came to ſee him to wonder. He was yong, well proportioned, and tall of body, as Caietan noteth well vpon this place, and giueth this reaſon, ſaying: that Saul put his armor on him, when he would haue ſent him againſt the gyant; and that Dauid refuſed them; which was not, for that they were to bigge, but for that he was not vſed to beare armor.

Of Saul we know by the Scripture, that he was very tall, and then Dauid neceſſarilie muſt be ſo alſo. He was beautifull, and well ſett, and had alſo a comely countenance, and went in leather like a sheapheared: he carryed in the one hand the great head of the Gyant, and in the other the bloody sword, which had cut it of. The sterne and grimme ſight of the Gyants head, made the beauty and comelynes of Dauid to ſeeme more. The people came wondring, and euery one was delighted with the ſight of him. In this manner came he before Saul, with whom was Ionathas his ſonne, the heire of the kingdome, who ſeeing the behauiour of Dauid (as the text ſaith) took ſuch affection vnto him, that

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euen there in the ſight of them all, he tooke of part of his garments, and put them vpon Dauid.

Thus much of this figure ſerueth for our purpoſe; that Ionathas did ſhew his great loue vnto Dauid, in beſtowing his garments on him. The ſame did the glorious S. Martin with Ieſus Chriſt, for with him he deuided his garments, wherin he ſhewed, that he loued him much, as is euident in the diſcourſe of his life, written by Seuerus Sulpitius, which we haue abridged in this maner.

SAint Martin was borne in Sabaria, a towne of Hongarie. His parents were of noble bloud, but they were Gentills: his father had bene Coronell of the horſe, in the army of the Romains, and was retired to his houſe, to reſt, and repoſe himſelfe. Martin being ten yeres old, went to the Church (againſt his fathers mynd) and requeſted to be made a Catechumen; which was, to write his name in the rolle of them, that deſired to be Chriſtians, for after they were well inſtructed in the faith, they were to be Baptiſed. He ſpent his time in ſeruing of God, and entended no other thing, but to pleaſe him, conuerſing alwayes with his ſeruants in the Church.

There he was inſtructed in learning, and good behauiour. He had a great deſire to goe and liue a ſolitary life in the deſert, if his tender age had not hindred him, and alſo an edict that came from Rome, which commaunded; that the ſonnes of the auncient ſouldyers ſhould be enrolled, and ſerue in perſon in the warres. By this occaſion, the father of Martin, who diſliked the holie deſires of his ſonne, cauſed him to be enrolled, and ſent him vnto the warres, being then 15. yeares old; and in thoſe warres of Conſtantius the ſonne of Conſtantine the great, and Iulian he ſerued.

He was in the ordinary garriſon of Pauia a citty of Italy, and with him he had a ſeruant, vnto whom many times he gaue attendance: ſuch was his humility. They eate at one table, and ſometimes Martin pulled of his bootes, and made them cleane; yea it is ſaid, that once hauing a ſeruant of a good nature, he diſmiſſed him, and looked for another, that ſhould be ſtark naught, that he might haue occaſion to merite more. He ſerued in the warres. 3. yeares, before he was Baptiſed, yet he eſchued the vices, which be ordinary and vſuall amongſt ſouldiers.

He was affable, curteous, and charitable to his equalles, lowely amongſt his companions, he was ſober and temperate in the cheriſhing of himſelfe; in ſuch ſort, that hee ſeemed rather a religious man then a ſouldier; and before he was baptiſed, he did all, that a good Chriſtian ſhould doe. He took that wages which was giuen him, and reſerued no more therof for his owne vſe, then that which was neceſſary for the maintenance of his perſon, the reſt he gaue vnto the poore: for thoſe vertues & charitable acts which were in him, he was beloued of all men.

On a time as he entred the citty of Amiens, which is in Gallia Belgica, he ſaw a poore man naked, that craued almes of them that paſſed by. It was winter, and extreme cold. S. Martin was at that time armed, and had no other garment, but his ſouldiers coate. The holy Saint ſeeing no man to beſtow any thing on the poore man, cut his cote in two parts with his ſword, and gaue one halfe therof to the poore man, and the other part he reſerued for himſelfe. Many ſaw this deed; and ſome laughed to ſee him with half a garment; and others were aſhamed, to conſider they had not done the like charitable deed in al their life; and better might they haue done it, ſince they might haue clothed the poore man, and not haue vnclothed themſelues.

The next night, S. Martin being in a ſound ſleep he ſaw (in a viſion) Chriſt couered with the piece of the garment he had giuen vnto the poore man, and drawing nere vnto him; asked if he knew that garment? Then he heard Chriſt ſay to his Angells, Martin being yet a Catechumen, hath couered me with this garment. By this doth euidently appeare that which Ieſus Chriſt ſaid in the ghoſpell. *That which is done vnto the poore, is done vnto me.* S. Martin was not proud of this, but yelded thanks vnto Chriſt for it, and was very earneſt and diligent to obteine Baptiſme, and deſired to leaue the ſeruice of the warres; but at the entreaty and importunacy of his Coronell, he ſtaied vntill his time was expired. He was Baptiſed at the age of 18. yeares, and remained ſtill a ſouldier for the ſpace of two years, after which time he left the warres by reaſon of a peace enſuing which ſeemed to be miraculous, and was this.

The armies being ready to ioine battell, a peace was made, vpon very honorable conditions, for the ſide, wheron S. Martin was: yea it is thought, that almightie God made it, for his holy Saints ſake, who being abuſed in words by his captaine, who called him coward, and baſe fellow, ſaying alſo, that he deſired to leaue the ſouldiers life, that he might not be indangered in that battell; S. Martin offered to paſſe through the enemies ſquadrons without any armor; for which cauſe God to preſerue him from that iminent daunger, procured an honorable peace to be made for his ſide. Then went S. Martin to S. Hillary Biſhop of Poiters, with whom he remained ſome certeine daies enioying his holy company, and was edified by his vertuous behauior. Then deſirous to returne into his owne countrey, he tooke leaue of S. Hillary both of them weeping aboundantly at their departure, at which time S. Hillary gaue vnto S. Martin the order of Acolite, and beſought him to retorne back vnto him ſpeedily.

S. Martin trauelling on the way was like to haue bene murdered, for certain thieues lying in waite for him, one of them ſtriking a full blow with his ſword to wound him, and another beating it of with his weapon, S. Martin ſhewed no feare at all. And being demaunded the cauſe, he made anſwere: I neuer had leſſe feare in my life, for that I ſerue a Lord, who (I am aſſured) will not abandon me

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in a greater daunger, then this is. Herof the holy ſaint tooke occaſion, to preach vnto them Ieſus Chriſt: and one of thoſe thiefs was conuerted, and entred into religion, and died a bleſſed man. At laſt he came to his owne countrey and preached the faith of Chriſt vnto his father and mother. His mother was conuerted, but his father continued ſtill in his Idolatry, and after that, many other perſons were conuerted to the faith, by his meanes.

At that time the Arrian hereſy was ſpred very much in the countrey, where S. Martin preached: and becauſe he only publikely reſiſted them, the heretiks did perſecute him with all extremity, and on a time they impriſoned him, and ſcourged him publikely, (ſo ſhameleſſe they were,) and not content herewith, they ſent him into exile. S. Martin departing from his natiue countrey, returned into France, and there he vnderſtood, that S. Hillary was alſo baniſhed by the Arrians, wherfore he paſſed into Italy, and builded a monaſtery nere vnto Millan, where ſome Chriſtians aſſembling together, liued iointly with him a monaſticall life. But he was there alſo greuouſly perſecuted, by a principall Arrian heretique, called Auxentius, who after he had done him many wrongs and abuſes, neuer ceaſed, vntill he had driuen him from thence alſo.

S. Martin yealding to the time, tooke ſea, and came to an Iſland called Gallinaria, in the company of a holy prieſt: where they two remained a good ſpace, ſuſteining themſelues with the rootes of herbes only. Then newes came vnto him, that S. Hillary was returned vnto his Biſhopriqne. Wherefore he determined to find him out, and when he came thither, the holy father receiued him very louingl.

S. Martin dwelling there, built another monaſtery nere vnto Poiters, vnto which place came a Catechumen, to be inſtructed in the faith and holy behauior. It happened that S. Martin being abſent, the yong man fell ſicke, and died; and whilleſt the other religious men prepared to bury him, the holy Saint came, and made great ſhew of ſorow, for the death of that his diſciple, and coming into the roome, where the dead body lay, he bad all the other depart out: then he ſhut the dore, and remained there two houres in praier; and he that was dead began then by litle and litle to recouer his ſenſes, and returned to life, and perfect health. When the other religious men ſaw it, they gaue vnto God infinite thāks; and the yong man that had taſted of death, was baptiſed, and liued many yeares after. S. Martin raiſed to life another dead man, who had hanged himſelfe (as it was thought) vpon a melancholick humor predominant in him, depriuing him of his vnderſtanding: but by the praiers of S. Martin he recouered, and was reſtored to his life and health alſo.

The fame of this holy Saint was ſpread very farre wherwith the cittizens of Towers being moued, ſought means to haue him to their Biſhop, but it was a hard matter, to get him out of his monaſtery. They that went for him, vſed this wile, to

get him away: A man that loued the monaſtery, told him his wife was ſicke in Poiters, and deſired him to goe thither, to viſite and heale her. S. Martin vpon this occaſiō departed from the monaſtery, and the meſſengers of the city of Towers, carried him away by force, before the monks (who had laboured to hinder his departure) perceiued it. S. Martin was receiued in Towers with great ioy, by all the common people, who ſaid all with one voice; They were now happie, ſince they had to their father and paſtour, ſo holy and humble a man.

After he was made Biſhop, though he changed his eſtate, yet he altred not his life, for he was as lowely, and was apparailed as meanely as he was before time. He diſcharged his office and duety to the full: for he was very diligent, in procuring the good of his flock, and in repelling all euill from them. He reproued vice, commended vertue: he preached, he puniſhed, he rewarded, and did not omit any thing, that was conuenient and fit to be done; ſo that thereby he diſcharged fully his duety toward his neighbour. To diſcharge his duety toward God he cauſed a monaſtery to be built vpon a craggy mounteine, two miles from the citty, to which place were aſſembled many religious men, and there he had a cell, into which he withdrew himſelfe oftentimes, to pray, and to liue in contemplation.

The religious men who aroſe in ſhort ſpace to the nomber of 80. moued by the example of S. Martin liued a holy life, in chaſtity, pouerty, obedience and continuall faſting and prayer, and their habites were made of camells haire. Their diet was very temperate, none drunk wine, except he were ſick, and they went very ſeldome out of their cells. S. Martin had ſome of theſe monks alwais in his company; and when he ſtayed any time in the monaſtry, and returned into the city, they that were poſſeſſed of the deuill gaue notice therof, by the feare and dread they ſhewed, and by the paine they ſuffered before he entred the towne, and this befell, into what city ſo euer he came.

This holy prelate vſed great diligence, in the extirpation of Idolatry out of his dioceſſe, and trauelled into many places, throwing to the ground the Idolls of the Gentills, cutting downe, and burning the groues and trees, wherein the deuills gaue oracles and anſwers, for which cauſe he was oftentimes in daunger to be murdered by the common people, but his deportment and cariage was ſo diſcreet in all his affaires, accompanied with ſome miracle, in the ſight of them that were agrieued at his doings, that ſometimes whole compaines fell at his feet, and beſought him, they might be made Chriſtians.

It would be a long ſtory to recount, how many ſicke he healed by his prayers: but among others, one was Paulinus, ouer whoſe eyes was growne ſuch a webbe that it made him blind, and alſo put him to much paine. The holy Saint did cleanſe them one time with a napkin, and he was made whole, his ſight reſtored, and his grief ceaſed.

After this S. Martin (being Biſhop) raiſed to life the ſonne of a diſtreſſed poore mother,

mother, who finding him in the city of Chartres in the company of many Idolaters, laid before him her dead ſonne, and requeſted him very earneſtly to ariſe him vnto life. The holy Saint made his prayer for him, and he reuiued. This miracle cauſed many of thoſe pagans to come to the faith of Chriſt.

S. Martin (after he was Biſhop) raiſed to life none but this child; and becauſe he had raiſed vnto life two before that, he vſed to ſay vnto his diſciples and friends; that he was better by two parts, before he was Biſhop, then after, and that his high dignity had diminiſhed his vertue. It is apparant the holy man ſaid theſe words for lowlines and humility: for it is well knowne, that after he was Biſhop, he did many admirable and vertuous deeds, which he had not done in the former time. But this declareth and ſheweth his charity, and humility.

He was Biſhop when he came into Paris, and ſawe at the gate a leprous man ſoe full of ſores and blaines, that the only ſight of him was greeuous, and importable to many; the good Prelate came cloſe to him, and embraced him, and laid his face on the face of the leper, he kiſſed him very charitably, and therewith cured him, and made him whole. This leper (whom the whole city had ſeene) came the day following to the Church, and gaue thanks publiquely vnto God, for the recouery of his health.

He was Biſhop when Sulpitius who wrote his life viſited him: whom he receiued moſt kindly, and gaue him harty thankes that he was come from Toloſe to Towers, only to ſee him. The bleſſed man himſelf waſhed his feet, made him ſit at his table, at the which he filled more his ſoule, then his body, hearing his words, enkindled with the fier of celeſtiall loue, and the grauity of his reaſons. This Author ſaid: I neuer ſaw, nor conuerſed with any mortall man furniſhed with ſuch ſcience, witte, and eloquence, and ſuch aboundance of pure and chaſt words, as I found in Martin: and it made me more to marueile, for that I know he was vnlettered. The ſomme of his ſpeaches, were of the contempt of the world; to auoid vice; to loue vertue; and that which he ſaid, he performed alſo in deed. Noe tounge is able to expreſſe that, which I noted to be in this holy Saint, in the time I liued in his company: I neuer ſaw him angry; I neuer ſaw him diſpleaſed or diſcontent; much leſſe to laugh after a diſſolute maner: and this was, becauſe, that whatſoeuer befell, he receiued it, as ſent from God.

The auſterities of his faſtings, watchings, continuall wearing of ſackcloth, were things rather to be admired, then imitated. He ſlept continually on the ground: he vſed to eate, and ſleep ſo litle, that it ſeemed impoſſible he could liue with it. He was neuer idle; when he had diſpatched the affaires and buſines of his Church, he ſpent the reſt of his time in reading the holy ſcripture, mixing it with praier. Herin he did as the Smithes doe, ſtriking vpon the hote iron, who that they may continue the better, giue now and then an idle blow: euen ſo did S. Martin, as for a recreation, praying one while, and reading another. O bleſſed man, in whom

was

was found no guile nor double dealing: he neuer condemned nor iudged any; he neuer rendered euill for euill.

When he was Bishop, he would reproue men for their offences against God, and chastise them for aggreuances done against their neighbour; but he neuer reproued nor chastised any offence or aggreuance done against himselfe. In his mouth you should haue alwaies the holy name of Iesus: in his hart was nothing but piety and mercy; and he would perswade all to make much of that vertue. He gaue an especiall charge vnto his monks to be obedient, saying be obedient vnto man for the loue of God; since the same God would be obedient vnto man, for the good of all mankind.

He vsed sometimes, to speak some pleasant words, by which might be taken some ghostly profit for the soule; as he did one time, when he sawe a sheep newlie shorne. This litle beast (said he) hath performed the euangelicall precept: for shee hauing two garments, hath giuen one to them, that had none; and so we ought to doe. And this the blessed saint performed also not long after: for being ready one day to say masse, a poore naked man asked an almes of him. The blessed Bishop commaunded the Archdeacon to buy a garment for the poore man: but the Archdeacon, who had in charg to giue many almes, was slacke, and loth to giue it; wherupon the poore man got vp into the vestry, where S. Martin was, & told him; that the garment was no giuen him, as he had bidden.

The holy saint forthwith pulled of his owne garment, and gaue it to the poore man. The Archdeacon came in then, and told him; that the people stayed to heare masse, and thought him long; the blessed man answered, he could not come out, vntill the poore mand had his garment giuen him. The Archdeacon replyed; the poore man is gone, I knowe not whither, and S. Martin said: Bring (I say) the garment, we shall find a poore man to receaue it. The Archdeacon went out in a chase, and bought a course garment, and of a small price, and cast it before the saint on the ground. He took it vp, and put it on, and then he requested himselfe to say masse.

When he held vp the B. Sacrament at the elevation, his armes were left bare, for that the sleeues of the coat were so short, and the sleeues of the Albe were too wide. Some that were in the Church, sawe the Angells to couer his armes with plates of gold, which shined very bright. It is said; that hereof cometh the vse, that ouer the priestly garment called the Albe, they put the maniples of silke, or some fine stuffe, finer then the Albe is; but all men vse it not so, nor in all countries: for it was so ordeined by some particuler Churches, but not by the Pope in the Church of Rome.

The Angells did discend vnto the place where Saint Martin was, yea one day two of his disciples heard him talk in his cell, and knowing that none went in, but himselfe, they intreated him to tell them, with whom he talked; and being importu-

importunated by them, he ſaid: I will, vpon condition, that you ſhall not ſpeak of it to any man, as long as I liue. Know you, that there was the mother of God, and with her S. Agnes and S. Tecla; and he declared marks of the countenances of our Lady, and the other two ſaints. Moreouer he told them that ſometimes S. Peter and S. Paul had talked with him. This holy ſaint was ſlowe in reſoluing and determining of any waighty matter.

On a time the deuill reproued him, for that he receaued them that committed heynous ſinnes vnto pennance, and among others them, that denyed the faith, ſaying; that God would not pardon them. When S. Martin heard theſe words, he ſaid with a loud voice. If thou (miſerable wretch) hadſt ſorowe for thy ſinne, and done due pennance, the mercy of God is ſo great, that I would obteine pardon of God for thee alſo. Well, the ſanctity of this good prelate, was diuulged euery day more and more.

At that time Maximus ruled the weſt Empire, which he had vſurped vpon two Emperours, murdering Gratian the one, and putting Valentinian the other vnto ſhamefull flight: who fled vnto the Emperour Theodoſius who gouerned the Empire in the Eaſt. This Theodoſius ſhortly after returned the ſame meaſure vnto Maximus, as he had done vnto Gratian, for he depriued him of his life and regiment both at time, and reſtored it vnto Valentinian.

This Maximus had maryed a noble Lady who was a good Chriſtian, and had a ſpeciall affection vnto S. Martin. She perſuaded her husband (keeping their court in Fraunce) to ſend for S. Martin to come vnto them. Maximus, (though he was a tirant) did ſo: not ſo much for the loue of his wife, as for to ſee S. Martin, of whom he had heard great reports, and vnto whom he bare good affection. It cannot be expreſſed, how ioyfully the holy ſaint was enterteined eſpecially by the Empreſſe, who appointed lodgings for him within her Royall court, where the good prelat treated with the Empreſſe of many important matters, alwell bodily as ghoſtly; and ſhee ſtood at his feete, like as Magdallene did before the feet of Chriſt, waſhing them with her teares.

The good Empreſſe forgot her eſtate, her riches, her pompe, and her ſelfe alſo; yea ſhe was beſide herſelfe, when ſhe was in contemplation of that holy ſaint. And he that in his life for the ſpace of 60. years, had neuer permitted any woman to come neere him, could not forbid the Empreſſe to touch, and to kiſſe his feet: She alſo by her many teares obteined of the Emperour and of S. Martin, to dine together at one table, without any other attendants, but her ſelfe in perſon.

When dynner tyme came, it was a memorable ſight to ſee the diligence, the Empreſſe vſed to ſerue the holy man. She couered and furniſhed the table for him: ſhe placed the ſtooles: gaue him water for his hands: & then ſet on the meat, which ſhe had dreſſed her ſelfe for him. Whileſt the holy ſaint did eate, ſhe was careful, that nothing ſhould be wanting. With her owne hands ſhe powred the wine into

the cuppe, when ſhe gaue him drinke. And when the holy Saint had done eating ſhe voided the table, gathered vp the meate that remained, which afterward ſhe eate, thinking it to be more ſauory, then if it had bene after the moſt royall maner ſhee had vſed before time.

Another time the Emperour inuited S. Martin, and made him ſet at the table, and apointed a religious prieſt, that came with him, to ſit by him, and many great Lords were ſett therat alſo. When the holy Saint asked for drink, the Emperour bad his cuppe ſhould be carried vnto him, thinking, that when he had drunk, he would haue reſtored it vnto the Emperour: but S. Martin did not ſo, but gaue it to the prieſt that ſate by him; gyuing them to vnderſtand, that he was of more excellency, then the Emperour by reaſon of prieſtly function. And that which others would haue taken as a reproach, the Emperour, and all they that were at the table commended.

The Emperour Valentinian the ſecond, being reſtored vnto the Empire after the death of Maximus who put him to flight, did not behaue himſelfe ſo, for Saint Martin comming one day to viſite the Emperour, who had a wife infected with the hereſy of Arrius, and therfore an enemy vnto S. Martin, ſhe requeſted the Emperour not to doe him any honour, and he yielded to her deſire. The bleſſed prelate came into the roome, where the Emperour was, who ſtirred not from his ſeat. The holy ſaint came neerer vnto him; yet the Emperour ſtirred not, nor made any ſigne of kindnes or curteſy. It was ſurely the will of God, that the ſeat where the Emperour ſat, fell on fier of it ſelfe, and burned and flamed out. When Valentinian felt the fier, he roſe in haſt and ſtumbled, hauing already burned his clothes, and ſcorched his skinne; and conſidering what the cauſe was, he went toward S. Martin, and did vnto him very great reuerence, and before the holie ſaint ſaid any thing, graunted vnto him, whatſoeuer he came to demaund.

Another time S. Martin went to viſit a holy damoſell; and it is good to make memory of her, for the example of others, to the end, they may be aduiſed, that (if they ſhutt their gates againſt apparant wicked men) they ſhould not alwaies open their dores vnto them, that ſeeme to be good. There was in a litle village a damoſell, who liued ſecret and priuat, whoſe good report was diuulged through the chiefeſt cities of Fraunce, alwell for her beautie, as for her vertuous life. Her exerciſe was prayer and contemplation, and ſhe had in her company, other women, good and vertuous liuers, ſo that their houſe ſeemed to be a monaſterie.

S. Martin being told of her, was deſirous to ſee, if the report made was true: and though he was eſtranged from the conuerſation and viſiting of women, yet one day paſſing neere vnto the village, he deſired to ſee that yong woman. All the people (as the vſe was in all places where the holy man went) came out to meet him, as if he had bene one of the Apoſtles, ſo much they reioiced to ſee him. The holy ſaint turned out of the way, to go to the houſe of that vertuous damo-

damoſell; who being certified that S. Martin came to viſit her, and being fully reſolued not to alter her determination, ſhe ſent one of thoſe women, who kept her company, vnto S. Martin to excuſe her, and to alleadge a reaſon, why ſhee came not out to meet him. The bleſſed man accepted it for very good, and as wel done, and praiſed exceedingly the yong woman, and ſaid; that her vertue ſurpaſſed the report that went of her.

S. Martin being gone vnto another towne, the damoſell ſent vnto him a preſent, which the holy ſaint receiued with a chereful countenance, though it be not knowne that euer he receiued any guift of any woman but that, in all his life; and when he receiued it, he ſaid: It is not fit a prieſt ſhould refuſe the preſent, ſent by a damoſell, that was more vertuous in her life, then many prieſts.

This good paſtour went ſometimes to viſite his dioceſſe: and at one time (among others) he came vnto a ſmall village. Becauſe it was winter, they prepared his lodging in the veſtry of the Church, in which place they made him a bed, and a fire alſo. The holy Saint went to reſt, yet becauſe he was not vſed to lie but on the ground, the bed was troubleſome vnto him. And being deſirous to throw the couerlet of him, by chaunce he caſt it on the fire, and perceiued it not; at laſt he fell a ſleep, and the couerlet began to burne, and ſet fire on the roome. The flame being now gotten to the toppe of the houſe, S. Martin ſtarted vp, and ran to the doore; but he was ſo troubled, that he could not open it. His prieſts and monks were without, in great care and grief, for that they knew not how to help him, or ſaue the houſe. At laſt the holy Saint determined to fall to his prayer, as the generall remedy in all his daungers, and ſo he did: wherby it came to paſſe, that the fier was extinguiſhed, and he was deliuered from all daunger in a moment.

He was often in daungers by ſundry perſecutions of the Arrians, who neuer permitted him to be at repoſe or quiet, as appeared in many Councells, in which the holy Saint was preſent, wherin they out faced, menaced, and vſed reprochfull and opprobrious words of him: yet the holy man preuailed, and continued a conſtant and valiant defender of the Catholique Romane Church, vnto which he was alwais ſubiect, as an obedient ſonne ought. This good prelat bare ſuch a reuerence to the Church, that he was neuer ſeene to ſit therein; but either did kneele or ſtand on his feet, and being asked the cauſe, he ſaid: know you not, that God is preſent in this place?

Finally, being nowe old, and tired with theſe conflicts with the deuil, and his myniſters (the fiend oftentimes appearing vnto him, and ſometimes by threats, and other whiles by craft and ſuttlety ſeeking to do him harme) and the time of his death approaching, which he knowing by reuelation, being at Cadacenſe, (a place in his dyoces) he aſſembled his diſciples together, and certified them, that the hower of his death drew neere. This newes putting them in great ſorrow, and griefe; they ſaid vnto him: deare father, why wilt thou leaue vs? vnto whom

doeſt thou recommend vs? behold the hongry wolfs will aſſaile thy flocke, and there wilbe no meanes to repaire the loſſe, when the ſhepheard is gone: we know thou deſireſt to be with Chriſt, and we know alſo, that thy reward remaineth ſure and certein in heauen, and that it is not leſſened, though thou ſtay with vs a litle ſpace. Haue pitty on vs, that ſhall be left alone, and abandoned.

S. Martin, hearing theſe words, was moued to pitty and compaſſion, and ſhedding teares, his eyes fixed alſo toward heauen, ſaid: Lord, if thy people haue yet need of me, I refuſe not the paine and the trauell, but thy will be done: Thus this glorious father was diſtracted betweene loue and hope, and knew not which to elect. It greued him, to leaue his diſciples: and he was not willing to ſtay any longer, from enioying the preſence of God, vnto whom he remitted all. O man rightly to be called valliant, who was not ouercome by trauell and paine, much leſſe by death: he feared not death and refuſed not to liue. His feuer increaſed, and his diſciples ſeing his end to approach, and that he lay on the earth and aſhes, which was his vſuall bed, requeſted him then to permit cheriſhing and comfort to be done to him. And he anſwered. A Chriſtian ſhould not dye but on haire cloth and aſhes: then it is more fit that I doe ſo, who am your maſter, and prelate, and am therefore obliged and bound to giue you good example.

Then they requeſted him to turne his head a litle on the one ſide, and not to hold it always vpright to looke vpward, being ſo painfull: and he ſaid: Let me look vp toward heauen, ſince that very ſhortly my ſpirit is to go that way, which I behold. When the agony of death came, he ſaw the deuill (the enemy of mankind) and ſaid vnto him: what doeſt thou heere, thou cruell beaſt. Thou ſhalt find in me nothing, for which I ſhalbe damned: and hauing ſaid thus, he rendered his ſpirit to our Lord being 81. yeares old. His bleſſed ſoule was borne into heauen accompanied with many Angells, who made much ioy, and ſong melodiouſly. This muſique was heard by ſundry perſons, that were in places farre diſtant, as of Seuerinus Arch B. of Collen, and by Saint Ambroſe Arch Biſhop of Millan; Who ſaying of maſſe, fell a ſleep, from the which, he awaked after three howers; and then ſaid to the ſtanders by: know you, that my brother Martin B. of Towers is departed out of this life, and I haue bene preſent there to bury his body.

S. Martin liued on the earth poore and humble: and intred into heauen rich and with great maieſty. His death was on the 11. day of Nouember, (and on the ſame day, the Church celebrateth his feaſt,) and it was in the yeare of our Lord 399. in the time of the Emperour Honorius. This holy ſaint did many myracles in his life time, and alſo after his death: Whileſt he liued, he was the meanes, that many were conuerted vnto God by his good example, and excellent doctrine: and after his death, many were holpen by his merites and interceſſion. God of his

of his great bountie, and infinit mercie graunt, that we may be in the number of the choſen, to the end we may enioy his glory, in the company of S. Martin. Amen. Many Authors write of S. Martin, beſide Seuerus Sulpitius, as S. Paulinus Biſhop of Nola, Fortunatus the prieſt, Gregory of Towers, Odo the firſt Abbot of Cluny: Hebernus Biſhop of Turin, and many others.

The life of S. Menna, Martir. Nou. 11.

OVr ſauiour Chriſt ſaith vnto his ſeruants in S. Mathew. When you ſhalbe brought before kings and Iudges, take no thought what you ſhall ſpeak, for at that time you ſhalbe tought how to anſwere. *This ſentence is verefied in a holie ſouldier called Menna, who hauing ſpent his time in the warre, among ſwords and launces, being brought before a tirant, that did examine him of the faith of Chriſt, which he profeſſed, made ſome ans weres, as if he had bene exerciſed in the ſtudie of the holie ſcriptures, all the daies of his life. Of this holie ſaint, Metaphraſtes writeth as enſueth.*

IN the ſecond yeare of Caius Valerius Diocleſianus, and in the firſt yeare of Caius Valerius Maximianus, after the death of Numerianus, who had gouerned the Empire before them, there was raiſed a ſore perſecution againſt the Chriſtians, through all the lands ſubiect to the Empire. Into which were ſent publike proclamations, conteining the will of the Emperours, and the puniſhment that ſhould be inflicted vpon thoſe that diſobeied the ſame.

There was in the cittie of Cotticum, which is in the prouince of Phrigia (or in Aſia minor) a preſident called Pirrhus Argiriſcus, who had the gouernement of that prouince, and had alſo authority ouer the men of warre, which were reſident in the ſame, as a garriſon for defence therof. Notwithſtanding, they had a generall captaine ouer them, called Firmilianus. Among the ſouldiers there was one in the regiment of Rutilus, called Menna, by nation an Ægiptian, and by profeſſion a Chriſtian; whoſe vertue ſhone among the reſt, as the ſunne doth aboue the ſtarres. The Emperours edict came vnto this cittie, the tenor whereof was this.

Diocleſian and Maximian Emperours to all their ſubiects ſend greeting. For aſmuch as we acknowledg, to haue receaued many fauours, & graces of the ſoueraigne Gods, for which we thinke our ſelues obliged and bound, to procure all honour and ſeruice, to be done vnto them, and their Temples: We therefore commaund all magiſtrates, and captaines of our Empire, that aſſoone as they haue notice of this our Edict, that they endeauour with all diligence (as a thing that concerneth the ſafetie of our eſtate, & the honor of the Gods our benefactors) that all our ſubiects, aſwell men, as women, of what eſtate or condition ſoeuer

they bee, do worſhip and adore them, and do offer ſacrifice, in viſiting often their temples. And thoſe that be diſobedient, and rebellious againſt our commaundements, that they be tormented, in the moſt cruell ſorte, that may be inuented. This was the tenor of the Edict.

Aſſoone as the preſident receaued it, he cauſed it to be proclaimed through all the cittie, and other places of his prouince. Commaunding withall, that preſently after the proclamation, all men and women ſhould go vnto the Temples, to the end, the diſobedient perſons might be knowne. In moſt places where the proclamation was made, there were great murmurings amongſt the people, for that it was thought both vniuſt, and cruell; yet the greateſt part of people went (of force) vnto the Temples, to obey the Edict. When the valiant ſouldier Mēna vnderſtood hereof, he was not able to endure ſo vniuſt, and vnrighteous proceedings; as to haue the veneration and worſhip of the true God Ieſus Chriſt to be aboliſhed; and that inſtead thereof reuerence ſhould be done vnto the fiends. Becauſe he would be free, and not be partaker of this wicked tranſgreſſion, nor ſo much as ſee it, he departed from the armie, and withdrew himſelfe into a deſert, where he remained fiue yeares, leading a ſolitarie life, in continuall faſting and works of penance, which was as an exerciſe, and an entrance into the warre, and battaile, which he expected ſhortly to make.

At the laſt, inſpired by God, he returned into the cittie, vpon a day, which was kept very ſollemne, as the birthdaie of one of their Goddes. The people of the cittie were generally aſſembled into a Theatre, expecting certaine martiall exerciſes, as Iuſts, and Turneis. And there was alſo the preſident Pirrhus for the ſame purpoſe. S. Menna entred into the middeſt of the ſhow, and with a loud and cleere voice he reherſeth a text out of the Prophet Eſay, which ſaith: *I haue bene found of them that ſought me not, and manifeſted to them that asked not after me.* At theſe words, all the ſtanders by, fixed their eies vpon him; and ſeing him to be a rude plaine man, and meanely apparelled, they know not what to make of his words nor what he ment by them. The preſident Pirrhus cauſing him to be brought neerer vnto him, demaunded of him, who he was? He anſwered: I am Menna the ſeruant of Ieſus Chriſt, who is Emperour of heauen and earth. The preſident enquired further. Art thou a ſtranger or a cittizen, that thou ſeekeſt to diſturb our feaſtiuall ſhowes in this manner? what is thy meaning herein? One of them which ſtood by ſaid vnto Pirrhus: I know the man well. He is a ſouldier of the regiment called Rutilica, whoſe Coronell is Firmilianus; and it is about fiue yeares, ſince he abandoned the Enſigne, and left the warre. Then ſaid Pirrhus vnto him: Tell me, Art thou a ſouldier as this man ſaith? S. Menna anſwered: It is true, I was a ſouldier, but when the wicked Edict of your Emperours was proclaimed, I left the army, and departed from the warre. What mooued thee ſaid Pirrhus to leaue the warfare? Art thou a Grecian, or a Chriſtian? S. Menna anſwered: I haue bene,

I am,

I am, and I desire to be euer a Christian. I left the host, because I would not be partaker of your impieties. So Pirrhus committed him to close prison.

On the next daie giuing audience, he comaunded that Menna should be brought before him; and then he said vnto him: Come hither thou presumptuous fellow, what mooued thee to come into the Theater; and to hinder our festiuall daies, which are celebrated in the honor of our Gods? Whence art thou? why diddest thou leaue the armie? S. Menna answered: I am of Egipt, and because I desire to fight vnder the banner of Iesus Christ; I forlook your enemies, which be but feeble, and weak. And where hast thou bene, said Pirrhus, all this time? Menna answered: I had rather liue a solitarie life, for the loue of my God in the companie of sauage and wild beastes; then continew with you, that know not the true God, and loose my soule, for it is written, *Lord do not destroy my soule with the sinners, nor my life with the bloodthirstie men.* Softe, not so many words said Pirrhus. Offer sacrifice vnto the Gods; and they will restore vnto thee, the honorable offices thou hadst in the host, and augment the same also. Menna said: I only desire to please the eternall king, and of him to receaue the crowne of imortallity. Loose not time in threatning mee; for I regard not thy torments at all: but desire rather to suffer, for the loue of Iesus Christ my Lord, and my God.

The Iudge comaunded: that Menna should be laid flat on the ground, and then to be beaten with raw sinewes of beastes, vntill he obeied the commaundment of the Emperous. The executioners began to beat him rigorously, and during the torment, a minister of the Idolls laboured by perswasion, to bring him to sacrifice to their Gods. The blessed Martir said to him: Why doest thou perswade me thus? thou counsellor of darknes? and captaine of iniquitie? If I would not do it at the commandment of the Iudge, doest thou think that I will do it at thy perswasion? I giue thee to vnderstand, that I haue by my side Iesus Christ, who (for this which I suffer, and endure for his sake) will giue into me, an eternall reward; and vnto you and your Emperours he will giue perpetual torments, not only for your owne sinnes and Idolatrie, but also, because you do your endeauour, that he should not be loued, nor serued by his owne faithfull seruants. Goe to (said Pirrhus) make ready the other torments, to tame the stubbrone hart of this fellowe.

Forthwith was prepared for him the torture with the cord; in the which the holie saint hanging on high, the Iudg said vnto him: Menna, doest thou yet remember thy selfe, and wilt thou yield, or shall we prouide greater torments? The blessed martir answered: very little is that I haue yet suffred, to that, which my Lord and king deserueth I should suffer for his sake; because he keepeth about me many Angells, that assist and help me, encouraging me not to shrink at thy torments. Pirrhus said: Scourge this villaine and rebell, yet more seuerely; who hauing a king alreadie, saith he hath another, which is not knowne. Then said the saint; Thou indeed doest not know him; for if thou diddst, to haue his loue, thou

wouldest

wouldeſt forſake thine Emperours, ſince he can better reward thee, then they can. And who is this great and potent king ſaid Pirrhus? Saint Menna anſwered: This is Ieſus Chriſt, the ſonne of the liuing God, creator of al things: vnto whom, all that is in heauen and earth is ſubiect.

Then ſaid Pirrhus: Doeſt thou not know Menna, that to be the only cauſe, why our Emperours haue commaunded you Chriſtians to be tormented? namely, that you ſhould neither profeſſe Ieſus Chriſt for God, nor adore and worſhip him? Menna anſwered: what is that to me? If that be their intention, their power and torments are of no auaile, to make me forſake my deareſt Lord God. It is ſaid: *Who ſhalbe able to ſeparate vs from the loue of Chriſt? or from his ſeruice? not tribulation, nor affliction, nor famine, nor perſecution, nor dangers*, much leſſe the world. Be aſſured, that whatſoeuer perſecution is raiſed againſt vs, ſhall not make vs alter our mindes.

The Iudg commaunded his gaſhed & wounded body, ſhould be rubbed ouer, with rough ſharp clothes: which paine he tollerated very patiently. Pirrhus remained aſtoniſhed hereat, and ſaid vnto him: verily Menna, it ſeemeth thy bodie, which is thus tormented, is not thine owne, but borrowed of ſome other. The martir anſwered him: I feele not thy torments, becauſe I haue my God by me, who doth help and defend me; and vnto thoſe that haue him with them, al things ſucceed proſperouſly. Then ſaid Pirrhus: ſet other burning torches vnto his ſides, that we may ouercome this his obſtinacy.

The fire was brought, and applied; and although they burned his ſides two whole houres together, yet the martir ſpake not one word. Whereupon Pirrhus ſaid: Doeſt thou not feele the fire that burneth thee? S. Menna anſwered: I feele it not: for Chriſt giueth me ſtrength, who hath ſaid to me in his holie writt. *That if we paſſe by the fire, the flame ſhall not burne vs.* He ſaith alſo in another place; *that we muſt not feare them that kill the bodie, and cannot kill the ſoule: but him we muſt feare, that can ſend both bodie and ſoule into euerlaſting fire.* Then ſaid Pirrhus: How canſt thou alleadg theſe teſtimonies out of the bookes of thy God, being a ſouldier? when hadſt thou time to read and ſtudy them? Then ſaid the bleſſed martir: The ſame Ieſus Chriſt our God, ſaid vnto vs: That when we ſhould be brought before kings and Iudges, for the profeſſion of his name, we ſhould not care what to ſpeak, for that he would direct vs what we ſhould anſwere. Pirrhus ſaid: Tell me Menna, whether your Chriſt did foretell you, that you ſhould ſuffer thoſe torments? yes ſurely (ſaid Menna) for that he, being God, knew right well, all that was to happen in after times.

Well well (ſaid Pirrhus) leaue this vaine talk, made, and diuiſed of thine owne head, and ſacrifice vnto the Gods, or I will condemne thee to be conſumed with fire. Do thy will, ſaid Menna, for as I haue tolde thee already, although thou haſt power to torment my bodie, yet haſt thou none ouer my ſoule. The Iudg ſaid:

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wilt thou haue daies of reſpitte, to conſider of this matter, that thou maiſt free thy ſelfe from this thy blindnes and error? The bleſſed martir made anſwere: Long ſince haue I determined and reſolued, rather to die, then to deny my Lord Chriſt. I am a Chriſtian: and therefore expect not, that I will ſacrifice vnto the diuells. The Iudge was ſo wroth with this anſwere, that he cauſed calthropes to be ſet thick on the ground, and the bleſſed martir to be dragged, and haled ouer them. In this torment the holie ſaint ſaid: Seek out other tortures, for theſe be of too ſmall force to make me worſhip thy diuells. Pirrhus being now more enraged, ſaid: Beat him with cudgells, and knotted thongs of leather, and buffet him on the face, till he ceaſe to call our Gods, by the names of diuells. But all theſe thinhs preuailed not, to make the valiant ſouldier of Chriſt, ſhew any ſigne of feare, or yeelding.

There was preſent a noble man of the Court, called Eliodorus, who ſaid vnto Pirrhus: my Lord, theſe Chriſtians be a people which regard no torments, yea death is more welcome vnto them then life. Do not vexe nor trouble thy ſelfe any more with this man, but giue iudgment of death vpon him, (as he hath well deſerued) for that he hath abandoned his captaine, and refuſed to ſerue in the warres. Then Pirrhus ſaid vnto Menna: If thou wilt reſolue to ſacrifice vnto the Gods, I will cauſe thy captaine to pardon thy former offence, and to giue thee more honorable office, and degres. Menna ſaid: God forbid, that I ſhould deſire ſuch offices and honors; I deſire to haue them in heauen where true honor is to be had, not thoſe of the world, which be vaine and tranſitorie. The preſident ſeing the conſtancy of the bleſſed martir, (by the aduiſe of the other courtiers) condemned him to die, with theſe words: Becauſe Menna the ſouldier doth not obey the proclamation of the Emperours, and becauſe he followeth the religion of the Chriſtians, and will not ſacrifice vnto our Gods, we commaund; that he be beheaded, that others (by his example) may feare, to comit the like treſpaſſes.

The bleſſed martir was led by the officers vnto a place called Potemia, vnto which all the citty was aſſembled. The holie ſaint with a cheerefull countenance (though meanely apparelled as making ſmall account of any worldly thing) went communicating with ſome of his acquaintance, as if he had not bene going vnto death. Recomending them vnto God, & taking leaue of them, he lifted his eies toward heauē, ſaying: I bleſſe, and praiſe thee, o father eternal, for that thou haſt hitherto kept me, & haſt not turned thy face frō me. Thou haſt giuen me ſtrength, that I ſhould not looſe my ſoule, with this treacherous & faithles people; but that I might confeſſe cōſtantly thy bleſſed name, & thy holie law. I beſeeche thee through Ieſus Chriſt thy ſonne, that thou wilt help me at this houre of death, and deliuer my ſoule, in graūting I vict me in this laſt aſſault, that it may appeere free befor thy iudgmēt ſeat & there worſhip thee. Saying this, he came to the place of executiō, where falling

on his knees, and looking toward heauen, the hangman cut of his head.

Then they caſt his bodie into a great fire, but the fire conſumed it not, ſo that ſome deuout perſons tooke it, and buried it in a place conuenient; whither many Chriſtians reſorted, craning mercy at Gods hands, by the praiers and merits of this his faithfull ſeruant Menna; who was of Egipt; honorablie borne; iuſt, faithfull, mild, and vertuous; and replenithed with the grace of the Holie Ghoſt.

He was martired in the cittie of Cotticum, in the prouince of Phrigia, on the 11. of Nouember, in the yeare of our Lord 301. (Spa. faith 296.) And on the ſame daie, the Church maketh of him a commemoration. The bodie of this holy ſaint, was afterward tranſlated vnto Conſtantinople.

The life of S. Martin, Pope and Martyr. *Nou.* 12.

THe noble king Dauid would not giue leaue, nor permit one of his ſouldiers, to kill his father in lawe Saul, when he might eaſily haue done it, and the other well deſerued it, coming to purſue and ſearch him out, with an army, and a full intention to kill him, if he could haue gotten him within his daunger. And though Dauid found him faſt a ſleep in his pauilion, and in like manner, all his guard, who ſhould haue watched in his defence; yet would he not once touch him. The reaſon, which Dauid alleaged, was, becauſe Saul was the anointed of the Lord.

It happened farre otherwiſe vnto the glorious S. Martin Pope and martir: who being annointed and conſecrated, and moreouer the vicar and lieutenant of Chriſt in earth, yet ſome Chriſtians in name, but in their deeds, worſe then Pagans, were ſo bold, as to take him, ad vſe him villanouſly; as may appeare by his life, collected out of the book of Popes lifes, called the Pontificall, and out of other good Authors.

SAint Martin the firſt Pope of that name, was the ſonne of one Fabritius, and borne in Todi a cittie in Tuſcane, a very holy man, and vertuous. Aſoone as he was elected to the gouernement of the Church, he emploied all his vttermoſt diligence and endeuor, to extirpat and roote out ſome hereſies, about the perſon of Ieſus Chriſt, already condemned in former Councells. The man who did bring them againe out of hell, (where they had bene a good ſpace buried,) into the world, was a Patriarch of Conſtantinople, called Paulus: who had ſome other prelats that abbetted him, and were wrapped in the ſame error. Theſe wonne the Emperour Conſtans (the ſecond of that name,) to be of their ſect and opinion, ſuch ſleights and deuiſes they wrought with him.

The legats of the Pope, who reſided there, certified him of the proceedings of Paulus the Patriarch; The Pope incontinent apointed by his letters what order ſhould be taken therin, and wrot vnto the ſame Paulus louing letters, beſeeching him;

him; not to be ſo determinately ſtubborne in ruynating the peace of the Church, and in patronizing of his errors, ſo many times condemned by the holy prelats in great aſſembles, and generall Councells.

Paulus being by nature proud and obſtinate, to ſhew what ſmall account he made of the Popes aduertiſements, cauſed an Aultar, which the legats had ſet vp in the Church, founded by Placida, (vpon which they ſaid maſſe, after the Roman vſe) to be caſt to the ground, and defaced. The malice of Paulus was ſo much augmented, that becauſe the legats, on the Popes behalfe, required him, (when they ſawe his obſtinacy) to amend his fault, and reforme his errors, or els they would proceed againſt him as a contumacious perſon, by the cenſures of the of the Church, he had meanes to the Emperour to cauſe the legats to be reſtrained of their liberty and euill entreated; and afterward he ſent them into baniſhment, into ſondry parts of Chriſtendome, which was; as if he had ſent trompets, to ſound and publiſh the malignity of the Patriarch, the tiranny of the Emperour, and the miſbeliefe of them both, being obſtinate in the error, condemned by all the Catholike Church.

When Pope Martin had vnderſtanding thereof, he had recourſe vnto the ordinary remedies, in the like occaſions; and aſſembled a Councell of 105. Biſhops in the Church of S. Saluator, neere vnto S. Iohn Laterane. And the queſtion of the afore mentioned errors, being againe diſputed, certein Canons were publiſhed, by which, all the ancient hereſies, and this alſo, being lately reuiued, were condemned, and anathematized; and with them Peter, Cyrus, and Sergius their Patriarchs deceaſed; accurſing, deteſting, and depriuing Paulus the Patriarch now liuing, and all his followers and adherents, of what ſtate, condition, dignitie, or function ſo euer; and depriuing them alſo of all offices, and benefices eccleſiaſticall. And to the end, this holy Councell, and all the decrees and Canons of the ſame, ſhould be diuulged, and publiſhed through the world, Pope Martin cauſed many copies to be ſent into moſt parts thereof.

The Emperour Conſtans vnderſtanding, what the Pope had done in the Concell, tooke ſuch indignation therat, that he determined to apprehend, (if he did not kill) the Pope, in reuenge of this iniury as he eſteemed it. For this purpoſe he ſent into Italy (in which, at that time, the Emperours of Conſtantinople had ſome cities and countries) one Olimpius, a noble man of his chamber, but an heretike, as he himſelfe was, and graue vnto him the title of Exarch, or Regent, with ſecret inſtructions what to do.

Olimpius arriued at Ruenna, which was the ordinary place of reſidence of the Exarchs, and in diligent ſled and gathered huge forces, as he could, went toward Rome, where he endeuored to make a ſchisme in the Churche of God. But not bringable to compaſſe and effect it, becauſe the Biſhops of Italy, and the Clergy of the city were of one accord, and held together, in the defence of the

faith, and of the Pope: he then diuiſed meanes to entrap the Pope, and to take him priſoner. But finding it hard to be effected, becauſe he could not get him out of Rome, where he was well beloued, and had many frends: he laſtly determined to kill him.

For the effecting of this deuiſe, he agreed with one of his ſeruaunts, an anncient ſouldier, and told him: he had procured the Pope to ſay Maſſe, the day following, in S. Maria Maior, where he would require the Pope, to giue him the B. Sacrament; and as he communicated, this deſperate fellow ſhould come neere, and ſtabbe the Pope with his dagger. The ſouldier promiſed ſo do. The next day he came, and the Pope ſaid Maſſe, and Olimpius like another Iudas, came vp to communicate; yet lingered, till his man came, that ſhould do this treacherous deed. But our B. God altered all this: for he cauſed the man to looſe his ſight, and though he was hard by the Pope, yet he ſaw him not: which thing he confeſſed many times after with ſolemne oath. By this meanes this infernal facriledg was not committed, and the holy Pope eſcaped free from this trecherous intention.

Afterwards the Saracens inuaded the Iſland of Sycily, in the which they made great ſpoile, and byeauſe at that time, it was ſubiect vnto the Emperour, Olimpius was obliged to go and defend them and ſo he did; being firſt reconciliied to the Pope, and making vnto him a relation of the true cauſes of his comming into Italy. Olimpius fought with the Saracens in a pitcht field, & vanquiſhed them; yet ſo great was the toile he took in the battaile, that a few dais after he deceaſed.

When the Emperour was aduertiſed of his death, he ſent in his place as Exarch, Theodorus Calliopas, who had bene there before, and had behaued himſelfe ſo well, that he was beloued in Rome and all Italy. Euery one reioiced at his coming; but at the end, euery one was deceiued and deluded: for the Emperour had drawne him vnto his opinion, and had enioined him; that aſſoone as he had impriſoned the Pope, he ſhould ſend him vnto the Emperour with a ſtrong guard. And becauſe he had no aſſured confidence in him, he ioined with him in commiſſion (for the affaires and buſines with the Pope only) one Paulus Palluritus a ſeruant of his, of whom he had this opinion; that he would not faile to performe, whatſoeuer he ſhould command him.

Calliopas and his aſſociate arriued at Rauenna, & without long ſtay, went vnto Rome, where he ſtaied ſome few daies, treating with the Pope about many and ſeuerall buſineſſes: but all that he did, was in deceit. The Pope, (who was a plaine meaning man) had no conceit of the treachery which Calliopas intended toward him. So that Calliopas one day fained (being in the lodging of S. Iohn Lateran) to go and viſite the Pope: but in ſteed thereof, he laid blowes on him, and the Pope being vnable to defend himſelfe from that violence was put in priſon. Calliopas ſent him incontinent in bonds vnto Paulus Pellarius, who conueied him withall ſpeed vnto Rauenna, and from thence to Conſtantinople.

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The wicked Emperour Conſtans reioiced exceedingly, that he had gotten the Pope into his hands, and endeuoured with flattery and faire promiſes, to draw the good Pope to fauor his error, but finding him ſtedfaſt in his faith, he baniſhed him vnto the city of Cherſona, which is in the outmoſt borders of the ſea Euxinus, a very cold country, and almoſt inhabitable. There the Good Pope was ſo afflicted, and euill entreated; that within few daies, he died very patiently, as a glorious martir of Ieſus Chriſt.

Pope Martin the firſt of that name, after the moſt certain account, died in the year of our Lord 654. on the 12. day of Nouember, and on the ſame day, the Church celebrateth his feaſt. His body was after this brought to Rome, and buried in a Church dedicated vnto him and S. Silueſter. God did many miracles by the meanes of this Saint, who was his vicar in earth 6. yeares one moneth and 26. dayes. He gaue holy orders twice in the month of December, in which he ordered 11. prieſts, 5. deacons, and 33. biſhops.

The life of S. Gregorie Thaumaturgus. *Nou.* 17.

HE that beleeueth in me ſaith Chriſt, ſhall do the works and miracles that I do, and greater alſo. *This ſentence was moſt plainly verified in S. Gregorie Biſhop of Neocæſarea, which is the ſame, that is now called Trabiſonda. Of him it is written, that by his prayers, he made a huge great rock, as bigge as a hill, to go from one place vnto another. And alſo, that he made a lake, which cauſed diſcord betweene two brethren, to drie vp: and he ſtayed a great riuer, that it ſhould not ouerflow, to hurt the inhabitants by the bankes thereof.*

We do not read, that our Sauiour Chriſt did any of theſe thinges. We doubt not but he could haue done them, yet he did them not; that his words might be fulfilled, when he ſaid: that his faithfull ſeruants ſhould do greater miracles (after a certaine manner) then thoſe that he did. And becauſe it was euident in this holie Saint, he had the ſurname of Thaumaturgus, that is a doer of marueilous things, giuen vnto him. His life was written by S. Gregorie Niſen in this manner.

SAint Gregorie ſurnamed Thaumaturgus, was borne in the cittie of Neocæſarea, of honorable parents; and euen from his childhood he ſpent his youth in all vertuous exerciſes. When he grew to more yeares, he gaue himſelfe vnto the ſtudie of philoſophie, by which he came vnto the knowledg, that the adoration vſed by the pagans, was a vaine thing, and without foundation, and that there neither was, nor could be any more, then one God only. This was the cauſe, that he liſtened willinglie vnto the Ghoſpel, and to the faith of Chriſt; for that he perceiued, that the ſame acknowledged one God only. He ſaw alſo, that the thing which the

Christian beleeueth although it surpasse natural reason, (since a philosopher cānot attaine by naturall reason to some things) yet nothing is quite contrarie vnto the same reason: which hapeneth not in any other sects. Lastly, being ayded by God, he determined to be a Christian; and came vnto Baptisme, without those things, which others receauing the same at his age, do bring with them.

And if vntill that time, he had loued the morall vertues, now he exercised himselfe much more in them, and namely his great charitie, which made other yong men of his yeares, to be ashamed of their lewdnes, and wantonnes. His humility reprooued their pride; his mildnes and patience their intemperance, so that they enuyed him, and charged him with crimes falsly and slanderously, to the end, he should not be accounted better, and more vertuous then they. And vpon this, they made an accord with a lewd woman perswading her; that at such time as Gregorie was in the company of philosophers, and wisemen, she should complaine of him and say: that he had had the vse of her bodie, promising her a certaine some of mony; but afterward, that he deceiued her, and gaue her nothing.

S. Gregorie was on a time in company with many persons who gaue willing eare vnto him, disputing of certaine subtile questions, with admirable grace and eloquence; his apparell being comely, but meane, such as he vsed euery daie. The lewd woman came in, and made her dishonest, and vntrue complaint; and partly threatned, according to the apointment giuen her. They which were present hearing this, turned from the woman, & fixed their eyes on S. Gregorie. Yet knowing right well that he was cleere from such a matter, and that it was a suborned accusation; they turned back vnto the woman, minding to thrust her headlong out of dores. But the blessed man, without changing his countenance, or disauowing the act, calling one of his seruants, said vnto him: Giue vnto that woman what she demaundeth, least she hinder our discourses. The seruant asked the woman, what his maister ought her, and she telling him, he paid it to her.

But God would not permit the chastitie of this holie man, to be thus stayned; and the woman to escape without due punishment, for she had no sooner receaued the mony, but the diuell entred, and took possession of her, tormenting her in such sort, that euery one perceiued her wickednes. Yet the holie man was mooued vnto compassion, and prayed so long and feruently for her, that the diuell departed, and left her free. The woman being recouered, published openly her owne iniquitie, and told how she was hired by those vngracious, and enuious yong men, to do, and say, that which she had said, and done. Neuertheless, S. Gregorie was better content to be accounted bad, then to be so indeed.

He hauing now profited sufficiently in humanity, and philosophie, grew to the study of the holie scripture; hauing for his maister Origen, a man conformable to his desire, and most renowned through Christendome in those daies, as well in

diuinity, as in good and vertuous life. S. Gregorie went to find him out, and became his disciple, remaining in his companie so long, as was sufficient, by reason of his apt nes, and quick witt. Then returned he vnto his natiue country, where euery one expected, that he would discouer, and lay open, the treasures, which he had gotten in his studies; that he might reap some fruite, with fame, and honor for his long trauells. But he, to auoide worldlie glorie, (taking some of his familier frien is in his company,) went into a desert, liuing solitarily with them, in continuall penuance, spending the greatest part of his time in prayer, and reading the holie scripture.

There was at that time, a holie man called Fedimus, Bishop of Amasia, who was not only a great scholler, but also very vertuous. He much desired, that in the cittie of Neocæsarea (the natiue place of Gregorie) there should be a Bishop, that Idolatry (which was strong in that place) might be ouerquelled, and that Christianitie might be aug mented; for it was openly said: that in al that cittie, there were but 17. persons, that professed the faith of Christ. This good pastor thought Gregorie would be a fit man for that place, the fame and report of his learning and life, being so diuulged into diuers partes. He went into the desert to find him, with intent, to giue him the order of priesthood, and make him Bishop of that cittie.

S. Gregorie being certified thereof, left his habitation, shifting from one place to another. Fedimus laboured to find him, so that the one sought him, to make him Bishop, and the other fled from that high dignitie. At last Fedimus being wearie with seeking him, and they being three daies iourney one from the other, Fedimus lifted vp his face toward heauen and said: O Lord, thou seest right well, both me and Gregorie: I desired to haue him present, that I might haue layd my hands vpon him, and haue consecrated him; but let my wordes work the same effect: I consecrate, and offer him vnto thee (ô Lord) and vnto him I giue the charge of the cittie of Neocæsarea, that he may spread the Ghospell therein, and in the territorie thereof, that thy faith and seruants, may increase and multiplie, to the honor and glorie, of thy most holie name. These words said Fedimus.

S. Gregorie hearing and vnderstanding of these words, yeelded, and would not resist any longer: supposing, that if he should so do, he should resiste the will of God. Then he came vnto Fedimus of himselfe, & by his presence were performed all the ceremonies, which in such a case are accustomed to be done, for the making of a priest and Bishop. S. Gregorie required respite for a time, wherein he might best exercise his office; which being granted, he spent certaine daies in prayer, desiring God to instruct, and shew him, how he should performe his duty.

Whilest he was in his deuout praiers and contemplation, there appeared vnto him the mother of God, and S. Iohn the Euangelist, his especiall aduocats. And, by the apointment of the B. Virgin, S. Iohn gaue him instructions, in what manner he should

he ſhould gouerne; and of the myſterie of the holie Trinitie, teaching him, what he ſhould ſaie, and what definitions, and words he ſhould vſe. They commaunded him to go preſently into the cittie, and to begin to preach, and conuert ſoules vnto God. S. Gregorie obeying forthwith, went on his iourney with his familiers and friends, that were in his companie.

As they trauailed, they neere benighted, nere vnto a Temple of Apollo, not farre diſtant from the cittie, into the which, S. Gregorie and his friends entring, he made the ſigne of the Croſſe in the ayre, and forthwith flew away the huge companie of diuells, which inhabited there, and gaue oracles, and anſweres vnto ſuch perſons, as came to make ſacrifice vnto them. Saint Gregorie ſpent the greateſt part of the night in praier, and ſinging Hymnes and Pſalmes, ſo that the place, that was before the habitation of diuells, became now the houſe of God.

In the moruing, S. Gregorie departing to go on his iourney, the miniſters of the Idolls, (who had the charge of the Temple,) entred thereinto, and making their accuſtomed ſaluations and ſacrifices vnto the Idoll; inſteed of anſwere, there was heard yellings, and howlings out of the Temple, and the diuells ſaid: that they could not enter againe into that houſe, becauſe Gregorie had bene within it. Notwithſtanding, the miniſters made ſacrifice vnto them, and vſed certaine ceremonies, to induce them to returne into the Temple: but they bad them not to wearie themſelues, nor to looſe their time, for they could not returne into that place by any meanes. The miniſters were alſo informed, that it was Gregorie, & where they ſhould find him. Hauing learned this, they determined to follow him, and found him and his companie, as they walked toward the cittie.

The miniſters of the Idols, began to threaten him, that they would complaine to the magiſtrates of the cittie, for that he being a Chriſtian, had entred into a Temple of their Gods, and driuen them from their habitation, ſo making their Oracles to ceaſe. S. Gregorie with great mildnes and modeſty ſaid: Be not offended hereat: for I ſerue ſuch a Lord, as I can in his name, caſt out diuells from any place, and make them to returne whither I pleaſe. They marualing hereat, ſaid vnto him: Then make them returne into the Temple, where they were before. Saint Gregorie rent a leafe out of a paper book he had, and wrote thereon theſe wordes: Gregorie to Satanas, ENTER. This note he gaue vnto the miniſter, who laid it vpon the Altar, and offred ſacrifice, and the diuells gaue anſweres as before time.

The miniſter pondered vpon this, and conſidered: that when Gregorie commaunded their Gods, they obeyed him; and that he did it, by his ſeruice vnto one God. Hereupon he reſolued, that this God was very potent and mightie, ſince his ſeruants could do ſuch great things. After this reſolution made, he departed from the Temple to ſeek out Gregorie, (who by Gods prouidence had done

theſe

theſe things, expecting the fruite to come thereof) and found him. He told him what had happened, and beſought him inſtantly, to inſtruct him, what his God was, (ſo great and potent) for he would ſerue him, and forſake theſe other Gods, ſo weak, and feeble. S. Gregorie preached vnto him Ieſus Chriſt, and hauing giuen him notice of the principall myſteries of our faith, ſaid: we do not prooue theſe things by reaſons, becauſe they ſurmount reaſon, and naturall vnderſtanding, but we confirme them by miracles. The miniſter of the Idolls ſaid: do a miracle in my ſight, that I may beleeue what you haue ſaid, and Baptize me. What miracle would you haue me do (ſaid S. Gregorie.) The miniſter beholding a huge great ſtone, like a mountaine, ſaid vnto him make this huge ſtone, to raiſe it ſelfe from this place, and to go into another. S. Gregorie doubted not to do it, and as if the ſtone had bene a reaſonable creature, he commaunded it to go vnto the place the miniſter had apointed. His words being ended, the effect followed. The miniſter remained ſo ſatisfied herewith, that he, his wife and children, ſeruants and friends (vnto whom he related the matter performed by the Saint,) were all Baptized.

S. Gregorie came into the cittie, and lodged in the houſe of a great man called Muſonius. To this houſe reſorted many, vnto whom the holy Saint preached with ſuch feruour, that in a ſhort ſpace there were thouſands of Chriſtians in that cittie. In his diſcourſes he gaue content, and delight to all. To the diſcomforted, he vſed ſuch wordes, that they tooke conſolation. He perſwaded the yong men to chaſtity, the old men vnto patience. He exhorted ſeruants to be obedient to their maſters, and aduiſed maſters to be mild and courteous to their ſeruants. He ſaid: rich men ought to be ſtewards, and not maſters of their goodes. To women, children, and all other that came to heare him, he ſpake that which was conuenient, and fitting for their eſtates; reaping daily proffit by his preaching.

There were in that citty many Temples of the Idolls; whereupon, the holie Saint though fit, that there ſhould be one at leaſt built to the honour of our Sauiour Ieſus Chriſt, wherin he might be adored, and ſerued. The charge hereof, he gaue vnto the chiefeſt of them that were Baptized, and himſelfe in perſon laid the firſt ſtone in the foundation.

Euſebius Cæſarienſis ſaith: that this holie Saint (by his praiers) made a hill to remooue from one place vnto another, becauſe it hindered the building of the Church. Gregorie of Niſſen doth not ſaie thus much, but he ſaith: that in his time, there was a great earthquake in that cittie, which threw downe the greater part thereof, but that the Church founded by Gregorie Thaumaturgus ſtood firme, and ſtirred not. Great were the miracles that God wrought by the meanes of this bleſſed Saint, and by his preaching the Goſpell, many people were daily conuerted vnto the faith.

Among many other wõders, this of the two brethren is notable. They two deui-

ding the many poſſeſſions & lands left vnto them by their father, fell at variance about a water, which controuerſie was cauſed by a great lake, in which much fiſh was taken, and each of them deſired, to haue that water for their part. This matter came to that height, that they had aſſembled many people, and intended to end their quarrell by the ſword. The holie Saint came betweene them as vmpire; but ſeing no meanes to bring them to atonement, (they being euen ready to come to handy ſtrokes, hard by the lake, and it was feared much blood would be ſhed; This glorious Saint fel vnto praier, and continewed therein ſo long, till the water in the lake was dried vp; and the ground thereof was equall with the banckes; ſo that there remained no ſigne, either of water, or lake. When the morning came, the two enraged brethren, ſeing now no cauſe of fighting, made peace each with other, much wondering at this great miracle, that God had done, by the meanes and prayer of his ſeruant Gregorie.

After this miracle, enſued another. The people dwelling by the bancks of the riuer Lycus, (which deſcendeth from the mountaines of Armenia, and ſometimes encreaſeth ſo much, that it ouerfloweth and ſpoileth the fieldes and villages of the country neere adiacent) hauing knowledg giuen them of S. Gregorie, ſent meſſengers, requeſting him, to vouchſafe to come, and giue remedie hereunto: for they were not able, by mans wit, or any ſtrength to reſtraine it. The holie prelate went thither, and viewed well the place; and conſidering withall, that it would be inconuenient for them to remooue their dwellings, hauing their houſes ready built, and their ground about them; He took his ſtaffe which he vſually carried in his hand, and planted it a prettie diſtance from the Riuer; on that ſide, from whence the ouerflowing came, and where the plaine fields were, and many houſes of the inhabitants. This holie Saint hauing planted his ſtaffe, went vnto praier, and not long after, the ſtaffe, waxed greene, grew, and became a verie great tree. Then S. Gregorie ſaid: this ſhalbe the boundes of this floud, & the water ſhall not paſſe this marke. This bleſſed man returned into the cittie, and it was after ſeene by experience, that when the riuer roſe to the higheſt, aſſoone as the waters came vnto that tree, they returned back, and ran downe the channell againe, not ouerflowing, as they had done before-time. By theſe, and ſuch like workes, that S. Gregorie did, both in the cittie, and in the countrie abroad, the number of the faithfull increaſed continually, all ſortes of people making great account of him, being adviſed, and directed by his counſell, in all their important, and waightie affaires.

The citizens of a cittie thereby, ſent vnto S. Gregorie, beſeeching him to come, and appoint ouer them a prelate. S. Gregorie comming thither, and examining ſome of thoſe that ſtood for that dignitie, was neither ſatisfied, nor liked not at all of them. The people with one voyce, ſaid as it were in ſcorne; If Gregorie like none of theſe, let him take Alexander the Collier. S. Gregorie hearing theſe

theſe wordes, demanded what that Alexander was, and apointed them to bring him to his lodging. This Alexander was a man of middle age, meanlie apparelled, his handes and face being black with coales. Thoſe that brought him laughed, and ſo did they that were with S. Gregorie, and the Collier himſelfe laughed, ſeing them to laugh at him; being well pleaſed, to be contemned, and ſcoffed at by them. S. Gregorie beheld him, not as others did; but thought that vnder that contemptible ſhew, lay hid things of greater valew. He called him aſide, and charged him deeplie, to tell him ſincerely who he was. The collier opened trulie his whole life vnto hin, to witt that he was a philoſopher; and that to auoid the vaine-glorie of the world, he had taken this courſe of life; and had made himſelfe a collier, not for neceſſitie, to get his liuing, but for the deſire he had to liue chaſt; for liuing thus (ſaith he) I haue no mind of anie diſhoneſtie, nor any woman will tempt me vnto lewdnes, ſeing me ſo black and vnlouelie. Moreouer this good collier ſaid: that the greater part of the gaines of his coales, he gaue vnto the poore, fulfilling the counſell of the Goſpell.

S. Gregorie cauſed him to be ſtripped out of his clothes, his hands and face to be waſhed, and then to be apparelled with the like garments as he wore himſelfe. Then aſſembling the people together, he told them: he had now found out, and made choiſe of ſuch a Biſhop as was fit for that place. They with great attention, expecting the perſon elected by ſo wiſe, and holie a man, behold, Alexander the Collier came out, apparailed after the ſame manner that S. Gregorie was, and accompanied by the ſame familiers and friends. Thoſe that were preſent, knew not whether they ſhould laugh, or take it in euill part, that ſuch a one ſhould be giuen them for their Biſhop. S. Gregorie made a ſpeach vnto them aduertiſing them, what a man Alexander was, whom he commaunded to preach in their hearing. The new Biſhop obeyed, and preached in ſuch ſort, that they all remained no leſſe aſtonied, then ſatisfied. Thus they being all pleated to haue him for their prelate, Gregorie conſecrated him Biſhop of that cittie; and he diſcharged his office with great comendation.

After this, the holie man returning vnto his cittie, was met by two Iewes (in the high way) who knowing him, accorded together to deceaue him. The one of them lay flat on the ground, faining himſelfe to be dead, and the other wailed, and made great lamentation. The holie ſaint coming by, demanded of him the cauſe of his ſorrow? The Iew anſwered: O ſeruant of God vouchſafe to help and comfort me: look with pittie vpon the miſerie of this my companion, who is fallen dead on a ſodaine, and I haue not any thing to wrap him in before he be buried. The good man being mooued to compaſſion, put of one of his garments (as we may ſaie his rochett) and laying it on the counterfaite dead man, went on his iourney, leauing the Iewes alone.

The man that had vſed this deceit toward the holie ſaint, and had told him

that his fellow was dead, came merrilie to his companion and ſaid: Come fellow, riſe vp now, we haue gotten a good priſe: ſee, we haue gained this good garmẽt, and deceiued this man whom the Chriſtians hold to be ſo wiſe. But the Iew which lay on the ground anſwered not, nor ſturred any whit at all. The other ſpoke louder and ſaid: O how cuninglie thou canſt counterfaite? but I praie thee riſe now, for heere is not any body neere vs. Yet for all this, the Iew laie ſtill, and ſtirred not. For aſſoone as the garment of S. Gregorie laie vpon him, and touched him, he was depriued of his life. And ſo the ieſt, and ſcoffe returned, & light vpon himſelfe in good earneſt.

In thoſe times there was raiſed a moſt grieuous perſecution againſt the Chriſtians, and the Edicts of the Emperours of Rome were proclaimed, wherein they comaunded: that the Chriſtians ſhould either ſacrifice vnto the Idolls, or elſe, that they ſhould be put vnto moſt cruell death. Theſe proclamations came vnto Neocæſarea, and S. Gregorie being certified thereof, admoniſhed publiklie, and aduiſed the Chriſtians, to giue place vnto this furie, by departing from the cittie, vntill this tempeſtuous ſtorme were paſſed ouer. And himſelfe alſo by diuine inſpiration (as afterward appeared) went with one of his diſciples (who had bene miniſter of the Idolls, and was conuerted, and made Deacon by him) vnto a mountaine, and there lay cloſe certaine daies. Other Chriſtians diſperſed themſelues into diuers partes.

It was a lamentable thing, and would haue mooued a ſtony hart vnto compaſſion, to ſee the cruelie that was vſed in Neocæſarea, and the perſecution by the pagans; who continuallie prepared chaines, gallowſes, ſwordes, ſauage beaſtes, and infinite number of other tortures, and all to torment the Chriſtians. You ſhould haue ſeene the fathers to perſecute their ſonnes, and the ſonnes to perſecute their owne fathers. The brother procured the death of the brother, and one friend ſought the death of another friend. Some did this vnder ſhew of religion, others for malice, and moſt, to make themſelues rich with the goods of Chriſtians. For theſe cauſes they ſought for them, found them out, apprehended them, put them priſon, and at the end, vnto ſome cruell death.

Notice was giuen (by ſome informers) that Gregorie laie hidden in the mountaine: whereupon officers were ſent forthwith to apprehend him, for the iudges thought, that if they put him to death being the chiefe, the inferiour Chriſtians would be diſcouraged, to make ſuch bold profeſſion of their faith. S. Gregorie (being on the mountaine) comaunded his deacon to make his prayers. So both of them kneeling with their hands lifted vp to heauen, ſome what diſtant the one from the other, they beſought God, if it were for his ſeruice, that he would deliuer them from the perſecution: but if his will was, that they ſhould dye for his ſake, and loue of his holie Goſpell, they did likewiſe deſire, that his will might be done. The ſouldiers arryuing at the mountaine, went vp and downe all the hill,

hill, ſearching for them, and returned vnto the Iudg, telling him: that they had found nothing but two trees, ſomewhat diſtant the one from the other. The Iudg knew for certaine, that Gregorie was on the mountaine, and therefore he went thither in perſon alone, finding thoſe that ſeemed to the ſouldiers to be trees, to be Gregorie and his Deacon at their praiers. When the Iudge ſaw this wonder, God ſo touched his hart, that he went vnto S. Gregorie, and fell at his feete confeſſing Ieſus Chriſt to be the true God. And he that before perſecuted them from thenceforth was one of them that fled from the perſecution.

Another time, the holie Saint being in praier, and with him ſome of his diſciples (with his deacon) he lifted vp voice on a ſodaine ſaying theſe words of Dauid: *Bleſſed be our Lord, who hath not ſuffred vs to be taken in their teeth*. His diſciples asked him why he ſaid theſe wordes? and he answered: that in that very inſtant of time, was finiſhed in the citie the martyrdome of a Chriſtian, who had valiantlie ouercome his perſecutors, by continuing firme and conſtant in the faith of Christ; and ſaid he was called Troadius. The deacon asked leaue of the holy Saint, and went ſecretlie into the cittie, finding all that the bleſſed man had ſaid, to be verie true

The perſecution then ceaſing, S. Gregorie returned vnto his Church, and recollected together the faithfull beleeuers, that were diſperſed by flight, into ſundrie partes, letting himſelfe againe, vnto the preaching of the faith. By which meanes, ſome that ſhewed themſelues weak, in the time of perſecution, were reduced againe to a good eſtate, and many Gentiles were baptized. He vſed great diligence, to know them that had bene martyred, and appointed that their feaſts ſhould be kept euery yeare, on the ſame daie, on which they had beene put to death.

The good father was now verie old, and knowing that his death approached, he deſired to be certifyed, how many Idolaters and vnbeleeuers remained in that cittie. It was told to him, there was left but 17. that conſtantly obſtinate in in their Idolatrie. I am much agreeued (ſaid the holie Saint) that theſe continew in ſuch an error; but yet I yeeld infinite thancks vnto God, becauſe I leaue behind me vnto my ſucceſſor, but ſo many vnbeleeuers in the Biſhoprike, as I found beleeuers when I was conſecrated Biſhop. Then made he his praier for the Catholique Chriſtians deſiring God to giue them grace, to continew in his ſeruice: and he beſought thoſe that were preſent, that they would bury him amongſt others, and not in any peculiar graue of his owne. For I would haue it ſaid of me when I am gone; that I had not in my life time an houſe of mine owne, nor after my death a ſepulcher. This glorious Saint, rendred his ſoule vnto God, on the 17. daie of November, and on the ſame daie, the Catholique Church celebrateth his feaſt.

His body was buried as he had apointed; all the people making great lamentatiō,

but especially his disciples, and houshold seruants, for loosing so louing a father, and so good a master; although they were comforted, knowing for certaine, that they had him for their patrone, and aduocate in heauen. His death was in the yeare of our Lord. 267. in the time of the Emperour Gallien. Nicephorus Callistus, writeth the life of this holie saint, in the 6. book, and 17. chapter.

The Dedication of the Church of SS. Peter and Paule. Nou. 18.

THe Wise king Salomon was not content to build a house and temple for the great God: but hauing finished that work; He entended to do another: Which was, to build a lodging for his chiefest Queene (among all his other wiues) Who was the daughter of king Pharao. In like sort also, our Lord God would not only haue Churches builded by the Christians, for himselfe to inhabite and dwell, and therin to be honored, and reuerenced; but his pleasure was, that there should be also others builded for his saints whose soules were his spouses by faith.

For this cause the holy Church of Rome, celebrateth the feast of the building of the Church of our Sauiour, and of the Apostles S. Peter and S. Paule. The which, I haue gathered out of the lessons of the mattins of this sollemnitie, and out of some particulers, Which are read in the liues of the Popes and Emperours, Which was in this manner.

IT was a custome in the Primitiue Church for the Christians, to assemble together, in priuat & set places, to celebrate the diuine office, to hear masse, to receaue the B. Sacrament, to heare the word of God preached, and to make praier. They were assembled to do these things, especially, in the places where the martirs had bene buried; and among other, one part of the Vatican was highly regarded, which they called the Confession of S. Peter; for that his B. body had bene in that place enterred, and thither resorted people from all parts of the world to giue honor and reuerence vnto it.

To that same place came the Emperour Constantin the great 8. daies after he was baptized, where he made his praier, and shed many teares. Then he tooke a mattock and digged vp 12. baskets of earth, which he himselfe caried away in honor of the 12. Apostles, in which place they should build a Church vnto S. Peter the head of them. Hauing thus begon, the work was continewed and finished and S. Siluester the Pope consecrated it, on the 18. day of November in the yeare of our Lord 325. euen as he had consecrated the Church of S. Sauiour on the 9. day of the same moneth.

He made there an Altar of stone, and consecrated it, ordeining, that from thensforth the Altars should be made of stone. The same Emperour Constantin caused another Church to be builded in the honor of the Apostle S. Paul in the way

way to Ostia, and enriched the one and the other with reuenewes, and adorned them with vessells and iewells of great value. Great was the feruour and desire this Prince had, to raze to the ground the temples of the Idolls, through all the world; and to build Churches, to the honor of Christ and his saints: but especially in Rome, where beside the aforenamed, he builded in the field Sessorianum, the Church of the holy Crosse, that is called in Ierusalem, and in the field Veranium, without the walles, he built the Church of S. Laurence, and in the way to Lauican, he built a Church to the holy martirs SS. Peter and Marcellin.

Hitherto we haue seene the occasion of the feast, the Church celebrateth, the which is, The dedication of the Church of the Apostles S. Peter and S. Paul. Now it wilbe good to see the reason why the Church maketh such account of these holy Apostles, and of all the o her martirs and saints, that it buildeth Churches vnto them, in which the faithfull do assemble, to celebrate their feasts. Moreouer it shalbe good to see, what is the signification of the Vigils and Octaues; and for what cause there is a greater feast kept of one saint, more then of another. These may be thought by some, to be but curious questions, yet they may be profitable, & it is very good (in my opinion) that euery Christian should know the reason thereof.

First I say, that the Catholik Church hath had many respects to celebrat the feasts of the saints. One was, for that in the primitiue Church they desiring to extirpate totally the adoration of the Idols (wherin the Painims were drowned,) the holy Bishops brought in this vertuous custom of worshipping the holy saints, to the end, the memory of Iupiter, Saturn, Apollo, Venus, Mars, and Diana, and of the other Gods might be abolished, by substituting in the place of them S. Peter, S. Paul, S. Iames, S. Iohn, S. Stephen, S. Laurence, S. Agnes, S. Agatha, S. Lucia, and the other saints.

The other reason, that moued the Church was this, that in honoring, and making feasts to the Saints, there is feast made, and honor done vnto God himselfe, that made them Saints.

The Church had also ano her regard viz: to satisfy the obligation and duty we all haue and owe vnto the saints. They reioice in heauen, and make triumph, when we conuert our selues vnto God; and therefore it is reason we should make feast, and reioyce in that day, that they begin to enioy the sight of God in heauen; viz: the day of their death.

Moreouer, the feasts of the Saints are celebrated because of the great need we haue of them, that they may pray vnto God for vs, that he may truly conuert vs vnto him; that he may giue vs perseuerance; that he may deliuer vs from tentations; that he may teach vs to do his will; and that he may giue vs things necessary for the sustenaunce of our life. All these things, and many other such like, God doth giue vs, by the praiers of his saints. And therefore it is reason, that in some

part,

part, we do ſatisfy our great obligement, that we ow vnto them, by celebrating their feaſts.

Another motion the Church hath to celebrate the feaſts of the Saints, was for our example, for when we conſider, that the Saints were men as we be, formed of fleſh and bloud, and ſubiect vnto the ſame frailty, and miſery of our nature; yet that they did ſuch famous acts, and heroicall deeds; ſupporting and enduring ſuch outragious paines in their martirdome; ſuch cruell perſecutions, horrible reproches, and laſtly death; by which they came to be ſo honored and rewarded by God in heauen: we alſo moued by their example, ſhould ſtriue to imitate them. To this purpoſe, ſaith S. Auguſtine, they do truly celebrate the feaſt of the martirs, who follow their examples: for he, who doth not follow them in what he can, cannot enioy beatitude in their company. S. Paul ſaith alſo: *If we ſhall be partakers of their troubles and paſſions, we alſo ſhall haue part of their conſolations.*

Concerning the Vigills of Saints, I ſay: that a Vigill properly is not a day of faſting, but of watching. And ſo it was vſed in the feaſts of Ieſus Chriſt, of the B. Virgin, of the Apoſtles, and of ſome other Saints; eſpecially of the patrons of the Church, when all the people, the night before the day of the feaſt, came vnto the Church, and remained there all the night in praier, and other holy exerciſes. This holy and good cuſtome began ſomewhat to be corrupted: for the people, who kept the vigills, if they ſpent a litle time in praier, they ſpent a great deale more in eating and drinking, and ſometime in gaming, lewd talk, and vncomely behauior: yea, it came to ſuch a paſſe, that many foule and groſſe abuſes were vſed in the Church. To remedie this miſchiefe, S. Ambroſe (who was enformed thereof by S. Monica, the mother of S. Auguſtine, at her being at Millaine) did in his Church, as other Biſhops in their dioceſſes, and the Pope through all Chriſtendome, change the vigills and watchings into faſting, the day before the feſtiuall day, and ſo reteineth the auncient name of vigill ſtill.

The vigill ſignifieth alſo this preſent life: in the which, we muſt be vigilant, & muſt ſupport troubles, as the body doth endure troble by faſting; that we may haue the feaſt in the next life. But he, that on the contrary ſide will firſt haue the feaſt before the faſt, and wilbe mery and take his pleaſure in the world; let ſuch a one know, that he muſt make a long and greeuous vigill in the other life: for he ſhall abide in hell faſting for euer.

For the Octaues: the Church began to celebrat them in imitation of certain feaſts the Hebrews had, which laſted ſeuen daies, as the Paſcha of the vnleuened bread; the feaſt of Tabernacles; and the Dedication of the Teple. So the Church ordeined, that ſome of her feaſts, which are worthy of all honour and reuerence, (as well as they were) ſhould haue Octaues; to the end, the ſolemnity ſhould be greater: and in the office of theſe daies, are many things read of thoſe ſolemnities, that the faithfull might heare and conſider the ſame, and take profit thereby.

We

We read that the Idollaters assaulted the Macchabes on the day of the feast; and that they, because they would not violat it, (for they thought it was a work to defend themselues, and so a breach of the feast, though afterward, they resolued to do otherwise) suffered themselues rather to be killed. So do the deuills also, they do assault the faithfull, especially on the festiuall daies, with more and greater tentations, then on the other daies: which is the cause, that sometimes the sinnes which are comitted on such a feast, be more heinous, then the other of all the week, comming of frailty. For some be so fraile and feeble, that assoone as tentation commeth, they consent vnto it, and know not how to resist or withstand it. Let the tentations be of gaming, murmuring, of losse of time, of vnseemely words, and of sensuality, they yield streight, and resist them not, yet there be some worse then these, who do seek tentations, and do not tarry to be tempted by the deuill; for they themselues seek occasions to offend God, and especially at those times, when we be most obliged to serue him: viz, vpon a feast day, or with in their Octaues, which wer ordeined, that we might haue more time to be emploied in the seruice of God, and to solemnize them.

The reason then, why a greater feast is kept on one holy day, then another, and more to one Saint, then to another, is; because, one signifieth a more higher mistery then another. The Resurrection and Ascension of Christ, be two high and principall feasts: yet there is greater solemnity obserued on the first, then on the second: for the cause aboue mentioned. The same reason is of the Saints. The Catholike Church maketh a greater holy day vnto one Saint, then vnto another, for that the deeds of one, haue bene greater, then of the other: or for that his estate and dignity was greater: or els for that he had done more good in the Catholik Church.

And for this reason the feasts of S. Peter, S. Paule, of S. Iohn Baptist, of S. Laurence and other like Saints, be higher, and more principall feasts, then others be, though they which haue the lesser feasts, and they who haue the greater, be all in heauen contented, enioying God in his glory, vnto which he bring vs for his great mercy, Amen.

The life of S. Pontianus Pope and Martyr. *Nou.* 19.

GOd commaunded Moises, that to snuff the lights, that burned in the Temple, vpon a candlestick, which had seuen braunches, he should cause to be made snuffers of the most fine and purest gold: These lights be a figure of the priests, who are called light, by Iesus Christ: By the name of seuen, is giuen to vnderstand the seuen gifts of the Holy Ghost.

Then be cõmaunding, that the snuffers, where with they must snuffe the said lights, should

be of gold, would demonſtrate, that vnto them, they ought to beare great reſpect: And that the reprouing and chaſtiſing of them, though they deſerue it, is not graunted vnto euery one, but only to him, that ſhalbe of ſuch perfection, that he is likened vnto the moſt pure gold: And he that knoweth of himſelfe, that he is not gold, but that he hath ſome defect and imperfection: Let him not touch the light: to wit, Let him not murmure, or ſpeak euill of the prieſts; but leaue the matter to God, or els to his ſuperiors; Who haue the office from God, to reprehend and chaſtiſe them. But if they leaue the matter vnto God, the reproof and punishment wilbe more ſeuere: and worthily ſhall the prieſts deſerue it; if their life be not correſpondent vnto the dignity, and function they haue, aboue other men.

The holy Pope Pontianus hauing in mind the reſpect and regard, that ought to be giuen to prieſts, maketh mention, and giueth many aduiſes in one of the two epiſtles he wrote out of his place of exile, vnto all the faithfull. For he was banished into the Iſland of Sardinia, not for any fault he had committed, but for confeſſing the faith of Ieſus Chr. The life of this holy Saint, was written in this manner, by Damaſus, and other Authors.

BY the death of Pope Vrbane the firſt of that name, there was placed in the ſeat of S. Peter, Pontianus the ſonne of Calphurnius, borne in Rome. He liued peaceably in the Papacy a while; and attended to the gouernement of the Church, to the good contentment of all the Clergy and people. At the end of that time Alexander Seuerus the Emperour, who of his owne nature was milde, and no enemy to the Chriſtians, perſuaded by the prieſts of the Pagan Gods, baniſhed him from Rome, and with him a prieſt called Philip, by ſome martirologes called Hippolitus. Theſe two were conducted into Sardinia, and commanded, not to depart out of that Iland. In that place the bleſſed Pope Pontianus endured very great troubles and afflictions: yet for all that he forgot not to gouerne his Churches with good and holy aduiſes and counſells, when he could not do any other thing. In that Iſland, he wrote two epiſtles vnto all the faithfull Chriſtians. In the firſt, he commendeth (as hath bene aboue ſaid) the veneration and reuerence, that ought to be vſed toward prieſts, in regard of the high myſterie they deale in, conſecrating by their words, and holding in their hands, the moſt bleſſed body of Chriſt our Lord. In the other he exhorteth them all generally, vnto charity and brotherly loue.

Some Authors attribute vnto Pontianus the vſe, which is kept in the Church, of ſinging the pſalmes of Dauid, in the office of the Howers; and that he ordeined, that the prieſt before he began Maſſe, ſhould ſay the pſalme, *Iudica me Deus.* But to conclude, the troubles and moleſtations of the holy Pope were ſo extreme, which he endured in this baniſhment, that he died in the ſame Iſland of Sardegna, on the 19. day of November, when he had ben Pope fiue years 5. months & 2. daies.

He gaue holy orders twiſe in the month of December, and ordered 6. Biſhops

hops and 5. deacons. His bleſſed body was buried in Sardinia: but ſome yeares after, S. Fabian the Pope cauſed it to be brought vnto Rome, and buried it in the Churchyard of Calliſtus among many other martirs. And becauſe he died in exile through the vexation and trouble he endured, he was accounted among the holy martirs. His death was in the yeare of our Lord 236. Maximinus being then Emperour of Rome.

The Preſentation of our B. Lady. Nou. 21.

THe great king Aſſuerus, hauing depryued Queene Vaſthi his Wife of the royall crowne; and hauing expulſed her out of his pallace, becauſe she would not obey his commaundements; All the princes, and great Lords of his kingdome were aſſembled, to ſeeke out another Wife for the king; Which should not only be equal to Vaſthi, but should rather ſurpaſſe her, in all fauour, and beauty.

For this end, all the choyſeſt damoſells were ſought out, through the realme: to Whom there was apointed a roome by themſelues, and an Eunuch called Egeus had the charge of them; Who ſawe them prouyded of all things neceſſarie, as well for their dyet, as alſo for their apparell, and adornements. There wanted no odoures, perfumes, or Iewells, Which might aggrandize, and sheWe forth their beauties. This was done, the more to pleaſe king Aſſuerus, vnto Whom they were led one by one, as their turne was: to the end, he might chooſe one, that lyked him beſt, to be Queene inſtead of Vaſthi.

The prudent, and beautifull Eſther being elected out of the reſt for that purpoſe; the day came that she was to be preſented before the king. Aſſoone as the king ſawe her, he was ſo pleaſed With her fauour, and beautie, that he choſe her out from among the reſt, for his Wife, and Queene; and ſet the royall crowne on her head: commaunding all his ſubiects to honor her, and to regard, & eſteeme her as their ſouerayne Queene & lady.

This King Aſſuerus, is a figure of our Lord God: Who being offended With mankind, for the firſt man many damoſells were ſought, Who were kept incloſed in the Temple of Ieruſalem; to the end, his iuſt indignation, might be mitigated, and aſſwaged In that place were the damoſells furniſhed of all things neceſſarie to make their ſoules fayre, and beautifull; by adorning them With vertue, and perfuming them With the holie exerciſe of prayers, and meditations. Thither was brought the moſt fayre, and prudent Eſther: to Witt, the ſouerayne Queene of the Angells, Mary the virgin Who was elected to be the mother of God; and who pacified, and appeaſed the Wrath of the heauenly father.

This is the ſolemnitie, Which this day celebrated in the Church; that is to ſay When the moſt bleſſed virgin was preſented in the Temple. There she remained for a tyme, vntill she was preſented to the heauenly Father, Who was pleaſed With her fauour, and beautie, and crowned her Queene of heauen and earth. The eternall Father elected for his daughter, the Sonne for his mother, and the holie Ghoſt for his ſpouſe.

This hiſtorie is recounted by Symeon Metaphraſtes, German Archbiſhop of Conſtantinople, George Archbiſhop of Nicomedia: and the Biſhop Lippoman reherſeth it in this manner.

THe moſt bleſſed virgin being come vnto the age of three yeares, her father Ioachim conducted her vnto the Temple of Ieruſalem, and there offred her vnto God, leauing her in a colledge of damoſells, where they, being moſt of them of noble blood, were brought vp, and eſpeciallie the firſt borne daughters of the royall tribe of Iuda, and of the prieſtly tribe of Leuy, and there they ſtaied, vntill they came vnto the age to be married. In this meane ſpace, they were continually imployed in holie exerciſes, as praier and working, ſpending the time in al vertuous occupation: and to that purpoſe they had many miſtreſſes, who taught, and inſtructed them without intermiſſion.

We may very well beleeue, that Anna the propheteſſe (of whom S. Luke the Euangeliſt maketh mention, that ſhe ſpake of our Sauiour Ieſus, the ſame day that he was preſented in the Temple) we may beleeue I ſay, that ſhe had friendſhip and familiaritie with the B. virgin, they liuing both together in the Temple, in that vertuous manner. As alſo, that her loue was exceeding much towards her, as expecting, that God ſhould woork the great myſterie, and benefitt of our redemption by her.

When the glorious virgin was brought into the Temple, ſhee was placed on the firſt aſcending ſtep of the fifteene, while the offring was prepared, that was to be offred with her. The Prieſts went to meete her, and the B. infant, leauing the hands of them that brought her thither, and without the help of any perſon, only fauoured, and ſuſtained by the grace of the holie Ghoſt, began to climb the ſteppes, and went euen to the Altar, without other help, as if ſhee had beene of perfect age, ſo that the prieſts of the Temple, and they that were with her wondred; but yet they reioyced much thereat, hauing knowledg thereby, that God began to ſhew marualles, in the childhood of her, that ſhould be his mother.

The title holie virgin remained in the Temple: and becauſe her capacitie & vnderſtanding were excellent, ſhe profited exceedinglie in ſuch things, as the damoſells learned in that place, which was: to read, write, ſow, weaue, ſing the Himnes of Dauid, and to pray at certaine times, and houres. The bleſſed virgin ſurpaſſed all others in theſe exerciſes and in all vertue. In her ſhone cleerly Charitie, deuotion, and all other vertues, which made her beloued of euerie one. This B virgin remaining there, made a vow to obſerue virginitie, yet ſome doctors ſay: that her vow was conditionall, and not abſolute; ſo that we may piouſly beleeue, that ſhe kneeling on her knees, with her handes, eyes, and hart lifted vp vnto heauen, might ſay theſe, or the like words.

O my God, maker of heauen and earth, who of thy only goodnes and bountie, haſt created my ſoule and body: I promiſe with all integritie (aſmuch as is expected

cted of me, and as ſhall pleaſe thy maieſtie) to ſerue thee with them both, to obſerue virginitie, and neuer to know man carnallie, but to apply my ſelfe whollie in thy ſeruice. This we may beleeue to be the vow the holie virgin made.

When (by the prouidence of God) ſhe was eſpouſed vnto the patriarch Ioſeph, ſhe gaue him notice of the vow ſhe had made; and that her deſire was to obſerue it. He reioyced, and was well content there with: for that, as it is thought he alſo had made the like vow, though conditionall; in ſuch ſort, that both of them by inſpiration of the holy Ghoſt, had made a like vow of virginitie. This noble guift of virginity was alwaies highly eſteemed, both of God and men; both of beleeuers and vnbeleeuers.

All the time Eue ſtayed in paradiſe, ſhe was a virgin; but aſſoone as ſhe went out, ſhe loſt her virginity. The high prieſt of the Hebrewes could not marry one, that was not a virgin: The Gentiles did not permit any woman, that was not a virgin, to inhabite in the Temple of the Goddeſſe Veſta.

If woemen deſire to keep this pretious treaſure, it is requiſite that they liue a part from the world, and retired. Dina the daughter of Iacob, by her walking abroad to ſee the country (whereunto ſhe was new come, with her father and brethren) and to ſee the woemen of that country, loſt both her virginitie and honour; and was alſo the cauſe, that all the men of that place loſt their liues. If the mother of God continued withdrawen, and ſhut cloſe vp, let not yong damoſells be grieued to be kept in, and to liue retired. For if they remaine retired, and ſhut in, they ſhall be out of daunger, and in ſecurity; but if they will walke abroad, gadding, and gaſing, they ſhall incurre great perill and danger, and oftentimes come to reproach, as ſome find by experience, who to late perceaue their error, when there is no remedy. For as S. Ierome ſaith: the loſſe of virginity cannot be recouered; and being once loſt, it is without remedy.

Concerning the feature, and corporall diſpoſition of the B. virgin, I will ſay that which S. Epiphanius ſaid (as Nicephorus Calliſtus reherſeth it) which doth alſo agree with the Image S. Luke painted, who ſaw her, and drew her picture whileſt ſhe liued. The virgin Mary was of a middle ſtature; her collour was of wheat; her face was ſomewhat long; her eyes great, and of a good collour; the eye liddes black; her mouth little; lippes of a liuely collour; her teeth white, and little; her haire yellow; her hands and fingers long; and all her other lyneaments well proportioned. She was ſurpaſſing faire and gratious of countenance; her look was very graue; and her ſpeach delectable. Shee neuer wore any cloth, that had bene died. She couered her forhead ſomewhat with her mantle.

Pope Pius 2. who ſate in S. Peters chaire, in the yeare of our Lord 1461. gaue licence; that the feaſt of the preſentation of the glorious virgin Mary, might be kept on the 21. of Nouember.

The life of S. Cecilie Virg & Martyr. Nou. 21.

ONe of the vertuous exercises that the holie matrone Iudith vsed in the seruice of God, and to please him was: that she wore a course haire-cloth, by which she tamed her flesh, and brought it in subiection. This was the cause that she had the victorie ouer her flesh; and that she liued many yeares, a continent and chast life; and was freed from all danger, and brought home an honorable victorie, at such time as she was in the handes of Holofernes.

We maie saie the same of the glorious virgin and martyr S. Cecilie: who amongst many other her pious, and vertuous exercises, wore continually a haire cloth, and she was deliuered from a danger like vnto that of Iudith; for she was preserued a virgin, though she were espoused: and brought her husband to be a Christian, and to keep perpetual chastitie with her, which both of them obserued during their liues. The life of this holie Saint was written by Simeon Metaphrastes, after this manner.

MAny and great were the graces and fauours that Iesus Christ bestowed vpon men descending from heauen vnto earth; and deliuering them with his owne death from eternall death; ouercoming thereby him, that had power in the world, and then guiding them by his doctrine vnto heauen. Many men acknowledging this good done vnto them by our blessed Sauiour, followed him.

The first were the Apostles, then the martyrs, Confessors, priests, virgins, widowes, and maried people; and those that exercise themselues in all vertuous workes. To conclude, his diuine maiestie: calleth euerie one, by the meanes of his Euangelists saying: *Come vnto me, all you that be wearied and afflicted, and I will refresh you. I will lighten the waight, that lyeth so heauy vpon you.*

This comfortable saying was heard by S. Cecilie a virgin of Rome, who was beautifull of bodie, noble of bloud, and rich in possessions. Shee beleeuing the Gospelll, caried it alwaies about her, reading often thereon, and praying vnto God continually. Her father had espoused her to a verie goodlie gentleman of Rome, called Valerian; who being inflamed with the loue of Cecilie, desired much the wedding daie. At last the daie came, and the glorious virgin, though she were in rich apparrell of silk, and gold, conformable to her owne birth, and the estate of her husband; yet vnder her said apparrell next to her skinne she wore a course hair-cloth.

Three daies before the apointed time of the wedding, she fasted, wept, and praied continuallie, desiring God to preserue her virginitie, for that this mariage was not by her desired; neither should it be by her will, since she had giuen her selfe whollie to Iesus Christ, and offred to him her virginitie. And that her praier might

might the rather be heard, she desired the Angells, Apostles, martyrs, virgins, and all the court of heauen to make intercession for her.

The time at last being come, that she and Valerian, were to be priuate in their chamber alone, she spake to him after this manner: My honorable Lord, and deare loue: I will discouer vnto you a waighty matter; if you will promise to keepe it secret. Valerian forthwith promised, and then Cecilie said vnto him: The secret is this: I haue an Angell of God in my companie, who is iealous of me, and guardeth my bodie verie diligentlie. If he see thee so hardie, as to come neere, or touch me, with carnall or lasciuious loue, he will chastice thee rigorously; but if he see, that thou loue me with pure and chast loue, he will loue thee, as he loueth me, and will bestow the like pretious fauours, as he bestoweth on me.

Valerian, hearing these words, was some what troubled, and fearefully said: If thou (my deerest Cecilie) desire that I beleeue thy wordes, let me see the Angell: If I see him not, I shall thinck it is some person that thou louest in dishonest sort, which is a wrong to me that am thy husband. And if I find it so, I will not faile to kill you both. To this S. Cicile answered: If you desire to see the Angell, you must be Baptised; and beleeue in one God, eternall, and Omnipotent, Creator of heauen and earth. The conclusion of their long speach was: they agreed, that on the next daie Valerian should talk with the blessed Bishop Vrban, who at that time sat in the Chaire of S. Peter: and by him Valerian (being first instructed in the faith) was Baptised.

Then returning home, & coming into the châber, where Cecilie was, he found her at prayer and an Angell by her, in the shape of a beautifull yongman, from whose face came a glorious brightnes. The yong man had two garlands in his hand, made of Lillies, and fresh odoriferous Roses. The one he gaue vnto S. Cecilie, and the other vnto Valerian. When he deliuered them he said: I haue brought these garlands for you, wrought with floures gathered in paradise; and in signe I saie true, they will continew allwaies fresh, and smell verie sweet; and maie not be seene, but of them, that endeauour to liue chast, as you do. And because thou Valerian, hast giuen credit vnto thy spouse, and hast receaued the faith of Christ: the same Iesus hath apointed me to tell thee from him: that demaund what thou wilt, and he will grant it vnto thee.

When Valerian heard this, he kneeled on the ground, and rendred thancks vnto God for the great benefit bestowed on him, and said: I desire this fauour, that my brother Tiburtius (whom I loue most hartelie) maie be conuerted vnto the faith. I shall not shew the loue that I beare him, if I being now deliuered from the blindnes of Idolatrie, wherein I liued, do not help to deliuer him also out of it, be in my power. To this the Angell answered, with a cheerfull countenance: Since thou hast demaunded so iust a thing, God doth grant it vnto thee. And as Cecilie thy spouse hath bene the meanes of thy saluation, so shall she also

be a

be a meanes for thy brother Tiburtius.

All came to paſſe as the Angell ſaid: for Tiburtius comming by hap into the chamber, and feeling a ſweet ſmell of lillies and roſes, and ſeing none, demaunded of them, whence the fragant ſmell came that he felt? Valerian told him: that it came from two garlands which he and Cecilie had on their heads, and had bene brought vnto them from heauen. Valerian tooke occaſion hereupon to giue him knowledge of Ieſus Chriſt, and told him alſo, that he himſelfe was Baptiſed. Then leading his brother Tiburtius to Vrban the Pope, he inſtructed him in the faith, and Baptiſed him alſo.

It befell afterward, that the two brethren, exerciſing themſelues in good works, and eſpecially in burying the Chriſtians, that were martired; information was giuen of them to a gouernor called Almachius; who impriſoning them, and tormenting them in diuers manners (as is written in their liues on the 14. of Aprill) they were beheaded for the profeſſion of the faith of Chriſt, and S. Cecilie buried their bodies.

After their deaths, the gouernor Almachius entended, to get the goods of the two brethren into his hands; but vnderſtanding that Cecilie had diſtributed them vnto the poore, he cauſed her to be brought before him. She confeſſed vnto him the truth: namelie, that all the goods of the two noble gentlemen Tiburtius, and Valerian, were giuen vnto the poore. The gouernour therefore ſeeking a quarrel, and deſiring to be reuenged on her, ſaid in a great rage: I think we ſhall haue a Chriſtian of you alſo? but I will haue you to ſacrifice vnto the Gods in my ſight; that I maie be witnes, whether you deſerue the ſame puniſhment, that thoſe brethren deſerued, and had.

The officers of the gouernour vrged her to ſacrifice, to whom ſhe ſaid: Harken to me brethren. You be the officers of the gouernour, and you think it meet, that I ſhould obey his comandement; but I on the other ſide, think it verie vniuſt in him to comaund me, to ſacrifice vnto thoſe Gods, which be not ſuch indeed; and to leaue off to ſacrifice vnto the true God, that is to Ieſus Chriſt. Be aſſured, that I will ſuffer and endure, all the torments that can be inflicted vpon me, and at the end, rather loſe my life, then do his commaundement. The officers made ſhew of pittie and compaſſion toward her, ſeing a damoſell ſo yong, ſo diſcreet, ſo faire, and gratious, readie to abandon and leaue all theſe, yea life and all, for her faith and religion.

They ſaid vnto her: Conſider thy youth and beautie; haue compaſſion on thy ſelfe, and change not all other thy good parts, in theſe tender yeares, for vntimelie death. The holie virgin ſaid vnto them: To change earth for gold, is not to looſe, but to gaine. Or to giue a cottage halfe ruinated, for a houſe built with perles, and pretious ſtones; or a life repleat with troubles and miſeries, which ſhall quicklie end, for a life repleniſhed with riches and treaſure, that ſhall endure for euer.

Theſe

Theſe and the like ſpeaches vſed S. Cecilie, and her words were of ſuch force, and wrought ſo, that many that were preſent, reſolued to be Chriſtians, and were afterward Baptiſed by S. Vrban.

The gouernor was aſtonied to heare the holie virgin ſpeak, and viewing her angelike beautie, asked what her name was: for till that time, he knew no other name, but only that ſhe was the wife of Valerian. She told him that her name was Cecilie, and then the gouernour replied: knoweſt thou not that the Emperours of Rome haue comaunded, that the Chriſtians either do ſacrifice vnto the Gods, or elſe that they be put to death? I know it right well, ſaid the holie Saint. What wilt thou then do ſaid the gouernour? I determine to die, ſaid ſhe. For it is farre better to die for confeſſing Ieſus Chriſt, then to liue denying him. Conſider (ſaid the gouernour) that it wil be beſt for thee, to leaue and forſake this thyne opinion, and to ſacrifice vnto our Gods. S. Cecilie ſaid: It were better for thee to open thine eyes, and to conſider, that thoſe, whom thou calleſt Gods, be but ſtocks and ſtones. If thou wilt not beleeue me, touch them with thy hands, or throwe them into the fire, and there will come lime from the ſtones, which maie ſerue to build with, ſo ſhall there be no deceit in them, as there is nowe.

Then ſaid the gouernour: How ſhould I ſuffer thee to ſpeake ſuch words in my preſence? knoweſt thou not that I haue power to giue thee life, or to take it awaie at my pleaſure? S. Cecilie anſwered: thou thinkeſt my words void of reaſon, & I know thy words to be falſe, and no truth in them. Almachius ſaid: doeſt thou ſaie Cecilie that I ſpeak not truth? The holie virgin ſaid: I ſaie it, and auouch it, in that thou ſaieſt thou haſt authoritie, to giue and take awaie my life. Thou maieſt take life from the liuing, but to giue life vnto the dead, it is moſt cleere and certaine, thou canſt not. So that I maie well call thee the miniſter of death. I wilbe ſuch an officer vnto thee (ſaid Almachius) if thou wilt not ſacrifice.

So when he ſawe ſhe was conſtant and reſolute, and would not ſacrifice, he cauſed her to be put into certaine bathes, which were in her owne houſe, and hauing ſhut her in one of them, being empty and without water, they made a great fire vnder, which burned a whole daie and a night. The holie Saint receaued not any hurt thereby, but it ſeemed to her a place rather of pleaſure and refreſhing, then otherwiſe. When Almachius heard thereof, he comaunded one to cut off her head in that place. The hangman gaue her three blowes, yet did he not cut off her head altogether, but left it euen as it was hanging by the skinne.

The bleſſed virgin being thus wounded, liued three daies, many Chriſtians coming to viſite her. Among theſe were ſome that had receaued the faith by her meanes, whom ſhe ſeing ſorowfull, comforted. They dried vp the bloud that ran from her wound with napkins, and other clothes, with intent, to keepe them as holy reliques.

S. Vrban went alſo to viſite her, and ſhe told him: that ſhe had deſired of God to liue three daies, that ſhe might diſpoſe of her goods, and requeſt him to conſecrate that houſe of hers into a Church. When the three daies were ended, this holie virgin, and glorious martyr (being in prayer) yielded her bleſſed ſoule vnto God, on the 22. of Nouember.

Her bodie was buried by Pope Vrban in the Churchyard of Calliſtus, and her houſe was conſecrated into a Church. In proceſſe of time, Pope Paſchalis tranſlated the bodies of SS. Cecilie, Tiburtius, Valerian, and Pope Vrban, into the Church of S. Cecilie. The Catholique Church celebrateth the feaſt of this holie Saint, on the daie of her martirdome.

At the end of the life of SS. Tiburtius and Valerian, on the 14. of Aprill, is reherſed the ſaying of Caniſius, to wit: that theſe Saints were martired in the time of Alexander Seuerus, in the yeare of our Lord 225. the ſame he ſaith of S. Cecilie alſo, and becauſe mention is made there of Pope Vrban, the account cometh to be iuſt at that time. But the Romane Breuiarie of Pius 5. putteth her martirdome about 50. yeeres before, in the times of the Emperours, Marcus Aurelius Antoninus, and Commodus. Her name is in the Canon of the maſſe.

The life of S. Clement Pope, and Martir. *Nou. 23.*

GReat was the fame and credit, which Moiſes the guide, and captain of the Hebrewes, acquired and got, when the ſaid people being in the deſert, and at the point to dy for thirſt, he, by the apointment of God, ſtrook a rock, out of which iſſued water in abundance, ſufficient for them all to drink, and to be refreshed, and comforted.

No leſſe glorious, and worthy of fame, was S. Clement the holie Pope and martir, who did the like. He liued in a deſert, banished thither, with many other Chriſtians, for the profeſsion of the name of Ieſus Chriſt: and they all endured great and extream thirſt, for that, they were to bring their water from a place diſtant farre from them.

This bleſſed and holy Saint ſtrook the earth, in a place where our Sauiour in the figure of a lamb appeared vnto him: and there ſprang vp a plentifull fountain of pure water, with the which all the diſtreſſed Chriſtians were recreated, and comforted. The life of this holy Pope was written by Damaſus, Simeon Metaphraſtes, and other graue Authors, in this manner.

SAint Clement was the ſonne of Fauſtinus, and borne in Rome, in the region called *Cali montana*, where at this preſent, is the Church of S. Iohn Lateran. This holy Saint did helpe the Apoſtle S. Paul in his preaching, as he writeth thus: *that thou help the perſons that trauell with me in the Ghoſpell, with Clement,*

and

and my other coadiutors, whoſe names are written in the booke of life. Yet S. Dorotheus Biſhop of Tyrus, ſaith: that Clement, of whom S. Paul ſpeaketh, was Biſhop of Caria; and was diſciple vnto the ſame S. Paul; and that he was one of the firſt, that receiued the faith by his preaching among the Greeks. The moſt common receaued opinion is, that this Clement (of whom we now treat) was the Pope, and went with S. Paul, for a time: neuertheleſſe, he was after the diſciple of S. Peter.

S. Clement was not only a man of very holy life, but alſo verie learned; and wrot many things, which haue bene loſt by antiquity of time. There are extant yet his fiue epiſtles: the firſt of which is moſt elegant, being all repleat with learning, and a true Apoſtolicall ſpirite: which ſome of the Popes his ſucceſſors do alleage in many places. He wrote likewiſe the Canons of the Apoſtles, and the eight books called Apoſtolique Conſtitutions; which ordeine, that in the ſeauen regions of Rome, ſhould be ſeauen Notaries, to write the deeds and martirdomes of the Chriſtians. He commaunded alſo, that vnto them, that were Baptiſed, ſhould be giuen the Sacrament of Confirmation, aſſoone as they had learned the principles of the Chriſtian faith. He alſo ordeined; that the Biſhops Chaire ſhould ſtand in a publique and eminent place.

This holy Saint preached the word of God with ſuch feruour, and ſo great courage, that manie Gentills and pagans were conuerted vnto the faith, and many that were already conuerted, not content with the obſeruation of the precepts of the Goſpell, did keep alſo and obſerue the counſells thereof. As a holy damoſell did, called Domitilla, who was neece vnto the Emperour Domitian, as daughter to one of his ſiſters, and to Flauius Clemens the Conſull: which holy virgin was by this Pope conſecrated and veiled for a Nunne. He alſo conuerted vnto the faith Theodora the wife of Siſinius, a man great and potent in Rome.

This man deſirous to ſee, what the Chriſtians did in their oratories, where they vſed to pray, and whither his wife vſed to go, went thither one time very ſecretly, but by the permiſſion of God, he was ſtrook blind. This blindnes of his body was an occaſion vnto him, that he recouered the ſight of his ſoule, for the prayer of S. Clement cauſed the recouery of his corporall ſight: and his holy words and admonitions were the cauſe, that he was Baptiſed, and recouered therewith the ſight of his ſoule. Siſinius being Baptiſed, many noble men of Rome moued by his example, receiued the faith. So that for this, and manie other miracles the holy Pope did, he was much malliced by the miniſters of the Idolls, and other lewd people, whom the diuell vſed, as inſtruments and meanes to diſturbe the increaſe of Chriſtianity, and to diſpatch out of the way Clement, who did him much ſcath and harme. Theſe moued a mutiny and vprore againſt him, though there were ſome, that tooke his part, and defence.

Some acculed him at the iudgment ſeat of Mamertinus gouernour of the city, and others defended him, ſaying: that Clement did not any euill or hurt to any

perſon, but did rather good vnto them, in curing the ſick, releeuing the neceſſity of the poore; that he quieted controuerſies, and made attonement betwene many men. They, that accuſed him, ſaid; he brought in a ſtrange religion, and perſuaded men to adore for God a man, that had bene crucified, and did what he could to annihilate the adoration of the auncient Godds: that he cauſed many maides that they maried not to them, vnto whom they were eſpouſed, making the title of religion, an excuſe and collour for the ſame.

The Gouernor of the city hearing all this, cauſed Clement to be brought before him, vnto whom he ſaid: I vnderſtand that thou art borne of an honorable family in this city, and that thou art of the bloud Roiall: therefore thou art more obliged, not to trangreſſe the cuſtomes and lawes of thy forefathers. Tell me, I praie thee, what ſtrange religion is this, thou preacheſt: and what is that crucified man whom thou wouldeſt haue adored for God, to the notable deſpite, and diſgrace of the knowen Gods, adored by our elders. S. Clement made this aunſwer: Moſt prudent Iudge, I deſire thee not to be ouer ruled by the ſpeeches of the vulgar people, who are ignorant and malicious, but to giue eare vnto me: and if of that wherof I am accuſed, I do not with iuſt reaſons defend my ſelfe, then condemne me, without any fauour. Mamertinus ſaid: I will preſent thy cauſe before the Emperour Traiane, where thou maieſt, (if thou canſt) excuſe thy ſelfe, and iuſtify thy cauſe, for I will neither condemne thee, nor abſolue thee.

When the Gouernour ſawe time conuenient, he made relation of the mutiney raiſed againſt S. Clement, (and what was the cauſe alſo) vnto the Emperour, to the end, he might ſett downe, what ſhould be done therin; the perſon accuſed deſiring to make proofe of his innocency, in ſhowing that the faults impoſed vpon him, had no ſufficient ground. Traian decreed: that Clement ſhould ſacrifice vnto the Gods, or els be baniſhed into Cherſona.

Mamertinus hauing this direction, laboured all that he could to bring Clement to ſacrifice vnto the Idolls, and he on the other part, endeuored to drawe him to be a Chriſtian, and to let him knowe, that the baniſhment, which he was to ſuffer for profeſſing Chriſt, ſhould be vnto him pleaſaunt and acceptable. It pleaſed God to giue ſuch efficacy and grace vnto the words of the holy Saint, that Mamertinus yelded, and ſhedding many teares for compaſſion of Clement, and his vexations, ſaid vnto him: The God, whom thou adoreſt, help thee in this tribulation, which thou art to ſuffer for his loue. Then he prouided him a bark, and of things neceſſary for the voyage, and ſent him into exile.

There went many voluntarily in the company of the bleſſed Pope, who being arriued, and come in ſafely vnto the Iſland, found there more then 2000. Chriſtians, who by the ſentence of the Emperour, had bene condemned to digge ſtones out of the quarries. Theſe holy Confeſſors of Chriſt, among their other moleſtations, had one which vexed them much; in that, their labour being

being very painfull, yet wanted they water to drinke: and that litle which they had, they were compelled to fetch it, two miles off.

The holy Pope Clement moued vnto compaſſion with their intollerable paine and toile, made his praier vnto God, beſeeching him, to haue pitty on his people. His praier being finiſhed, he lifted vp his eies (as Metaphraſtes ſaith) and ſawe vpon a litle hillock a lambe, who held vp his right foot; as though he ſhewed, where the water was. S. Clement was fully perſuaded, that the lambe was Ieſus Chriſt, becauſe none ſaw it, but himſelfe only, ſo he went to that place, and ſaid: *In the name of Ieſus Chriſt digge heere.*

Some began to digge on the one ſide, and ſome on the other, and to caſt vp the earth, not in the place where the lambe ſhewed, but in a place hard by. S. Clement himſelfe tooke a ſpade, and making a litle hoale, where the lambe had ſhowen, there ſprang out incontinent a veine of pure and cleare water, which gaue great conſolation vnto the holy Saint, and to the other Chriſtians, who were much confirmed in their faith, by the ſame. This miracle moued alſo many of the Painims, to goe and heare his doctrine: by which, they were conuerted vnto the true faith.

Becauſe the number of Catholiks increaſed, and the report of that which happened in the Iſlands was ſo ſpread abroad, that it came to the eares of Traian, he was enraged therat: and ſent thither a gouernour called Anſidianus, who put many of the Chriſtians to death. But when he ſaw they died willingly, for the profeſſion of their faith, he thought the beſt way would be to put Clement only (as their guide) vnto death: wherupon, he cauſed him to be apprehended. When he ſawe him to be firme and ſtable in his faith, he gaue ſentence againſt him, that he ſhould be caried into the maine ſea, and throwne into the ſame, with an anchor tied vnto his neck.

The ſighes, the ſobbes, the lamentable voices of thoſe afflicted Chriſtians, cannot be expreſſed, when they ſawe themſelues depriued of Clement, in whom they found refuge and comfort in their labourſome and diſcomfortable life: hauing him, they thought they had a father, and a maiſter: euery one found him to be their faithfull frend, and their louing brother; he made much of them all, he inſtructed them all, he gaue help to all, by all the meanes he could.

The Chriſtians being in this tribulation, (ſeing then, that if they loſt Clement, they loſt all theſe things,) beſought God with great inſtancy, to deliuer him out of that peril and danger, or els that they might end their liues with him. The holy Pope alſo, aggrieued to leaue them in this tribulation, lamented for them, and yet comforted them, in the beſt maner he could. At the very inſtant, that he was to be caſt into the Sea, the people ſtanding on the ſhore, lifted vp their voices, and cried aloud: Lord Ieſus Chriſt, ſaue him: and the bleſſed pope ſaid: Eternall father receaue my ſoule. This being ſaid: he was caſt into the ſea, where he

ended his life, and all the Chriſtians were very penſiue and ſadde.

Among others, there were two diſciples of the holy Saint, the one called Cornelius, and the other Phæbus, who ſaid to the reſt of the Chriſtians. Brethren, let vs make our prayers vnto God, and beſeech him through his fauour, to ſhew vnto vs the reliques of this holy Saint. This counſell pleaſed them all very well, and ſo they went vnto prayer, and they had not yet finiſhed the ſame, when the ſea began to decreaſe, and to depart away, for the ſpace of three miles from the ſhore, and was ſo firme, that men might paſſe all that way dry foot: where they found a chappell builded, in the middeſt wherof was the body of S. Clement in a ſepulcher: and there was alſo the Ancher, which had bene faſtened vnto his neck.

This miracle did not only happen at that time, but alſo did befall euery yeare, for ſeuen daies continually in that place: beginning on the day of his martirdome, and enduring for ſixe daies following. Thither reſorted much people from ſundry quarters, to ſee the miraculous ſepulcher of the holy Saint, at the time of the annuall diſcouery, which endured and continued many years, as affirmeth Symeon Metaphraſtes, who auerreth, that in his time, viz: about the yeare of our Lord 620. this miracle was ſeene. And it is alſo affirmed by Ephrem B. of Cherſona, Venerable Beda, Gregory B. of Towers, Ado Arch B. of Tryers, and Nicephorus Calliſtus, yea all theſe Autors writing the life of S. Clement make mention of this miracle.

Ephrem B. of Cherſona, and Gregory B. of Towres report another ſtrange and admirable miracle, as, that a woman going with her litle infant a pilgrimage to this place, and being in the Church, where the body of the bleſſed martir lay, the infant fell faſt on ſleep, and the ſeuen daies being paſſed and expired, the ſea encreaſed and returned to the wonted place in ſuch haſt, that the mother of the child which ſlept, whether fearing the ſpeedy flowing of the water, or els vpon forgetfulnes, ſaued her ſelfe, and left him there behind her. When ſhee was eſcaped all daunger, and the ſea was riſen to the ſhore, remembring then that ſhee had left her litle ſonne behind her, ſhee ſhowed great ſignes of dolour and grief, yet ſhe knew not what to do, but ranne, now hither, now thither by the ſea ſhore, and looked about, that at the leaſt, ſhee might ſee the dead body of her litle infant but ſhee could not: ſo ſhe returned home to her houſe ſad, penſiue and diſcomfortable, and paſſed all that yeare in continuall lamentation.

When the yearly day of the martirdome of this holy Saint came againe ſhe made another iourney vnto the ſepulcher: and coming to the ſame, ſhe found her litle ſonne ſleeping ſweetly, euen as ſhee had left him the yeare before. Shee tooke him in her armes, and kiſſed him often, and weeping for ioy and tendernes, asked him, what had become of him, all that yeare: The infant anſwered her; that he knew not, that a yeare was paſſed, for he had ſlept all the while.

Then in the time of Pope Nicholas 1. being in the yere 860. the body of S. Clement

ment by the ordinance of God, (as it may well be beleeued) was taken out of that place in the ſea by a holy man called Cyrillus, and was carried vnto Rome, and buried in a Church builded vnto his name. The ſame Pope cauſed alſo another Church to be built in the Iſland, where the fountain ſprang vp, by the prayer of S. Clement, and intituled it alſo to his name.

S. Clement was Pope 9. years, 2. months, and 10. daies. He gaue orders twiſe, in the month of December, and ordered 15. Biſhops, 10. prieſts, and 21. deacons. The Catholike Church celebrateth his feaſt on the day of his martirdome, which was on the 21 of Nouember, in the yeare of our Lord 102. In the time of the Emperour Traian.

The life of S. Felicitas Martyr. Nou. 23.

ONe of the affections, which parents ought to conquer, and bring to a meane, is the ouer great fondneſſe of loue to their children. For though nature hath engrafted a loue vnto them; and reaſon teacheth that loue is due to them; yet is it due with ſuch proportion and meaſure, that the loue of their children depriue them not of the loue of God, which ought to be prized and preferred aboue all other. Moreouer, they ought to marke well and regard, wherein conſiſteth the true loue of their children. For manie times parents deſire and procure for their children the falſe, fayned, fading goods of this world, with ſuch painfull endeuoure, ſuch vnquencheable thirſt, that euerie thing ſeemeth to meane and to litle; in repect of that which moſt they wiſh them, and faine would haue for them. And herein they bound the limitts of their loue; this they prefixe as their only marke: not regarding how to enrich their children with vertues, nor make them worthie of thoſe verie goods, which they painfully ſcrape, and carefully heape vp together for them: litle mindfull of inſtructing them, how to purchaſe thoſe euerlaſtinge vnſpeakeable treaſures of glorie; in whoſe compariſon all the goods and riches of the earth are only ſhadowed and counterfaite goods.

To teache and inſtruct parents in this trueth, and ſet before their eyes a rule and patterne of their duety, the holie Church makes this day a commemoration of Holie S. Felicitas. She was a moſt honourable Matrone of Rome; where being left a widow with ſeauen ſonnes, ſhe liued without blame or reprehenſion; bending her greateſt care and endeauour, to ſerue her ſelfe, and make her children ſerue almightie God. And ſo much preuailed her good example, and holie education; that Gods loue was ſo deepelie rooted in their harte, as to make them holie martirs of his, in the time of the Emperour Antoninus: when before the eyes of their bleſſed mother, with cruell torments and ſundrie kinds of death, they bought one euerlaſting life: as hath bin ſaid in the month of Iulie.

of Iulie. But after thoſe glorious knights of Chriſt, Ieſus, the ſonnes of bleſſed Felicitas, had manfully fought and wonne the victorie, all the rage and furie of the Emperour was turned againſt that holie mother; whoſe woords had encouraged, and giuen her ſonnes weapons to fight the battaile. The Tyraunt therefore commaunded that ſhe ſhould be caſt into a lothſome priſon, to the end, that ſparing for ſome time her life, he might make her grieue dailie more and more for her childrens death. For though ſhe reioyced, as knowing that now they were cittizens of heauen: yett could ſhe not, as a mother, but feele ſome ſorrow, they being loſt to her, although ſhe had gained them to God. There he kept her foure months in priſon, to afflict her, and moleſt her the more: and, at the length, ſeing that ſtill ſhe perſeuered conſtant in the faith of Ieſus Chriſt, he commaunded her to be beheaded. Of this bleſſed mother, the patterne of all Chriſtian mothers, of this martyr, or, as S. Gregorie ſaith, more then martyr (for ſhe was eight times martyred, ſeauen in her children, and once in her ſelfe) the ſame S. Gregorie hath theſe words: Let vs behold, my brethren and conſider this woeman, and be aſhamed, to ſee her ſo much ſurpaſſe vs. Oftentimes one only word ſaid againſt vs, doth trouble and vexe vs, and make vs break all our good purpoſes: whereas neither torments, nor death it ſelfe was able to conquer bleſſed Felicitas, nor make her yield or giue backe one foote. Wee with a blaſt of contradiction are ſtreight waies diſmaied, and ſhamefully fall: ſhe wrought a way thorough ſteele and flint, to obtaine an euerlaſting crowne. We giue not the leaſt part of our goods to the poore, for the loue of Chriſt; ſhe offered him her fleſh in ſacrifize. Wee, when God calleth backe for our children, which he had giuen vs in loane, waile euerlaſtingly, without comfort: ſhe, bewailed her children, vntill they died for Chriſt; and reioyced, when ſhe did behold them dead. And Peeter Archebiſhop of Rauenna ſaith: Beholde a woman whoſe children liuing were cauſe of her care; dead, of her ſecuritie; moſt happie ſhe, that now hath as manie faire ſhining lights in heauen, as heretofore ſhe had ſonnes on earth! Happie in bringing them into this world; moſt happie in ſending them vp into heauen. She was farre more diligent and induſtrious, when the tyraunt commaunded them to be ſlaine, and when ſhe walked amongſt their dead bodies, then when ſhe did rocke them in the cradle, and gaue them milke with her owne breſts, ſhe viewed full well with the eyes of her ſoule, that as manie wounds as they receaued, ſo manie ſhould be the pretious iewels of their victorie; how manie their torments, ſo many their rewards; the crueller their combats, the more glorious their crowns, what ſhall I ſay of this valerous woman? only this, that ſhe is no true mother, that loues not her children as this loued hers. Hitherto are the words of S. Peeter of Rauenna. The martirdome of S. Felicitas was on the 23. day of Nouember: the yeare of our Lord 175. There is mention made of her in the Roman, and other Martyrologes.

The

The life of S. Chriſogonus Martir. Nou. 24.

GReat was the ioye and content the holy man Ioſeph conceiued when he was taken out of priſon, in which he had remained a long time, ſuffring therin many troubles and afflictions; eſpecially being, vpon his deliuery out, and made gouernour ouer all the land of Egipt.

No leſſe was the content, and ſpirituall ioye S. Chriſogonus had, when he departed out of priſon, where he had continued two yeares, and had endured the ordinary moleſtations, incident to priſons, though he was not taken out to be a prince on the earth, but to be a glorious and happie Saint in heauen; whether his ſoule preſently aſcended, by meanes of his martirdome. The life of this holie Sainct, was written by Venerable Bede, and by Ado Archbiſhop of Treuers, in this manner.

SAint Chriſogonus was borne in Rome, of a noble & honorable family: and was in all his cariage, and behauiour, no leſſe worthie, and gracious with al men. He was apprehended by the comaund, and apointment of Diocleſian the Emperour, & was kept in priſon two yeeres continually; being there releeued with all things neceſſary, by a vertuous womā (his diſciple) called Anaſtaſia, wife vnto Publius, a man great, and potent in the citie, but an Idollater. This Publius hauing knowledg of that, which his wife Anaſtaſia did, ſhutte her vp, & locked her ſtronglie in a chamber of his pallace, ſetting a guard, and watch ouer her, to the end, ſhe ſhould not ſend any helpe, or reliefe vnto Chriſogonus, as alſo, that ſhe ſhould not haue any ſuſtenance for her ſelfe; determining, that both the one, and the other of them might die by famine. Notwithſtanding, the bleſſed woman was ſhut vp in this ſort, yet ſhe found meanes to write a letter vnto Chriſogonus, after this manner.

Vnto the holie confeſſor of Ieſus Chriſt, Chriſogonus, Anaſtaſia ſendeth greeting. Although my father which begot me was an idollater, yet my mother that bore me (who was called Fauſta) was a Chriſtian, and a vertuous chaſte woman. She inſtructed me in the Chriſtian faith, euer from my childhood; and after her death, I was maried vnto a ſacrilegious and cruell man, whoſe bed and companie I haue oftentimes refuſed, excuſing it with infirmities, which I deſired God to ſend me for that purpoſe. I ſpent the night and the day in prayer, deſiring my ſweet Sauiour, that I might imitate his bleſſed example. This moſt cruell man, after he hath conſumed my patrimonie, amongſt wicked and lewed companie, like vnto himſelfe, hath impriſoned me, as if I were a malefactor, or a deteſtable offender, and forbidden any ſuſtenaunce to be giuen vnto me, that I may periſh, and die for want of food. Although I ſhalbe glad to looſe my life for Chriſt his ſake, neuertheleſſe, I find great griefe, that my goods be waſted, in ſuch laſciuious ſort, in ſuch lewed company, and in the ſeruice

of the falſe Gods. Therefore I beſeech thee, thou ſeruaunt of Ieſus Chriſt, to pray vnto God Almightie for me, and that he either alter the mind of this my husband, that he may be conuerted; or els, if he continew, and perſeuer in his hardines of hart, and obſtinacy, that he take him out of this world. And better it ſhalbe for him, to be taken out of this life, then to adde daily ſinne to ſinne, which will put him to double torments in hell. I promiſe and vowe vnto almightie God, and to thee his ſeruant, that if euer I get cleere, and freed from this affliction, to ſpend all my time in the ſeruice of my Bleſſed Sauiour Ieſus, as my vſe, and cuſtome was; and in helping and prouiding for thy neceſſities, and to releeue the wants of all other holie confeſſors. Our Lord keep thee euer, thou B: ſeruant of God. Remember me, and praie for me.

S. Chriſogonus hauing receiued this letter, made his prayers, and oraiſons for Anaſtaſia, and then, together with other confeſſors that were in the ſame priſon, he anſwered her in this manner. Among the tempeſtuous ſtormes of this world, in which at this preſent, thou art enwrapped, be aſſured that thou ſhalt be relieued by Ieſus Chriſt, who will eaſilie caſt headlong into the bottomeles pitte, the diuell that doth aſſaile, and torment thee. Haue patience in the middeſt of thy troubles; and put thy truſt in him, for he will deliuer thee. Cry out aloud vnto him. Exalt thy voice with the propher, and ſay: *Why art thou ſo ſad o my ſoule? and Why art thou ſo diſquieted within me? Truſt in God ſtill, for I will euer confeſſe, that he is my ſaluation, and my God.* Thinck (Lady) that it is his will, to beſtowe on thee, the irches, and treaſures of heauen, ſince he taketh away, and depriueth thee of worldly comforts. Be not too much troubled nor afflicted, for that croſſes, and tribulation lighteth vpon thee, that liueſt vertuouſly. God doth try vs, but doth not deceaue vs. To truſt in man is vaine, and deceitfull, and he that putteth his hope or confidence in him is accurſed, and euer deceiued; but bleſſed is he that putteth his truſt, and affiance in God, who neuer deceaued any.

Continewe in thy vertuous exerciſes: and hope for reſt and quietnes only in God, whoſe comaundements thou keepeſt; when it ſhall beſt pleaſe him (and thou thinckeſt leaſt) he will ſend thee tranquillitie, and a calme time. The darknes ſhall fly away, and the light ſhall appeere: froſt, and pinching cold of the winter ſhall paſſe, and the ioyfull ſweetenes of the ſpring ſhall ſucceed. A quiet and comfortable time ſhall come, that thou maieſt cheriſh and releue thoſe againe, that ſuffer perſecution for the loue and profeſſion of Chriſt; God giuing thee heere meanes, that thou maiſt help other with temporall neceſſities and receiue, thy ſelfe of him euerlaſting rewards. Our Lord be with thee (good lady) and pray for me.

With this Epiſtle S. Anaſtaſia receiued great conſolation, endeauoring to equall, if not to ſurpaſſe thereby, the many complaints ſhe had made, of her hard-harted, and cruell husband. Her perſecutions encreaſed ſtill, he giuing to her now,

but

but the fourth part, or one quater of a ſmalle ordinary loafe. And ſhe thincking verily that her death approached, wrote another letter to S. Chriſogonus after this tenor, and to this effect. To the bleſſed martir and Confeſſor of Chriſt Chriſogonus, Anaſtaſia ſendeth greeting. The end of my life draweth neere, vouchſaffe to remember me, and to pray vnto God to receaue my ſoule, when it departeth from my body, ſince for his loue, and the profeſſion of this holie name, I ſuffer all this torment.

The holie man returned this anſwere. Chriſogonus to Anaſtaſia. As darknes precedeth and goeth before light, ſo after infirmitie enſueth health, and life cometh after death. Proſperities, and aduerſities haue the like, and the ſame endes: therefore let not the heauy and ſorrowfull fall into deſperation; nor the happy, and fortunate be proude, or too much puffed vp. Be of good comfort, ô handmaid of Chriſt: for thy peregrination, which hath beene repleat with tempeſtuous ſtormes, ſhalbe finiſhed with a proſperous and happy concluſion; and thereby thy deſires ſhalbe acompliſhed, enioying Chriſt by the palme of Martirdome. The further courſe, and proceſſe of her greeuous perſecutions, may be ſeene in her life on the 25. day of December.

Of S. Chriſogonus you are to vnderſtand, that the Emperour Diocleſian, being in the cittie of Aquileya, martirizing the Chriſtians, he ſent to Rome to haue Chriſogonus brought thither to him; who being come, the Emperour ſaid to him: I will beſtowe on thee high dignities: I will make thee Prefect of the cittie, that thou maieſt ſo ariſe to be Conſull. And indeed, ſuch places, and preferments, are fitteſt for men of noble linage, and ſuch worthie partes as thy ſelfe hath; but vpon this condition, that thou wilt worſhip our Gods.

S. Chriſogonus anſwered: I adore one onely God. With my ſoule and hart I reuerence him, and with all externall ſignes and tokens I confeſſe Ieſus Chriſt, to be the true God. And as for thy Idolles which be habitacles of diuells and fiendes, I deteſt and accurſe them. Diocleſian comaunded that he ſhould be beheadded, and that his body ſhould be caſt into the ſea; and ſo it was done. A prieſt called Zoilus found his bodie afterward, and buried it honorablie. His martirdome was on the day whereon the Church celebrateth his memorie, which was on the 24. of Nouember on a Tueſdaie, in the yeare of our Lord. 302. Diocleſian being Emperour. His name is in the Canon of the maſſe. Of this holie Saint, wrote Suidas, Ado, venerable Bede, Vſuardus, and the Romane martyrologe.

The life of S. Catherine of Alexandria. Nou. 24.

IN the Booke of Kings it is ſaid of king Salomon: that he had many Wiues. It Was the Will of God, that the Hebrewes ſhould be increaſed, and therefore it Was tollerated, at that time, for a man to haue more Wiues then one. Salomon tooke beneſit of this leaue that Was giuen, deſiring in this alſo, to ſhew his magnificence and ſtate; and therefore he tooke more Wiues then Dauid his father euer had, or any of the Patriarchs before him; ſome of Which had more Wiues then one at once, as Abraham, and Iacob, vnto Whom it Was lawfull in like manner, for the reaſons Which the doctors alleadge. But for that theſe reaſons haue no vſe for our times, it is not lawfull for any now, to haue any more then one Wife. The Wiues Which theſe auncient fathers had, either in the law Written, or in the law of nature, Were of two ſortes: Some Were called Wiues or Queenes (if their husbands Were Kings) and the other Were called Concubines: and though they Were called ſo, yet Were they as true and lawfull Wiues, as the other; and their matrimonie, as trew and lawfull. The difference betweene the one and the other Was this: firſt in name. For ſome of them Were as miſtreſſes, and comaunded in the houſe; the other, Which Were called Concubines, did giue attendance, and had leſſe authoritie and reputation. Salomon had 300. Concubines and 700. Queenes, or Wiues, call them Which you Will.

Among theſe he had one, Whom he regarded, and eſteemed more then all the reſt, and that Was the daughter of king Pharao; Who as she paſſed all the other in nobilitie, ſo she Was of more excellent beautie, and of more diſcretion then the reſt; and therefore, for her only, Salomon built a houſe, and ſeuered her from the others. It maie be he did ſo, in reſpect that she Was a gentile, and an Idolater, and all the other Were of his owne religion. It is moſt aſſured, that of her he made great account; as appeareth by the ſumptuous houſe he built for her, and by the ſeruants and attendants he appointed for her. And this is the cauſe, that she is abſolutlie called Queene, and Wife of Salomon.

This hiſtorie fitteth, and agreeth very Well, to the glorious virgin and martyr S. Catherine of Alexandria. For as Salomon Was the figure of Chriſt, ſo alſo, he had manie holy damoſells his ſpouſes; ſome of Which be of leſſe name, and theſe be they Which remaine in this World, in his grace and fauour, doing him ſeruice. Others be of greater name, Which be they Which already raigne in heauen. Therfore the figure of this hiſtorie toucheth both the one, and the other. Among all the Wiues of Salomon, the moſt fauoured Was the daughter of Pharao king of Egipt, Who is a figure of S. Catherine. For as the other Was, ſo she Was alſo of the bloud royall of Alexandria, a citie of Egipt. She Was aduiſed and diſcreet, of excellent beautie: and to conclude, she Was ſuch a one, as maie abſolutlie be called the ſpouſe of Chriſt.

We read of her, that before she Was Baptiſed, she had a reuelation in a dreame, in Which she ſaw the moſt bleſſed virgin Mary, With her child Ieſus in her armes as a moſt beauti-

beautifull infant. S. Catherine ſeing this was enamored of him: Bleſſed Ieſus hid his face, and she deſirous to behold it went to and fro, but the infant made ſignes, as being diſpleaſed that she should looke on him. The glorious virgin his mother ſaid vnto him: my ſonne ſeeſt thou not how this yong girle is enamoured of thee? Why wilt thou not see her? behold how faire, wiſe, and diſcreet she is. The bleſſed infant replied: you know right well how many damoſells I haue in my pallace more faire and more wiſe then she is; nay, she ſeemeth to me verie diſgratious, for that she is not Baptiſed. Ieſus saying this, Catherine aroſe, conceiuing the cauſe of her vnworthines to behold the face of Chriſt to be, for that she beleeued not; therefore she determined to be Baptiſed. When she was a Chriſtian, the ſame Ieſus appeared vnto her in the former manner, without any ſigne of diſcontent, in that she beheld him, but he shewed himſelfe, and looked vpon her with a gratious countenance. And before his bleſſed mother, the Angells, Saints, and all the court of heauen, he eſpouſed her, and gaue her a ring as vnto his true ſpouſe, when Catherine awaked, she found the ſame ring on her finger.

These things we maie piouſly beleeue of this bleſſed Saint, coming in this ſort to be fullie the figure of the daughter of Pharao, and to be the Queene among the other wiues of Salomon, and to haue a houſe ſeuered from others. So alſo Ieſus our bleſſed ſauiour, gaue vnto her a perticuler houſe, beſtowing on her many doctors and learned men, who by her meanes were conuerted vnto the faith of Chriſt, and paſſed before her vnto heauen, by the crowne of martirdome, to make ready a lodging for her. The life of this glorious Saint, was written by Simeon Metaphraſtes, who ſaith: that Maxentius the Emperour put her to death, and the ſame ſaie all thoſe, that make mention of her martirdome. But here hence riſeth a doubt: for Euſebius Caſarienſis, which was in that time, ſaith: that Maxentius, all the time that he raigned, continued in Rome, vſing great cruelties, vntill the Emperour Conſtantine came againſt him; who was called in by the Romans, being not able to ſupport the ſame Maxentius any longer. He ſtanding to defend himſelfe, was drowned in Tyber, as he went ouer a bridge of boates, which he had made neere vnto Rome, and it is not ſaid of him, that he was euer at Alexandria, where S. Catharine was martired.

Some dilligent, and curious authors haue noted this, and iudged: that the name should be altred, and that he that martyred S. Catherine, should be Maximinus, and not Maxentius. This maie eaſilie happen in writing of latine; for when they would write the proper names, they vſed in auncient times, to ſet the firſt letter, or beginning of their names. And Maxentius and Maximinus hauing the ſame letters at the beginning, it might well come to paſſe, that the name was changed. And ſo much the more likelie, for that, at that time, that Maxentius was in Rome; Maximinus reſided in Alexandria, and other citties of the Eaſt, shewing great cruelties againſt the Chriſtians. This is ſufficient by waie of aduiſe, but I will call the tyrant, that martyred her, Maxentius, as the Author that I follow doth. He recounteth her life in this ſort.

AT ſuch time as the Emperour Maxentius was monarch of the Romane Empire (being on a time in Alexandria) he ſet out a publick edict, in fauour of his falſe Gods, and to the greateſt damage he could of the faith, and profeſſion of Chriſt. For therein he commaunded: that euerie one ſhould ſacrifice to them, and thoſe that diſobeyed, or denied, ſhould be put to death. People flocked in great numbers to Alexandria, from all parts, to obey the Emperours comaundement; euerie one bringing one beaſt or other, (acording to their abillitie) for the ſacrifice. The beaſtes were of ſuch great number, that the Altars ſmoaked continuallie with the ſacrifices offred vpon them. This was verie pleaſing to the Emperour: who yet to encourage others, appointed a ſolemne ſacrifice of 100. Oxen to be made; which being readie to be performed, it happened. That a yong damoſell of Alexandria, borne of the bloud royall, learned in diuers ſciences, and alſo verie beautifull, called Catherine, who acknowledged no other God but Ieſus Chriſt, deſirous to defend the lawe of her Lord and Sauiour, and greeuing that ſo many people ſhould be drowned in Idollatrie, and eſpeciallie, for that the Emperour cauſed theſe people thus to offend, determined to goe ſpeak to him, and to reprooue him; and to preuent (if ſhe could poſſiblie) this miſcheife, that it might go no further. Departing with this entention from her houſe, well attended by her men ſeruants, and handmaides, ſhe came vnto the Temple, and ſent one to tell the Emperour, that ſhe deſired to ſpeak with him, and he gaue her leaue to come in. S. Catherine came into the Temple, and at her entrance, all the people preſent were amaſed, at her wonderfull and Angelicall beautie, as alſo, for her modeſt, and lowelie behauiour. The Emperour wondred alſo, to ſee a yong maid ſo gratious and deſired to heare her ſpeak, that he might know the entent of her coming. This tender virgin then, verie modeſtlie, yet with a Chriſtian boldnes ſaid vnto him.

O mightie Emperour, it ſeemes to me that thou ſhouldeſt in thine owne diſcretion, take notice of thine error, and not to ſacrifice in this ſort vnto Idolls, which repreſent vnto thee men ſubiect to many vices. And if perhaps thou doeſt not know, who they were that thou adoreſt, enquire of thoſe that can certifie thee, who will tell thee; that they were principall men in the world, that for ſome benefits done in the countrie, where they dwelt, obtained of the people, to haue ſtatues erected vnto them, that their memorie might be preſerued, and that others ſeeing them, might be incouraged to do the like deedes, and thereby attaine ſuch like honor, and reputation. But the rude and ignorant people began to call them Gods, and to ſacrifice vnto them as Gods, not regarding that they had beene men. And though in ſome reſpect they were rare, and deſerued honour and regard; yet in many other things, they deſerued reproach and infamie, for that they had bene vitious of life, and very wicked. Thou (ô Emperour) oughteſt to draw the people from this their error, and blindnes, and not to perſwade them thus to runne further

ther from the light, to the preiudice of their ſoules. Acknowledge the true God, that created thee, and hath giuen thee the Empire, who being immortall, was made man for our ſake, and of his owne will did ſubiect himſelfe to die, that we might be deliuered from death which our diſobedience deſerued. This Lord will not know them that know not him, not ſuffer them to enter into his kingdome. But thoſe that acknowledg him, he rewardeth and giueth to them euerlaſting life.

The Emperour hearing the bold ſpeaches of the virgin, ſtood ſtill a while, and could not ſpeak a word for anger: conſidering withall that vnto the reaſons the damoſell alleadged, anſwere could hardlie be made, yet he ſaid vnto her: yong girle, we will firſt end our ſacrifice, and then we will make you an anſwere; withall he commaunded, ſhe ſhould be led vnto his pallace. The ſollemnitie of the ſacrifices being ended, the Emperour returned vnto his pallace, and cauſing her to be brought before him, he ſaid vnto her. Tell me yong damoſell who thou art? and of the words that thou haſt ſpoken this daie? Catherine anſwered: It is well knowne in this cittie what bloud I am of: my diſcent being both from Emperours and kings. My name is Catherine: and I haue ſpent my time in the ſtudie of Rhetorique, Philoſophie and other ſciences; but that which I moſt eſteeme and regard is, that I am come to the knowledg of Ieſus Chriſt, true God, and true man; whom I haue taken to my ſpouſe, and he hath ſaid: *I will deſtroy the Wiſedome of the Wiſe, and refuſe the prudence of the prudent*, for all the wiſedome and prudence of man, compared to that which I haue learned, is nothing worth, and not to be regarded.

Whileſt Catherine ſpoke, the Emperour viewed her, and wondered at her rare beautie, her comelie feature, and force of her reaſons. He thought her not a woman borne on the earth, but did liken her to one of the goddeſſes, which he, and the other pagans adore. The more he talked with the holie maid, the more he was confounded: for the more ſtronglie ſhe prooued and concluded, that his Gods were diuells, and that Ieſus Chriſt was more potent then they, for that the ſigne of the Croſſe made in the ayre, did both feare them, and driue them away. Wherefore he douting to be ouercome by her, and put to reproach, determined to ſend for wiſe, and learned orators, to diſpute with Catherine, and to conuince her, by their reaſons. The Emperour himſelfe told the Saint hereof, and in the meane ſpace, cauſed her to be kept in his pallace, vnder a ſtrong guard. This being done, he gathered famous men out of diuers countries: and fiftie ſuch were aſſembled at his pallace.

They vnderſtanding the cauſe, wherefore they were called thither, the chiefe of them ſaid vnto him: Though there be found (o mightie Emperour) women of good intendment, and ſharp witt; and though I think this woman maie be ſuch a one, yet vnto vs haſt thou done apparant wrong, ſince thou makeſt ſuch account of her, by equalling her vnto vs, and by thinking that her wiſedome and learning

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maie be compared with ours. Some of our diſciples maie diſpute with her, though that be alſo ſuperfluous, and more then needeth, for that ſhe hath not the methode to propound, not order to alleadg, nor to deny nor grant. Yea if ſhe ſpeak with a philoſopher that can diſpute with her, ſhe ſhall not haue a word to ſaie, but will preſentlie ſhew her ignorance, and yield.

The Emperour anſwered him: I would not haue you deceiued: I haue ſtudied my ſelfe, though not ſo much as you: and as farre as I can gither, I thinke her worthie to be compared to Plato, or any other famous philoſopher. Be aſſured; that if you ouercome her, you ſhall haue victorie, not of a woman, but of another Plato. On the contrarie part, if you be ouercome by her, remember, you ſhalbe vanquiſhed of a woman. If this happen, you ſhalbe put to great reproach: but if you ouercome her, you ſhalbe highlie honored, and bountifully rewarded by me.

The daie apointed for the diſputation being come, the holie damoſell was called for that purpoſe: but firſt ſhe making her praier vnto Ieſus Chriſt, an Angell appeared, who ſaid vnto her: Feare not thou ſpouſe of Chriſt; for vnto thy humane wiſedome, gotten by ſtudie and paines, ſhalbe adioyned wiſedome infuſed, and ſupernaturall: with which thou ſhalt ouercome thoſe philoſophers, and ſhalt reduce them, and many others to the faith of Chriſt the true God: and iointlie with them (though they ſhall ſuffer before thee) thou ſhalt be crowned with the crowne of martirdome. With this the Angell vaniſhed awaie, and Catherine was led before the Emperour, the great and famous philoſophers of the gentiles, being on the other ſide againſt her. There reſorted vnto this great meeting an infinite companie of noblemen, and gentlemen. The philoſopher that was accounted more learned then the reſt, turning toward Catherine, and, as it were in ſcoffing manner, ſaid diſdainfully vnto her: Art thou ſhee, that with ſaucy and malapert words haſt ſo wronged our Gods? yea, ſaid Catherine, I am euen ſhee: yet I do it not with ſaucie, and malapert words, as thou ſaieſt, but with true and certeine arguments. The philoſopher replied: If thou haſt read the famous poets, thou ſhouldeſt alſo haue noted the ſtatelie, & magnificent names that they attribut vnto them; farre different, and more honorable then thoſe that thou giueſt them.

S. Catherine anſwered: what be thoſe poets, and what be the names they giue vnto thy Gods? The philoſopher ſaid: Homer is one of them, who calleth Iupiter, the moſt glorious, and greateſt. Orpheus alſo, a famous poet, ſpeaking of Apollo, the ſonne of Latona, calleth him potent, that ſeeth and comaundeth mortall men. Theſe be by them honored, and highlie eſteemed, and called Gods: you cannot ſhew me that any of them ſaid, that a crucified man was a God. To this S. Catherine anſwered: It is true, that thoſe poets, that thou haſt named, giue vnto thy Gods names of excellencie; yet with all, thou canſt not deny, but many times they lay vpon them moſt hainous crimes, and abhominable deedes.

deedes. Mark what Homer (cheife of the poets) ſaith of Iupiter. Sometimes he calleth him a lyer, and peruerſe; then a deceiuer, and that the other Gods haue conſpired to chaine him with fetters; and that if he had not bene certified thereof, he had come into manifeſt daunger. Orpheus alſo (who is the other poet thou haſt named) ſaith of thy Gods: that they know not the troubles, and afflictions of men, and when they do know them, they cannot deliuer them out of them. Sophocles alſo affirmeth; that thoſe that adore and do reuerence to the ſtatues and Idolls of many Gods, do euilly, and offend greeuouſly, for ſaith hee: there is but one true God (which is none of theſe) who created heauen and earth, and all that is therein.

Where you ſaie: that Ieſus Chriſt crucified whom I adore, is not famous nor knowne of the poets, and ancient wiſe men, this ſheweth plainlie your ſmall reading. Know therefore, that the Sibills were renowned, for their excellent skill in poetrie, being illuminated by the holie Ghoſt. One of the Sibills wrote long before it came to paſſe; that Ieſus Chriſt ſhould be taken by enuy, and ſlaine by his owne people. That he ſhould riſe againe, and aſcend into heauen, and that he ſhould come at the laſt daie, to Iudge the quick, and the dead. Another Sibill ſaid: Ieſus Chriſt being God is made man, conuerſeth with men, and doth great marueiles, and miracles both on the ſea and land. But let vs leaue the Sibills. The ſame Apollo, not vſing his accuſtomed dark manner of ſpeeche, ſaid in plaine words long before it came to paſſe: He that is the light and ſplendor of heauen, he that is God and man hath ſuffred, not in his diuinitie, but in his bodie; he hath ſuffred reproaches, and was buried; he hath ſhed many teares from his eyes; he fed 5000. men in the wildernes with bread, by the power of God: he was crucified, and died on the Croſſe, was buried; and after aſcended into heauen.

Theſe be the words of Apollo thy God, and by his oppinion, thou oughteſt not to adore him, but him whom he calleth God. Theſe and the like were the words of S. Catherine, alleadging the ſayings and ſentences of the philoſophers, and wiſemen, who contemned the Gods of the Gentiles, prouing how contrarie it was to good philoſophie, to ſaie there ſhould be many Gods. But yet, if it were poſſible that there ſhould be many, Iupiter, Saturne, Mars, and the others which the pagans adored, were not, nor could not be Gods, for certaine it is that they were men. And if they had bene good for any reſpect, or had done any notable proffit vnto the people by their induſtrie, or new inuention, as of plowing, and reaping graine, of making armour of defence, or offence, and ſuch like, yet in ſome reſpects, they were moſt bad and vitious.

The holie virgin proſecuted her ſpeach, and declared what Ieſus Chriſt preached; of his life, his deeds, his miracles: and ſhewed, how they were all conformable, to the nature of God. This holie ſainte ſpake theſe things ſo diſcreetlie,

and eloquentlie, and with ſuch feruencie of ſpirite, that it was moſt euident and apparant, that it was the work of God, and that within her was ſomewhat more, then humane wiſedome. And in ſuch ſort, that the philoſopher which began the diſputation, was not only conuinced, but alſo turned to her ſide; whereof he gaue plaine proofe by his words.

The Emperour perſwaded the other philoſophers, to take the defence of the matter, which the chief had giuen ouer (as being ouercome) and to diſpute with the damoſell, but they anſwered: that it was to no purpoſe. For now their chief man being vanquiſhed, they were alſo ouercome. And they confeſſed withall: that the damoſell had ſaid truth, and that themſelues till that time, had bene blind worſhippers of thoſe for Gods, which were not ſo indeed; and that there was but one God, to wit, Ieſus Chriſt, whom Catherine confeſſed, and adored. It cannot be expreſſed how theſe words cauſed the Emperour to ſtorme and rage, which he ſhewed by this: for without ſtaie, or obſeruing any order of law, or courſe of Iuſtice, or without any examination, he commaunded, there ſhould be kindled a huge fire, to burne them all to aſhes.

The fire being kindled forthwith, the wiſemen fell at the feet of S. Catherine, and weeping, beſought her, to praie vnto God for them, that he would pardon the ſinnes they had committed againſt him through ignorance; and they ſaid they were prepared, and deſirous, to receaue the Sacrament of Baptiſme. The glorious Saint reioycing in ſpirite (as we maie well thinke) to haue gained ſo good a praie, animated them ſaying: Aſſure your ſelues that God will pardon you, ſince that for his ſake, you leaue the earthlie king, and looſe your owne liues. The fire, which is prepared, ſhalbe in ſteed of Baptiſme vnto you, and ſhall cleanſe your ſoules, that they maie be forthwith preſented vnto God, who will beſtow vpon you a reward, for the ſeruice you now do vnto him. Theſe words confirmed the wiſemen exceedinglie; and they often making the ſigne of the Croſſe, and naming Ieſus Chriſt, were in this manner caſt into the fire, where they yealded their ſoules vnto God, on the 17. daie of Nouember. Some Chriſtians came in the euening, to gather together the reliques of the Saints, and they found their bodies entire, and whole, and not a haire of their heads periſhed; God ſuffered this, to ſhew and manifeſt the new friendſhip he had made with them. This ſtrange accident cauſed many pagans to be conuerted to the faith.

The Emperour was ſollicitous what he ſhould do with Catherine: and it came into his head, to deale mildlie, and louinglie with her. He made her great offers and promiſes, and ſaid vnto her: yong and tender damoſell, be content at leaſt to do ſacrifice vnto Mercurius, father of the Muſes, of whom thou haſt receaued thy great wiſedome, and vnto whom thou art much bound. If thou do but this, thou ſhalt remaine in my pallace, and I will haue the ſame care of thee, as I haue of mine owne daughter. The bleſſed virgin anſwered him: looſe not time in vſing

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ſuch flattering, and deceitfull words; thoſe cannot perſuade me, for I had rather loſe a 1000. liues, then to forſake the profeſſion of Ieſus Chriſt my God, whoſe pleaſure is (without any deſert of myne) to take me for his ſpouſe, and to giue me thoſe Iewells, which he giueth to his beſt beloued, and I hope he will giue me the garment of Martyrdome, which I more eſteeme, then all the purple, and princelie roabes that be.

Aduiſe thy ſelfe (ſaid the Emperour) or I will cloth thee with the purple roabe thou ſpeakeſt of, & I wil cauſe thee (though againſt my will) to be put to moſt cruell torments. S. Catherine anſwered: do what pleaſeth thee, for thy torments, be they neuer ſo cruell, will quicklie end, but the reward that I ſhall enioye, ſhall endure for euer. I hope Ieſus Chriſt my ſpouſe will giue me grace, that by my meanes, many of thy houſe and familie, ſhall obtaine eternall life, and be ſaued. It pleaſed almightie God to confirme in heauen the words his holie ſeruant ſpoke vpon earth.

The Emperour beginning now to ſhew rigor, and ſeueritie againſt her, cauſed her to be ſtripped naked, which was no ſmalle affliction vnto the modeſt virgin (being ſo honeſt, and ſhamefaſt) as to be ſeene naked in the ſight of ſo many people. After ſhe was ſtripped, the Emperour commaunded ſhe ſhould be beaten with all cruelty; and the officers for two houres together, whipped that yong and tender virgin. Her bodie and fleſh, which before was as white as ſnow, was altred in coullor, being black and blew, all bathed in her owne bloud. This did ſo pittie the ſtanders by, that many of them wept aboundantly. The holie damoſell endured this torment ſo couragiouſly, as though her bodie had bene made of ſtone, and not of fleſh, yet no man could imagine it, ſeing the bloud run downe in ſtreames ouer all her bodie. Then the holie ſaint was taken from the torment, and put into a dark dongeon, a watch being ſet, that none ſhould dreſſe her wounds, nor giue her any comfort, yea he forbad alſo, to giue her any meat. The mallice of man is of no force againſt the power of God, as appeareth by this: God prouiding all neceſſarie things for his ſpouſe, by the miniſterie of his faithfull ſeruants the Angells, who not only comforted her, but alſo cured her, and brought her victuals. And for twelue daies that ſhe remained in priſon, a doue prouided her all things neceſſarie.

S. Catherine remaining thus in priſon, the Empreſſe Fauſtina deſired to viſite her, which at the laſt ſhe did, by the meanes of a great captaine of the Emperours called Porphirius. The Empreſſe had heard much of Catherine, and had affection vnto her in her abſence, but when ſhe had ſeene her, and heard her profound ſpeaches, and enioyed her delightfull conuerſation, it came to paſſe that ſhe, Porphirius, and 200. ſouldiers of the Emperours guard, receiued the faith of Chriſte, and were made Chriſtians, with a firme purpoſe to laie downe their liues, for the profeſſion of his name, when occaſion ſerued. The twelue daies being expired, the

Emperour cauſed her to be taken out of priſon, for he vnderſterſtood ſhe was yet aliue, which made him to wonder, both for that ſhe had bene ſo long without meat, as alſo, for that her bodie was in ſo pittifull eſtate, as the whipping had brought it vnto. He was much aſtonied to ſee her more cheerfull then before; for that in ſtead of beatings, impriſonment, famine, and other afflictions, it ſeemed ſhe had bene in continuall comforts, and cheriſhings. Vpon which occaſion, the Emperour with a diſſembling and fained ſmile, ſaid vnto her: Trulie, thou deſerueſt to be an Empreſſe, for thy excellent parts and rare beautie. The virgin ſaid: It is to no purpoſe to eſteeme or regard temporall beautie, which is ſoone loſt, but eſtimation and account muſt be made of the beautie that laſteth for euer, which the Saints in heauen enioy.

With this there came vnto the Emperour, a gouernour being a conning enginer, but of cruell diſpoſition, and ſaid vnto him: My Lord, if you be pleaſed. I will inuent, and make an engine, wherewith this rebellious damoſell, ſhall either do that which you commaund, or els ſhe ſhall be torne in pieces vnto death. This engine ſhalbe made with foure wheeles, in the which ſhalbe ſawes of Iron, ſharp nailes, and ſharp kniues; the wheeles ſhalbe turned one againſt another, and the ſawes, the kniues, and the nailes ſhall meete; and when they be mooued, they ſhall make ſuch a noiſe, as when ſhe ſeeth them, ſhe ſhall fall downe with feare; and ſo ſhe ſhalbe brought to do your will; but if ſhe be ſtill ſtubberne in her opinion, ſhe ſhall be put betweene the wheeles, and ſhall dye a moſt cruell death. This wretched inuention pleaſed the Emperour well, and he commaunded the engine to be made vp within three daies. In that time he laboured to perſwade the holie virgin to leaue her ſtubberneſſe, and not to be ſo obſtinate; but ſeing that he laboured in vaine, and that the engine was now readie, he brought the holie ſaint thither, and cauſed the wheeles to be turned in her ſight. She ſhowing no ſigne of feare, he commaunded to tye her to one of the wheeles, to the end, that the other being turned the contrarie waie, might rent her bodie in diuers places, with the ſharp inſtruments.

S. Catherine was tyed to a wheele, and they laid their handes on the other wheele, to turne it about; but it fell out farre otherwiſe, then was expected by the curſed wretches: for an Angell of God deſcended from heauen, who brake the bands where with the virgin was tyed, and ſhe fell to the ground, without any hurt. Then the ſame Angell ſtrook the wheeles, which fell among the pagans, & killed many of them. Thoſe which eſcaped the daunger by running awaie, cryed out with a loud voice: *Great is the God of the Chriſtians.* This altred not the wicked Emperour from his curſed purpoſe, but he ſtudying to diuiſe new torments for S. Catherine, the Empreſſe his wife came vnto him, and ſharplie reproued him, for his crueltie vſed againſt that holie damoſell, and the other Chriſtians, and told him plainlie: that ſhe alſo was a Chriſtian. The Emperor aſtonied, and

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almoſt madde with anger, to ſee things goe in this manner; in a great rage commaunded the Empreſſe ſhould be put to death. And for that Porphirius captaine ſpoke in her behalfe, and the Emperour vnderſtood he was a Chriſtian, and 200. of his ſouldiers alſo, he gaue charge they ſhould be all put to death; fulfilling herein, that which this holie ſaint had ſaid before; namelie, that many ſhould be ſaued by her meanes.

As the Empreſſe was led vnto her death, ſhe met S. Catherine on the waies and they embraced affectionatly, requeſting each other to praie vnto God, which they both promiſed; hoping they ſhould ſhortlie meet together in heauen. The Empreſſe was beheaded on the 23. of Nouember, and ſo was Porphirius and his ſouldiers. The Emperour being in a manner beſide himſelfe, to ſee the conſtancie of Catherine, and not knowing what to do more, commaunded to behead her alſo. The holie virgin was led to the place of execution, where was a great concourſe of people, as well men, as women; many of the companie weeping for compaſſion. Before ſhe was beheaded, ſhe prayed vnto God, and yeelded him thancks, for many graces, that ſhe had receiued at his handes; but eſpeciallie for this, which ſhe was at this inſtant to receiue: to wit, the looſing of her life for his ſake, which ſhee tooke, for the greateſt ſigne of his loue toward her that could be.

She beſought him alſo, that after her death, he would not permitt her bodie, to come into the hands of the perfidious Infidells, leaſt they might reproach, or abuſe it. Moreouer, ſhe beſought him: that thoſe that in their neceſſitie remembred her, might be deliuered from their afflictions, ſo farre forth as was conuenient for them. This praier being finiſhed, one of the ſouldiers cut off her head, and out of the wound came milk, in ſtead of bloud. Then were Angells ſeene, to lift vp her bodie from the earth, who caried it in the ayre vnto the mount Synay, and there the ſame Angells buried it. The Emperour Iuſtinian in proceſſe of time cauſed a ſumptuous Church to be built in the ſame place, and a monaſterie alſo, in which the holie ſaint is honored, and reuerenced.

Her death was on the 25. of Nouember, and on the ſame daie the Catholique Church celebrateth her feaſt, with great ſollemnitie, which is done with good reaſon; for God hath three crownes with which he crowneth ſome of the ſaintes in heauen. One is of red coullor, which is for the holie martyrs. The ſecond is of skie-coullor, wherewith the preachers be crowned: and the third is white, which is agreable vnto the virgins. It ſeemeth all theſe crownes were due vnto S. Catherine. For ſhe was a Martyr, and both before, and at the time of her martyrdome, ſhe conuerted many perſons vnto the faith of Chriſt, and ſhe was a virgin alſo. And for that ſhe hath ſuch rare prerogatiues (and beſide, as ſhe ſaid of her ſelfe, that ſhe was the eſpeciall ſpouſe of Chriſt) with great reaſon deſerueth ſhee to be honored, and reuerenced, of all Chriſtians, eſpeciall

of ſtudents, who by her meanes do receaue (as we maie beleeue) many graces and wiſedome alſo infuſed by God. This bleſſed martir and virgin S. Catherine, ſuffred martirdome, about the yeare of our Lord 310. in the raigne of Maxentius, and Maximianus.

Spaniſh: the ordinarie painting her, with a ſword in her hand, and ſetting her foot vpon the head of an Emperour, denoteth: that ſhe conquered victoriouſly the tirant that martired her.

The life of S. Peter of Alexandria Bishop and Martyr. Nou. 26.

THe Prophet Zacharie ſaw in a viſion Ieſus the high prieſt ſore beaten and wounded, his handes were all bruiſed and pierced through; and being demaunded who had vſed him ſo, he made answere; I haue receiued theſe ſtripes and woundes, in the houſe of them that loued me. This is ſpoken figuratiuely by Ieſus Chriſt, who being of his heauenly Father loued infinitely, yet he willed him or permitted him to die. This may alſo very well be ſaid of them, that haue receiued greater fauours and benefits of Almightie God, hauing higher, and more eminent dignities, and functions, as he hath done vnto prieſts. And if they offend, or tranſgreſſe his lawes, he is more diſpleaſed at their offences, then he is at the faultes of others. And though he be highly diſpleaſed with al ſinners, yet he complaineth of them, more then of all others.

This very ſame befell to S. Peter of Alexandria, who ſaw Ieſus Chriſt with a coate, rent, and torne to pieces. He demaunding who had vſed him in that manner? answere was made: Arrius the heretick. The ſonne of God ſhewed himſelfe much diſpleaſed: that that accurſed man had ſet his toung againſt his honor, in deprauing, & touching him in his deitie; it being his dutie to defend the ſame more then others, for that he was a prieſt.

The life of this holie Biſhop and martyr Peter, collected out of Euſebius of Ceſaria, venerable Bede, and other authors of Martirologes, is in this manner.

SAint Peter of Alexandria was borne in the ſame cittie of Alexandria, and thereof he tooke his ſurname. For his great vertue and wiſedome, he was elected Biſhop, after the death of a holie man called Theonas. And as ſome authors ſay, he was the 16. prelate of that cittie, after S. Mark the Euangeliſt. In the perſecution of Maximinus the Emperour great were the troubles he ſuffred; in ſo much as many ſeing, and beholding his patience, and perſeuerance, were ſtirred vp to imitate him: neither did they quaile in the confeſſion of their faith, but perſeuered in the ſame, euen to the loſſe of their temporall liues. Although the cruelty, and tirany of the miniſters in the perſecution, encreaſed daily againſt the Chriſtians, yet the holie Biſhop left not off, to look about, and to prouide for the good, and vtilitie of his Church. And whereas the accurſed heretick Arrius, continued

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in the ſowing of his cockle, and infernall hereſie; he not only reſiſted him, but excomunicated and ſeparated him, from the congregation, and comunion of the faithfull. Hauing done this, he was (by the commaundement of the Emperour) apprehended, and put in priſon. And aſſoone as he knew that he was taken, he ſent a comaund vnto the officers to cut off his head. This ſentence being diuulged through the cittie, it was a thing very remarkable, to ſee all the people runne to the priſon (to defend him from death aſmuch as lay in their power) ſo great was their loue vnto their Paſtor.

The accurſed Arrius hauing a deſire to be Biſhop after Peter, (if he happened as he hoped, to be put to death) laboured guilefully, and deceitfully, to be reconciled vnto Peter. To that effect he ſpake to many Catholiques, and deſired them to entreat him in the peoples name to abſolue him; and to ſignify vnto him that he was willing, and ready to ſubmitt himſelfe to his will, and correction. There were choſen two prieſts, (the one called Alexander, the other Achillas) to go one that Embaſſade or meſſage; who comming to the priſon where Peter was, propounded vnto him the cauſe of their comming.

The holie Biſhop fetching a great ſigh, made them this anſwere: Arrius is already dead in the ſight of God; for that he hath ſo grieuouſly blaſphemed againſt the diuine eſſence; denying that there is one naturality of all the three perſons. Peter then tooke the two prieſts aſide, and ſaid to them in ſecret. Although I be a grieuous ſinner, God out of his mercy hath called me to martirdome; and I will ſhew you part of a miſtery reueiled vnto me; and I do it the rather, for that you two are to ſucceed me in this dignitie, wherein I now am, the one after the other, firſt Achillas, and then Alexander.

I was at my praiers (with great attention) as my cuſtome is; and on a ſodaine, Ieſus Chriſt my Lord and God appeared to me, in the likenes of a little infant. The glorie of his face could not be ſeene, ſo great was the ſplendour and brightnes, that did proceed from it. He was apparailed with a long garment, which reached downe to the ground, but it was rent, from the toppe to the bottome; and with his two hands he pulled it together, to couer the nakednes of his breaſt, which when I ſaw, I was in a great feare; but after being ſomewhat reuiued, I asked him: O my Lord Ieſu what is this that I ſee; how pittifully is this your garment torne? And he anſwered me: Thou talkeſt often hereof, but doeſt not endeuour to ſowe it. But know thou, that Arrius hath done this euill vnto me, who ſeeketh to get away my people from me, which be my heritage, and which I haue purchaſed, with the ſhedding of my very deereſt blood. This which thou haſt ſeene, I wiſhe thee to ſhew to Achillas and Alexander which are to ſucceede thee, that they may, as thou haſt done, Anathematize, and excomunicate him, that his ſoule may be ſaued. This being ſaied, and charging, and enioyning them ſo to do, it being the will of God he diſmiſſed them, and ſent them away in peace.

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And it happened, that people perſeuering, and awaiting at the dore of the priſon, for the defence of the life of their Paſtor, to auoid a tumult and the effuſion of blood, the tirannous miniſters of the Emperour gaue direction and order; that in the night, the officers ſhould make a breach through the back ſide of the priſon, and take out of the ſame, the holie Biſhop Peter, and to lead him to the place where S. Mark had before time beene martyred; and euen thus the cruell officers did, and there beheadded him. His body was buried in the ſame cittie of Alexandria, by the Chriſtians. This was on a wedenſday, being the 26. of Nouember, on which day the Church celebrateth his feaſt. And it was in the yeare of our Lord 312. Maximinus being Emperour. Of this holie Saint maketh mention the Councell of Epheſus, and the ſeuenth generall Sinode. S. Gregorie Nazianzene. Euſebius in his 8. book 14. chapter and 9. book, 6. chapt. Nicephorus. The Tripartite hiſtorie. Vſuardus. Venerable Bede, and Ado.

The life of S. Saturnine Martyr. Nou. 29.

OVr firſt father Adam hauing offended Almightie God, in breaking his comandement, God inioyned him in penance for his ſinne to digge, and till the ground. Hereof it cometh, that all men being partakers of his ſinne, (for as S. Paul ſaith, all ſinned in him) we be alſo partakers of his penance, and punishment. So it befell to S. Saturnine that glorious martyr, who being old, was condemned by the Emperour Maximian, to labour about the building of certaine Thermi, or hote bathes, by carying ſand, morter, and ſtones, from one place to another; though the cauſe why he ſuffred this ſlauery, and drudgery, was, not for any ſinne he had comitted, but only for that he was a Chriſtiane, which this tirant held, and accounted to be the moſt heinous offence of all other; and therefore he laid on him theſe grieuous afflictions. The life of this holie martyr, with the life of S. Marcellus the Pope, was written by the notaries of the Romaine Church, and is reherſed by Laurence Surius, in this manner.

THe Emperour Maximian returning from Africa to Rome, and being deſirous to pleaſe Diocleſian, that had aduanced him to high eſtate, and made him his partner in the Empire; and knowing that Diocleſian had comaunded certaine artificiall hote Bithes to be made; was very dilligent to further, and haſten the workes, for which cauſe he comaunded all them, that were conuicted of any grieuous or heinous offences (among which he held and accounted the Chriſtians, not to be the leaſt) to worck and labour about that building vnder a ſafeguard and watch, hauing many ouerſeers, and maſters ouer them.

Among other that were condemned to this ſlauery, an honorable old man called Saturnine was one. His work was to digge ſand, and to carry it from one place

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to another; and for that through his weakenes, and debillitie of age, he fainted, and tired oftentimes, and was not able to doe his taske, as the ouerſeers of the work required, they often rated, and reuiled him. But he was holpen out very charitably by other Chriſtians, that were yonger; and eſpecially by one Siſinnius, who carried thoſe burdens that were apointed for himſelfe, and moſt of thoſe that belonged to Saturnine; and that ſo cheerefully, that they went ſinging Himnes and pſalmes in the praiſe of Ieſus Chriſte.

The ſurueiors of the work wondering at the ſame, acquainted a Tribune called Spurius therewith, and he certified the Emperour Maximian thereof, who comaunded they ſhould be brought to his preſence. They being before him, he ſaid to Siſinnius: what is your name; Siſinnius anſwered: I am a ſinner, and a ſeruant of the ſeruants of Ieſus Chriſt, and I am called Siſinnius.

The Emperour ſaid vnto him: what verſes be thoſe that you ſing as you work? Siſinnius anſwered: If thou didſt vnderſtand them, or hadſt notice of them, thou ſhouldeſt alſo know thy Creator. Who is my Creator (ſaid Maximian) but the inuincible Hercules? To vs Chriſtians (ſaid Siſinnius) it is a thing abhominable, and deteſtable, to ſpeak ſuch a word, or to name him in ſuch ſort. Chooſe one of theſe two things ſaid the Emperour: either ſacrifice to our God Hercules, or els aſſure thy ſelfe thou ſhalt be put to a terrible death. Siſinnius anſwered: I haue alwaies deſired to die in that māner, & to be worthy to obtaine the crowne of Martirdom, for the profeſſion & loue of my Lord Ieſus Chriſt. Maximian chafing at theſe wordes, deliuered him to Loadicio a prefect, charging him, either to compell Siſinnius and Saturnine to ſacrifice to their Gods, or els to put them to a cruell death.

He put them into priſon, where they remained a while, and there they conuerted many Pagans to the faith of Chriſt. Then were they taken out from thence, loaden with giues, and fetters, bare foote, and barelegged, and ſo led into a Temple to do ſacrifice. When they were brought before the Idoll, Saturnine lifted vp his voice and ſaid: O Lord confound the Idolls of the Gentilles. At theſe wordes the Idolls fell downe on the ground and broke to pieces. Two ſouldiers, the one called Papias, and the other Maurus, ſeing this cried out and ſaid: Aſſuredly, Ieſus Chriſt, whom Saturnine, and Siſinnius doe adore, is the true God. The prefect being in a great rage, comaunded his officers to torment them, they put them on the torment or Rack called Equuleus, and hoiſing them vp, they ſcourged them very grieuouſly, and rent, and tore their bodies with iron hookes, and ſcorpions. They being in theſe torments ſong Himnes, and ſaid: *Glory be to thee O Lord Ieſus Chriſt, for that We are found worthie, to be partakers of afflictions With thy ſeruants.*

The two ſouldiers Papias, and Maurus, (which were conuerted, when the Idoll fell to the ground, as is afore ſaid) were preſent, and neere the holie martir. Theſe men being ſtirred vp with a deſire of the crowne of martirdome, and repleat

with holie anger againſt the executioners, that tormented them with ſuch rigor and cruelltie, ſaid to them with a loud voice: How great is the diuell with you? that he maketh you ſo cruell, againſt the ſeruants of the liuing God? When the Prefect Loadicio heard their wordes, he was enraged againſt them, and comaunded the officers to ſtrike them on the mouth with ſtones, and to carry them to priſon, from whence they were after taken and martyred.

After this, he comaunded the officers, to ſet burning torches to the ſides of Saturninus, and Siſinnius. And when he ſaw all this would not make them yeeld, and that they ſhowed no ſigne of griefe or ſorrow in their countenance, he cauſed them to be taken from that torment, and to be led two miles out of Rome, into the way toward Numentum, and there they were beheadded. Their bodies were buried by a deuout man called Thraſo, in one of his poſeſſions. This was on the 29. day of Nouember, and on the ſame day the holie Catholike Church maketh a commemoration of S. Saturninus. His death was about the yeare of our Lord 307. In the raigne of Maximian, and Diocleſian. Of S. Saturninus writeth Ado, venerable Bede, Vſuardus, and the Romain martyrologe.

The life of S. Andrew Apoſtle. *Nou.* 30.

THe ſacred ſcripture ſaith of that proud captaine Holophernes, that as he went with his army and banners diſplayed, againſt the city of Bethulia, there happened a thing, which did before neuer befall vnto him: for the Hebrewes shut the gates againſt him, and fortified the city for their defence. Holophernes wondered therat not a litle, wherfore he aſſembled all his captains to councell, and ſaid: that he deſired to know the cauſe, why the people of that city did ſtand more to their defence, then all the other they had ouerpaſſed, and deſirous to know wherin they truſted, he willed them to certify him, what any of them knew.

Then aroſe vp a captein of the Ammonites called Achior, who ſaid vnto him: know you moſt potent Lord, that in this citty dwelleth a nation called Iewes, who haue a God ſo mighty, that if they haue his fauour and friendship, neither the mighty army vnder thy conduct, nor all the world, (if they should aſſault them) can ouercome them. But if perhaps they haue offended him (as they do oftentimes) it shalbe very eaſy to vanquish them, and to take this city, let them fortify it as much as they can. So that my councell is; firſt to informe thy ſelfe, whither they be in the fauour of their God; and according to that relation, if they be in his fauour to flay, but if he be diſpleaſed with them, to aſſault them.

Holophernes tooke great indignation againſt Achior for his words, for he thought no force was able to reſiſt his puiſſant army. Vpon this he commaunded ſome of his ſouldiers to lead him vnto the city of Bethulia: to the end, that when he had taken the city by force of armes. Achior should with his bloud and life, pay the penalty of his rash vnaduiſednes,

in taking vpon him the defence of the Hebrews. The ſouldiers led Achior vpon the mounteine, neere vnto the city, and there they left him tied vnto a tree. The Iewes iſſued out, found him, and led him into the city: Where Achior, in the preſence of Ozias the high prieſt, and of all the people, recounted what had happened vnto him. They heard his ſpeech with great admiration: and then feaſted and enterteined him kindly, and becauſe they thought he had defended the honour of God, euery one embraced him, and ſhewed to him great tokens of loue. But aboue all Ozias took him to his houſe, and made vnto him a ſolemne banquet.

This figure agreeth very fitly to the glorious Apoſtle S. Andrew: Who being figured in Achior, defended the honour of God as he did, preaching the Ghoſpell among the infidells: Where Egeas the tirant, figured in Holophernes took him, and deliuered him vnto his officers, Who led him vpon a mountein, and bound him to a croſſe, where he remained a while, vntill the Angells (citiſens of heauen) vnbound him (viz. When his bleſſed ſoule departed from his body) and led him to the ſupreme city of God, and there in the preſence of the high prieſt Ieſus Chriſt (diuulging how he took the defence of his honour) all the bleſſed ſpirits (that illuſtrious and honored nation) made him cheare, and enterteined him kindly, embracing him as their brother. And the high prieſt Ieſus Chriſt made him a feaſt, apointing him a ſpeciall ſeat in his celeſtiall beatitude. The life of this glorious Apoſtle collected out of the ghoſpell, and the writings of his diſciples, Who were preſent at his martirdome, was in this manner.

SAint Andrew the Apoſtle was borne in Bethſayda a towne in the prouince of Galily, and was the elder brother vnto S. Peter the Apoſtle, and alſo diſciple vnto S. Iohn Baptiſt. With whom being one day, he ſaw him, when he pointed his finger at Ieſus, ſaying. *This is the lamb of God.* Andrew ſtaid not a whit, but ioyntly with another diſciple, left S. Iohn Baptiſt, and followed Ieſus Chriſt, who turning his celeſtiall face, and ſeeing, asked them, what they ſought. They anſwered: that they deſired to ſpeake with him in his houſe. Our Lord led them with him, and kept them one day in his company, in which time thy talked together, and they knew him to be the Meſſias.

Andrew departed then from our Sauiour, and mett Symon his brother, and ſaid vnto him with great ioy: O, brother Symon, that thou haddeſt ſeen that, which I haue ſeene. Knowe thou, that the Meſſias (ſo much deſired, and ſo long expected by the Iewes) is come. My maſter Iohn Baptiſt ſhewed him vnto vs: and I haue bene with him; and I tell thee, that his words and deeds confirme that he is that ſame. Come thou and ſee him. So the two brethren came together vnto Ieſus, who ſaid: Thou art Symon the ſonne of Iohn, but thou ſhalt be called Cæphas, that is, Peter. Another time thoſe two brethren being a fiſhing in their barck, Ieſus Chriſt paſſed by the bank, and called them, ſaying: *follow me, and I will make you Fiſhers of men*, at this they left their bark and netts and followed

him: and from that houre, they kept him company, and he made them his Apoſtles.

S. Iohn maketh mention of Saint Andrew in recounting the miracle our Sauiour did on the mount, when he would feed 5000. perſons that followed him, and asked S. Philippe, where he might buy aſmuch bread, as would ſuffice al thoſe people? and he made an anſwere, ſhewing little faith. S. Andrew ſhewed a little more faith, then he, ſaying: there was a boy that had fiue loaues and two fiſhes: though he doubted ſome what, ſaying, it was too litle for ſo many. The ſame S. Iohn ſaith alſo of S. Andrew, that ſome Gentils deſired to ſee Ieſus Chriſt, for the fame that was of him, & he ſpoake to S. Philip to bring thē to ſee him, & he to S. Andrew, and both of thē told Ieſus how ſome deſired to ſee him.

There is no other particuler thing written in the Ghoſpell of S. Andrew, though it be very certain, that he was preſent in thoſe things, where it is ſaid, that all the Apoſtles of Chriſt were there, as being one of them. He was preſent at the reſurrection of Lazarus, he was at the entrie into Ieruſalem one Palme-ſonday: He was at the Supper, where he was made prieſt and Biſhop, and communicated. Then with the reſt, he abandoned our Lord, flying as the others did: hee ſaw our Sauiour raiſed to life, and alſo aſcend into heauen, and receaued the holy Ghoſt, & his gifts alſo.

He preached in Scithia Europea, which fell to his lotte. He paſſed into Thracia and Epirus, in all which countries, he preached, did miracles, and conuerted much people to the faith of Chriſt. Finally, he came to the city of Patras in Achaia, and there he ſtaied, and made it his place of abode, and reſidence; preaching, and gaining many ſoules, by conuerting them to the faith, not only in that prouince and city, but alſo in the countreis adiacent, in a ſmall ſpace there was not ſtanding one temple of the Idolls, for that they were all turned into Chappells, or into oratories, where the Apoſtle laid maſſe, as occaſion ſerued. He ordered deacons, and other miniſters to help him in this holy miſterie. Euery one loued and reuerenced him, for that they knew our good God had beſtowed many benefits on them, by his meanes. His life was an example to them all: with his words he comforted euery one; and his deeds were very gracious vnto them, for that he healed the ſick, and caſt out the deuills. To euery one he did good, and did not permitt any to do euill.

There came into this city as Proconſull, Egeas, ſent by the Romaines to gouerne that prouince. He ſeing how matters went, began to perſecute the Chriſtians, compelling them to ſacrifice vnto the Idolls. S. Andrew came & ſaid vnto him: It is good reaſon, that thou, who art a Iudge ouer men, ſhouldſt acknowledge, thy Iudge which is in heauen, and honour him, for the true God, as he is indeed, and leaue the honouring of them, who be no Gods. Egeas ſaid: perhaps thou art that Andrew, who did deſtroy the temples of the Idolls, and perſuade men to receaue the ſuperſtitious ſect of the Chriſtians, which the Romaines haue apointed to be perſe-

perſecuted, and to be rooted out.

S. Andrew replied: The Romaines haue not yet vnderſtood, how the ſonne of God is come from heauen vnto earth, for the ſaluation of mankind; who hath taught, that theſe Idolls be deuills, and deceiuers, who bring men from the true ſeruice of God, that they may depart out of this life repleniſhed with ſinne, and be puniſhed in the life to come, with eternall torments. Egeas ſaid: theſe be the things your Chriſt preached to the Iewes, for the which they crucified him, you ſay true (ſaid the holy Apoſtle) that Ieſus Chriſt died on the Croſſe; but that was done by his owne proper will: Howe by his will, ſaid Egeas? Is it not knowen, that one of his diſciples ſold and deliuered him into the hands of the Iewes, who preſented him before their gouernour, and he cauſed him to be crucified? All theſe things ſhew, that he died not of his owne will.

S. Andrew replied: I was and am ſtill his diſciple, and I auow, that he died by his owne will, for that he knew and ſaid theſe things before, viz: that he ſhould be taken, crucified, and riſe againe the third day: yea and I tell thee more, that my brother Peeter would haue hindered him, to the end, he ſhould not haue permitted ſuch a thing to be done, and was called Satan for the ſame: in which he ſhewed, that the hinderance of his death was vnto him diſpleaſing. And when he ſaid, that one of vs, that were with him at the table, ſhould betray and ſell him, his beſt beloued diſciple called Iohn asked him, who it was, that ſhould be ſo treacherous: and he anſwered that it was he, vnto whom he gaue a ſoppe dipped in the platter; at which word he gaue it to Iudas, who was the man that ſold him, and had already bargeined to betray him, by this you may know, that my maiſter who knew all things, might haue preuented it: and if he did it not, you are compelled to confeſſe, that he died by his owne will.

Egeas ſaid: were it of his owne will, or were it by force, I reckon not: but I meruell at thee, that thou wilt worſhippe for God, a man crucified. S. Andrew ſaid: very great was the miſtery of the Croſſe, and I will declare it vnto thee, if thou wilt heare me with patience. Egeas ſaid: I will heare thee patiently: but after that, if thou doeſt not hearken and obay me, I will make thee to feele the miſtery of the Croſſe vpon thy ſhoulders. Menace not me (ſaid S. Andrew) for that if I feared it, I would not preach the glory therof.

The firſt man hauing incurred the puniſhment of death, for eating the fruit of the forbidden tree, it was conuenient, that with the fruit of the tree of the Croſſe, ſhould be cancelled the death of the world, and remedy giuen to the loſſe of mankind. And as the firſt man was formed of the virgin earth, and the ruyne of the world was cauſed by him; ſo it was fitt, that Chriſt ſhould be borne of the imaculate virgin Mary, true God, and true man, that he ſhould be the cauſe of the Redemption of the world. Adam ſtretched out his armes to gather the fruit of the forbidden tree, and Chriſt ſtretched out his, becauſe

they ſhould be nayled to it. Adam taſted the fruit, and Chriſt taſted gall. To conclude: I tell thee, that my Lord was clothed with mortall fleſh, and would dye vpon the Croſſe, that he might cloth vs with immortality, and giue vs eternall life.

Egeas hauing giuen eare to the Apoſtle a while, ſaid: Tell theſe thy tales, to them, that will beleeue thee: and beleeue thou me, that if thou doeſt not ſacrifice to our Gods, I will put thee on the Croſſe, thou commendeſt ſo much. S. Andrew anſwered: I ſacrifice euery day, to the omnipotent, liuing, and true God, not the ſmoke of incenſe, nor fleſh of bulles, nor bloud of ſheep, but the immaculate lamb, in conſecrating his moſt bleſſed body, which being receiued by the faithfull, the lamb remayneth intyer and whole, as was before, although the faithfull doe truly and really eate his fleſh & drink his bloud. How may that be ſaid Egeas? The Apoſtle anſwered: if I ſhould tell thee, and if thou wouldeſt vnderſtand it, it were firſt neceſſary for thee, to be a Chriſtian. Egeas replyed: I ſhall make thee by force of torments to tell me, how, and by what meanes I may vnderſtand it.

Then put he him in priſon, vnto which place reſorted much people, who would haue taken the Apoſtle away violently, if he had not hindered it: for out of the priſon he preached to them, and perſuaded them not to rebell againſt the tirant, whoſe cruelty would be vnto him an occaſion of merit. If he ſhall afflict the body, ſaid the Apoſtle, he hath no power to hurt the ſoule: his torments will quickly end, but the reward ſhall endure for euer. We ought rather to make much of him, and to honor him, then to vſe him diſpleaſantly, ſince he may do vs much good, and but a litle harme: with theſe and the like words the Apoſtle ſtaied the people, from any commocion or inſurrection againſt the Proconſull.

The next day Egeas cauſed the Apoſtle to be brought before him, and ſaid: I am perſuaded thou art now better aduiſed, and wilt forſake thy follies, which haue darkned thy mind: and that thou wilt leaue the worſhip of that thy Chriſt, and enioy the ſweet and delightfull life of this world, and auoid withall bitter death. The Apoſtle anſwered: without the beliefe of Chriſt, there is no true content, nor true life, as I haue alwais preached in this prouince, whither he ſent me, to the end men ſhould leaue and abandon the adoration of Idolls, and receaue the true faith of Ieſus Chriſt, and ſo eſcape eternall death, and obteine euerlaſting life.

For this ſame cauſe (ſaid Egeas) I will alſo procure thee to adore the Gods, to the end theſe people whom thou haſt deceiued, may forſake the vanity of the doctrine, and returne to the religion of the auncient Gods: for (as I geſſe) there is not a city in all Achaia but the Temples are abandoned, and thou art the cauſe of it. I will haue thee alſo to be the cauſe, to alter their courſe, and to frequent the Temples againe, and to renew their ſacrificing: in which doing, the Gods wilbe appeaſed toward thee, for now they be ſore offended againſt thee. But if thou be

reſolued

reſolued to doe otherwiſe, prepare thy ſelfe to endure and ſupport terrible torments, which ſhalbe inflicted on thee, and laſtly, thou ſhalt dy on the Croſſe.

To this the Apoſtle anſwered: Liſten to me, thou ſon of death, thou dry rotten logge, deſigned to nouriſh hell fire: hitherto I haue ſpoken mildly to thee, thinking, that thou, being a reaſonable creature, wouldeſt haue made vſe and benefit of my words, and haue forſaken thy falſe and vaine Gods: but ſince I ſee thee ſo obſtinate and hard harted, I tell thee plainely, think not to terrify me with thy threats, do thy worſt: for the greater the torments be, ſo much more ſhall the reward be, which Ieſus Chriſt will beſtow on me: and the greater ſhall the paines be, which are prepared in hell fire for thee; where the Gods, whom, at this time, thou adoreſt, ſhall giue thee thy due reward, tormenting thee eternally, for indeed they be no other but deuils.

Egeas raging exceedingly at his words, cauſed the Apoſtle to be ſtripped, and apointed ſeuen fellows to beate him with all cruelty: who gaue ouer three times, for other to come in their place. And ſo many were the blowes, they gaue to the Apoſtles body, that it powred bloud out ſo aboundantly, that there was not one place free from wounds, from the head to the foote. Then Egeas ſaid: oh Andrew haue compaſſion of thy ſelfe: conſider that the bloud thou ſheddeſt, is much: and if thou doeſt not change thy oppinion, I muſt crucify thee: The holy Apoſtle anſwered, ſaying: I am the ſeruant of Ieſus Chriſt, and do not fear, but loue the Croſſe. Thou haſt more reaſon to feare, for that, if thou doeſt not beleeue in Chriſt, thy torments ſhall differ from mine, for mine ſhall end in two daies, and thine ſhalbe euerlaſting. Egeas could keep patience no longer: but comaunded that he ſhould be crucified; yet not nailed to the croſſe with nailes, but bound with cords: which he apointed not for any pitty he had, but to the end the torment might continue the longer.

Whileſt the executioners led him to his martirdome, an infinite company of people reſorted to him, crying with a loud voice: What hath this iuſt man, and friend of God done, that he ſhould be crucified? The holy Apoſtle entreated them not to hinder his martirdome, but went ioifull and merry, and by the way preached to thoſe that accompanied him. When he ſaw the Croſſe afarre off, he ſaid deuoutlie: I adore thee o pretious Croſſe, conſecrated with the bodie of Chriſt, and adorned with his members, as with perles, and Iewells. Before Chriſt came to thee, thou diddeſt terrifie men; but now thou cauſeſt ioie, and delight. O good Croſſe made ſo beautifull by the bodie of Chriſt, I haue deſired thee a long time, I haue ſought thee diligently, and now I haue found thee; receaue me in thine armes, and lift me vp from men: preſent me to my maſter, that he maie receaue me by thy meanes, who hath redeemed me by thee.

Hauing ſaid this, and being now neere vnto the Croſſe, he ſtripped himſelfe out of his clothes, and gaue them to the officers, who binding him to the Croſſe, lifted

lifted him vp theron, as the ſentence, & iudgment was. There was a great number of people about the Croſſe, all lamenting, and complaining of the cruell, and wrongfull torments that the Apoſtle ſuffred. But he comforted, and encouraged them, to ſuffer ioifully the like torments for Chriſt his ſake, when occaſion was offred.

S. Andrew remained two daies on the Croſſe, the people complaining, and crying out aloud: It is not iuſt, that a man ſo holie, ſo modeſt, of ſo good partes, and that teacheth ſo good doctrine, ſhould die in this manner. Egeas vnderſtanding that the people murmured againſt him, fearing ſome tumult, determined to take the Apoſtle from the Croſſe; and for that intent went vnto him. The Apoſtle ſaid vnto him: What doeſt thou heere Egeas? If thou comeſt to beleeue in Chriſt, he will as readilie pardon, and receaue thee, as any other. But if thou come to take me from the Croſſe, it is in vaine, for I am now going to my Lord and king. It ſeemeth I am now before his iudgment ſeat, where I ſhalbe rewarded, and thou ſhalt be chaſticed.

The Apoſtle ſeing that they yet laboured to take him from the Croſſe, and that the hangman began to vntie him, he lifted vp his voice to Ieſus Chriſt, and ſaid: Lord, I beſeech thee for thy holie names ſake, permitt me not to be taken from the Croſſe aliue. Receaue me my maſter, whom I haue loued, whom I haue confeſſed, whom I haue preached, and of whom I hope to be rewarded. Oh good Ieſus, receaue my ſpirit in peace, for nowe is it time to come to thee, whom I haue ſo much deſired. Whileſt the Apoſtle ſaid theſe wordes, there diſcended from heauen a great brightnes in manner of a beame of the ſunne, (which euerie one ſaw) and couered the bodie of the Apoſtle, that for halfe an houres ſpace it could not be ſeene, at which time it vaniſhed awaie, and then they perceiued that he was dead.

One Maximilla a deuout woman, and a diſciple of the Apoſtle, being of that cittie, and verie rich, went to the Croſſe with ſome of her ſeruants, and tooke the bodie of the ſaint, and buried it, anointing it firſt with pretious ointment. When Egeas vnderſtood what Maximilla had done, he ment to complaine vnto the Emperour, both of her, and of many other that aſiſted her. Whileſt he was in the publique hall taking informations thereof, the diuell entred into him, making him to roare, and crie out as a beaſt, and tormenting him in the ſight of the people, made him to yield his ſoule to be tormented in hell. This iudgment of God cauſed many to be conuerted to Chriſt. The martirdome of S. Andrew, was on the 30. of Nouember, and on the ſame daie the Church celebrateth his feaſt. His death was in the yeere of our Lord. 61. (as Caniſius ſaith) in the raigne of Nero.

In the time of the Emperour Conſtantine, the bodie of S. Andrew was tranſlated to Conſtantinople, and from thence to diuers other places, till laſtlie, it was carried into Italie, to the cittie of Almalfy, in the kingdome of Naples, where

it

It is at this preſent. And it is ſaid, that out of this bleſſed bodie, cometh a moſt pretious liquor, that cureth, and healeth diuers infirmities. When Pius the ſecond was Pope, his head was brought to Rome, and ſet in a tabernacle made for that purpoſe, in the Church of S. Peter.

S. Gregorie of Toures recounteth many miracles, done by the interceſſion of S. Andrew, namelie; the curing of diuers, and ſundrie infirmities. He ſaith alſo: that in the time of Clodoueus king of France, in a warre he made in Burgundie, and in the ſacking of a countrie, fire was ſet on the Church of a holie martir, called Saturninus, within the which were ſome reliques of S. Andrew. The fire encreaſed, and the people were much agreeued, that the reliques of the holie Apoſtle ſhould be ſo conſumed. There was a ſouldier borne at Toures, who perceiuing the ſorrow of the people, entred reſolutlie into the middeſt of the fire, and went vnto the place where the reliques of the holie Apoſtle were, and brought them awaie ſafe, without hurt. And God was pleaſed to ſhew, how acceptable this pious deed was to him, preſeruing the ſouldier from the fire, that it hurt him not at all.

We read alſo of other miracles of S. Andrew: as of a Biſhop, whom the diuell (in forme of a damoſell) would haue deceiued; and the holie Apoſtle went to his houſe, in the ſhape of a pilgrime, and told him of the deceit; but for that I haue not read it in any approoued author, I do not auerre it, yet God can, and vſeth to do thoſe, or the like things by the interceſſion of his holie ſaints. And we ought not to doubt, but he hath done many miracles by the interceſſion of S. Andrew, who followed, and loued him ſo, that at laſt he died on the Croſſe, for his loue, as himſelfe had done. It is iuſt therefore, that we be deuout to this holie ſaint, that by his prayers, and meritts, we maie obtaine of God eternall glorie. Amen.

DECEMBER.

The life of S. Bibiana virgin and Martir. Decemb. 2.

MAny were the vexations, and great were the tribulations the holy man Dauid ſuffered at the hands of ſundry perſons, who without any cauſe giuen on his part, endeuored to do him all the miſchief they could, as among others his father in lawe Saul did: yet he ſupported all theſe troubles with patience, and mildnes: but the inſurrection of his ſonne Abſalon nipped him to the hart, and molleſted him aboue all the reſt: wherefore he ſaid in one pſalme: If mine enemy had ſaid euill of me, and had perſecuted me, I would haue ſupported it, *becauſe that of an enemy, no friendly kindnes is expected: but I am aggreiued, that this my ſonne, he who ſatt at my table, and eate with me in the ſame dish, ſhould be the man, that ſhould perſecute me. Oh how worthy was, he and ſuch as he was, to deſcend aliue into hell!*

Many were the tirants that perſecuted the Church, and many more were they that put the Chriſtians to death, but S. Bibiana had reaſon to complaine of none more, then of Iulian the Apoſtata, becauſe the others were her profeſſed enemies in that they were Idollaters: But this wicked and damnable man was a Chriſtian, and within holy orders: who put her to very great ſorrow, and moued her to deſire God to chaſtiſe him, as indeed he did, by depriuing him in a short time, both of his empire and life, it being not known by whom, nor in what maner. This is only certain; that the lewd and wicked man, being in the middeſt of his army, was wounded with a ſpeare, wherof he died, blaſpheming and reuiling at Ieſus Chriſt, his curſed ſoule falling as a pray into the diuells hands. S. Bibiana was martired in the time of this wicked Emperour. Venerable Bede, and other Authors of martyrologes write her martirdome in this maner.

SAint Bibiana was borne in Rome, and was daughter vnto Fauſtus and Draſoſa, who were both Chriſtians, and holy martyrs. S. Bibiana being very yong, did exercite her ſelfe in holy and vertuous works. Shee was taken in the time of the Emperour Iulian the Apoſtata (a cruell foe vnto Chriſtians) and deliuered to the cuſtody of Fauſtus the gouernour, who was apointed to heare and determyne her cauſe.

He perſuaded her to ſacrifice vnto the Idols: and the ſoner to drawe her to the ſame, he threatned to put her vnto grieuous torments, if ſhee refuſed it. But the ſaint anſwered with ſuch godly reaſons, that ſhee perſuaded the Gouernour himſelfe to forſake and relinquiſh the Idolls, and to be made a Chriſtian; and conſequently

quently to endure torments and death couragiouſly for the ſame.

The holy damſell Bibiana was very ioyfull, that ſhee had made that gaine, as to gaine a ſoule to her ſpouſe Ieſus Chriſt. Then was ſhee led before the Empeperour, who exhorted her to ſacrifice vnto the Idolls, and ſhe anſwered him, that God the creator and gouernour of heauen and earth, was only worthy to be adored. The Emperour hearing this anſwere, commaunded Bibiana to be beaten with cudgells, which was done with ſuch cruelty, that ſhee yielded vp her ſpiritt vnto God in that torment, on the ſecond day of December, on the which day, the Church celebrateth her feaſt. This befell in the yeare of our Lord 364. in the time of Iulian the Apoſtata. The body of S. Bibiana, was buryed by a prieſt called Iohn, in the city of Rome, in a place neere vnto the palace of Licinius.

The life of S. Barbara virgin and Martir. *Decemb.* 4.

THE prophet Ezechiel recounteth a viſion, ſaying: that he ſawe a man, who meaſured the temple, and the houſe of God, who had in his hand a rod wand to meaſure: which was ſixe cubites long and one handfull. *The Gyant Golyas with whom Dauid fought, (and cut off his head) was alſo ſixe cubites, and one hand-full high. It is not without myſterie, that theſe two meaſures are alike. It may be, by the man whom Ezechiell ſawe to meaſure the temple, is ſignified, our Lord God: And by the Gyant Golyas is ment the deuill: who in that he was of the ſame meaſure, that the rod of the other was, sheweth: that the deuill, to the vttermoſt, ſtriueth to be likened vnto God. And omitting many other examples, I will ſpeake of one ſeruing our purpoſe.*

God commaunded Abraham to ſacrifice his owne ſonne, who incontinent prepared himſelfe to do it, and had performed the ſame, if God who bad him, had not hindered and let him by an Angell. Out of this act of Abraham redounded very much honor vnto God, it being thereby ſeene, that he had ſuch a faithfull ſeruant, that to doe him ſeruice, he was willing to kill his owne ſonne. The deuill to be like vnto God in this, perſuaded one of his ſeruants called Dioſcorus, to kill his only daughter, who was called Barbara a bleſſed damoſell, to do ſeruice to the ſame deuill. The life of this holy ſaint was written in this manner by Symeon Metaphraſtes, and Ado Archbiſhop of Treuers.

IN the time of the Emperour Maximian, there was in the citty of Nicomedia, a man very rich in worldly poſſeſſions, and of a noble family; but in religion, he was an Idolater, and was called Dioſcorus. This man had one only daughter, who was to be his heyre, whom he loued dearely. This damoſel was very beautifull, and witty: and in religion (which is the thing moſt to be regarded) ſhee was a Chriſtian; and very vertuous: though her father was ignorant, that ſhee was Baptiſed. Dioſcorus doubted, leſt the yong woman lying alone in the houſe, and

being ſo faire, ſhould be ſued vnto in ſome inconuenient manner by one or other, which to preuent and auoid, he incloſed her in a tower of his pallace. It was no grief vnto the holy damoſell to be ſo ſhut and mewed vp therin, ſince ſhee might beſtowe her ſelfe wholy by this meanes in the ſeruice of God, as ſhe did; ſpending her time in prayers and meditations: the inſpirations of the holy Ghoſt recreating her ſoule.

There was in that ſame tower a faire hall, and many chambers furniſhed: ſhee might alſo goe downe from the tower into a garden, for her recreation: and her father, for her better contentment, made therin a bayne or bathing houſe, with two windowes to giue it light. The work was not yet finiſhed, when Dioſcorus, was occaſioned to go on a long iourney: wherefore he gaue directions vnto the maſter workmen, and departed. By happe Barbara went one day to ſee the labourers as they were working on the two windowes, and bad them make three. The men ſaid, they durſt not do ſo, for Dioſcorus had commaunded them to make but two. Barbara ſaid: I would haue you make three in any caſe, and if my father be offended therewith, tell him that I bad you, and I will yield him a reaſon, why three be made. So the workmen made three windowes, as ſhee bad them. The work being furniſhed, Barbara went vnto the Baine, and in ſeeing the three windowes, ſhee contemplated the miſtery of the B. Trinity.

It befell one day, ſhee meditating the miſteries of the paſſion and death of Ieſus Chriſt, and ſhedding teares from her beautifull eyes (which like pretious perles, dropped into the fountein, and were mingled with the pure and chriſtalline water) ſhee came vnto a piller of marble, out of which the water iſſued, and on the ſame with her finger, ſhee made the ſigne of the Croſſe: A merueillous thing to recount, the marke made in the marble with the finger of the virgin continued, as if it had bene imprinted by ſome ſeale into waxe. The ſigne remained there: and after that the holy Saint was martired, many came into the baine, and looking on it deuoutly, and calling on the name of the holy Saint, were deliuered from many infirmities.

When the holy damoſell had made the Croſſe, ſhee kiſſed it deuoutly many times, and caſting aſide her eyes, ſhee ſawe ſome ſtatues of the Idolls, her father adored, which he had cauſed to be ſet there for the more ornament of the place. It grieued her very ſore, and cauſed her to ſigh and lament for compaſſion of them, that adored ſuch Gods: and moued with indignation againſt them, ſhee ſpit in their faces, ſaying. Let all them that adore you and ſeek for help at your hands, be like vnto you: hauing done this, ſhee returned vnto her tower, and ſpent her life in faſting and prayer, her mind being alwais fixed vpon God. Her father came home, and went to viſite his daughter, and alſo to ſee his newe baine, hauing the maſter workmen with him. When he ſawe, they had made three windows (and he had apointed them, to make but two) he asked them the cauſe therof, and they told

told him againe, that his daughter charged them to do as they had done. So he ſaid no more at that time.

Afterward being alone with Barbara, he ſaid vnto her: daughter, what was thy meaning to cauſe them to make three windows, when I apointed them to make but two. The holy damoſell without any feare anſwered: Father; I cauſed them to make three, becauſe it was more conuenient and agreable to reaſon. How ſo, ſaid Dioſcorus? Barbara replied: for that three lights do illuminate euery man, that cometh into this world. The good virgin ſpake this with an intention to ſignify the high miſtery of the B. Trinity. Her father was ſomewhat troubled at her words, and ſaid: Explaine theſe your ſpeeches a litle better. What is the meaning that three windowes illuminate euery man, that cometh into this world? Then Barbara ſaid: Come with me, and you ſhall vnderſtand my meaning,

They went to the Baine, and being neere the piller, the holy damoſell ſhewed him the ſigne of the Croſſe, which ſhee made therin with her finger, and ſaid vnto him: My father, the three windowes ſignify the three perſons, viz: *the Father, the Sonne, and the holy Ghoſt*: by this light euery creature is illuminated, to the end, the high and and ſouereigne miſtery of the holy Croſſe, vpon which Ieſus Chriſt died, may be beleeued. There was neuer bull bayted by dogges, or wounded, that ſhewed ſuch rage and fury as Dioſcorus did, at the hearing of theſe wordes, and he was repleat with indignation and coller, and as a man poſeſſed, to ſee his daughter ſo much contrary vnto him in relligion. Then he called to remembrance that many times, when he talked with her concerning marriage, ſhee had wiſhed him not to take care for her, for ſhe had no thought of any husband, wherupon he perceued that ſhee anſwered him ſo, for that ſhee was a Chriſtian, and he knew that among them many obſerued chaſtity.

It came into his head, that the Emperour Maximian perſecuted the Chriſtians, and that in the city was a gouernour, that tormented and put many of them to death: All theſe things together cauſed Dioſcorus to be ſo much diſtracted, that being ouercome with paſſion, and forgetting, that he was her father, and taking on him the perſon of a tirant and parricide, he laid hands on his ſword with a full intention, therwith to runne through the breaſt of his owne daughter.

The holy damoſell, that ſhee might be reſerued to a more glorious triumph, departed away, and fled from her fathers ſight. By this meanes Dioſcorus had ſpace to be aduiſed, that by killing his daughter, he might fall into ſome trouble, and could not iuſtify it, if he did not declare and publiſh the cauſe and reaſon of his doing, he ſtaied not ſo much for any piety, as to haue an occaſion and meanes to be more reuenged on her, and to ſhewe vnto the other Idollaters, how great his zeale was to the honour of his Gods. Wherfore he tooke order, that his daughter Barbara ſhould be brought before the gouernor Martianus, whom he informed, that ſhe was a Chriſtian: and moreouer, he humbly beſought him,

to proceed againſt her, according to the late decrees of the emperour.

The gouernour much wondered at Dioſcorus, ſeeing him ſo cruelly bent againſt his owne daughter: but he was much more aſtonied, to ſee her Angellike beauty, which was ſo goodly, that it ſeemed to him, though ſhe had done the greateſt offence in the world, the ſight of her only would haue obteined her pardon. And yet her owne father was the only man, who (without any wrong offered on her part) laboured all he might to procure her death. The iudge ſpake vnto her mildly: ſaying; Barbara. I ſee, thou art a tender delicate virgin, and very beautifull, therefore haue compaſſion on thy ſelfe; ſacrifice vnto our Gods, for I cannot be rigorous againſt ſo beautifull a damoſell. The bleſſed maid anſwered: I offer ſacrifice vnto my God, who created heauen and earth; but of thoſe, whom thou calleſt Gods, heare what a holy king and prophet called Dauid ſaith: *The Gods of the Gentills be gold and ſiluer, the work of mens hands; and they who are repreſented by them, be deuills, but the true God made heauen and earth.* I ſay and confeſſe the ſame, and therefore trouble not thy ſelfe to perſuade me, to adore them.

The gouernour was ſo vexed with this ſpeeche, that taking no pitty of this beautifull damoſell, he cauſed her to be ſtripped, and to be beaten, without mercy, with the ſinewes of oxen: and when all her body was wounded and made ſore, he commaunded the officers to rubbe her with a courſe heare-cloth, which put her to a greuous paine: and the bloud ranne aboundantly from her body vnto the ground: then he cauſed her to be led back into priſon, that he might haue time to deuiſe ſome more greeuous torments for her. On that ſame night, there was a great brightnes in the priſon, where Barbara lay, in the midſt wherof appeared Ieſus Chriſt, who comforted and encouraged his handmaide, and told her, that he would alwaies aſſiſt her, and keepe her in his cuſtody, and that the inuentions of cruell tirants ſhould not preuaile any thing againſt her. Theſe words were ſcant ended, when the bleſſed damoſell perceiued her body to be healed of all her hurts and wounds, which thing did exceedingly reioyce her in ſpirite, and for the ſame, ſhee rendered infinite thanks vnto the higheſt God, for that he vouchſafed to viſite her; as alſo, for that he had healed her in this maner.

On the next day, the holy virgin came againe before the iudge: he ſeeing her hole and ſound, was amazed therat, and ſo were many other, who had ſeene her the day before, when ſhe was led vnto priſon bruſed and wounded. The gouernor ſaid vnto her: See Barbara, howe the Gods haue had compaſſion of thee, and haue healed againe thy wounds, they be ſo deſirous to reduce thee vnto their ſeruice by mildnes. Be not thou vnto them vnthankfull, nor obſtinate in thy errour, leſt thy do hereafter vſe rigour and ſeuerity againſt thee. To this, the holy damoſell anſwered: They who be blinde, as thou art, think as thou doeſt: but I will tell thee the truth how I was healed (if thou deſire to know it) It was Ieſus Chriſt the ſonne of the liuing God, whom thou canſt not ſee, thy ſoule being blinded

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and drowned in the profound darknes of iniquity.

The gouernour ſeeing he preuailed not with this ſlight, commaunded two luſty fellowes to teare the ſides and breſts of the damoſell, with iron combes: and then burning torches to be ſett to her ſides, and many ſtrokes to be alſo giuen her on the head, with a hammer. The holy damoſell Barbara in the midſt of theſe torments lifted vp her eyes, vnto Ieſus Chriſt, ſaying: Thou o Lord, who ſeeſt the ſecrets of harts, behold likewiſe, I haue put all my truſt in thee: I beſeech thee, Lord, not to abandon me, but ſuſteine me with thy pitifully hand, for as without thee, I cannot do any thing, euen ſo, with thee, I can do all things.

The tirant not content with this cruelty, but proceeding further, bad them to cut off the nipples of her breaſts, which put her to much paine, but much more was the loue that ſhee bore vnto Ieſus Chriſt, which cauſed her with patience to ſuffer the paine: for all which reſpect ſhee ſaid with the prophet Dauid: *O Lord my God turne not thy face from me, and do not take away thy holy ſpirit from my hart.* The very ſight of her body (ſo miſuſed and bruiſed) put men in feare: wherfore the tyrant to do her the more ſhame, and for to terrifie the Chriſtians the more by her example, commaunded her to be led through the high ſtreets naked, and all the whiles to be beaten with ſtaues.

When the holy damoſell vnderſtood the ſentence of the tyrant, perceiuing they ment to put it in execution, ſhee lifted vp her eyes vnto heauen, and ſaid. O ſoueraigne king, and my ſweet Lord: thou couereſt the sky with the thick clouds, and the earth with darknes, of the night: may it pleaſe thee to couer my naked bodie ſo, that it be not ſeene of the vnbeleuers, who, if they ſee me, will blaſpheme thy holy name. Our pitifull Lord, who giueth eare vnto his ſeruants who reſort for his help in their tribulations, heard her prayer, and couered her body with a brightnes, in maner of a long veſture euen to the ground, ſo that the paynims could not ſee her. The holy ſaint was led thorough all the citty, and brought back vnto the gouernour, who ſeeing her conſtancy, gaue ſentence, that ſhee ſhould be beheaded.

The curſed father of the bleſſed damoſell, who had bene preſent at this dollorous ſpectacle, and was not any thing mollified, but rather more incredulous, deſired the gouernour, to ſhew him the fauour, to execute the ſentence pronounced by him againſt his daughter: which requeſt was eaſily graunted. The glorious ſaint was led out of the city, vnto a hille, where was the ordinary place of execution: & and there kneeling on her knees, ſhee made a deuout prayer vnto God, rendering him thankes, for bringing her, to that paſſage. Then bowed ſhee her head before her father, who voide of pitty lifted vp the ſword, and cut off her head.

Then returned the curſed wretch vnto the city, vaunting he had done a memorable act for the ſeruice of his Gods, ſaying he deſerued to be honored by the Emperour, and to haue his name eternized. But God almighty was not pleaſed with

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his boaſting of ſo inhumane an act: for vnexpectedly it thundered, and therwith, a thunderbolt fell, which ſtrook and killed him out of hand. So that at one time, the daughter aſcended to heauen, where ſhee was receued with ioy and triumph of the heauenly citiſens and of the celeſtiall king; and the father deſcended into hel, where he is and ſhall be perpetually tormented by the deuills.

The body of this glorious damoſell and martir S. Barbara, was buried by a holy and relligious man called Valentinian, with muſique and ſonges, to the praiſe and laude of God and of S. Barbara his ſpouſe. The martirdome of this bleſſed damoſell, was on the 4. day of December in the yeare of our Lord. 288. in the time of Diocletian and Maximian. This holy ſaint is a ſpeciall aduocate againſt tempeſts, thunder and thunderbolts. Petrus Galeſinus, the Apoſtolique protonotary wrote the life of S. Barbara, and ſaith; that he collected it out of S. Iohn Damaſcen, out of Arſenius, and out of other Grecians: and it is conformable to that which is here written.

The life of S. Sabba Abbot. December. 5.

SAint Theodoret writeth in his relligious hiſtory, that a holy Abbot called Publius congregated together many hermits, and builded a conuent. On a day conferring with them, among other things, he ſaid. That as one going to the high ſtreet or market place, to prouide things neceſſary for his houſe, and at one ſhop buieth cloth, at another ſhoes, out of this is furnished with bread, and out of another is prouided of wine; euen ſo the relligious man in his conuent, is from one man to learne patience, from another humility, from an other chaſtity, and the like of other vertues.

For this cauſe in ancient time ſome ſeruants of God, although it was pleaſing and ioyous for them to liue in the deſert and wildernes, yet did they gather many diſciples together, and make conuents: to the end, that ſome being inſtructers of others, and ſome lerning of their ſuperiors or betters, all might be ſaued. One of theſe was S. Sabba the Abbot, whoſe life collected out of Cyril the monck, and ſome Authors of martyrologes, was in this maner.

SAint Sabba was borne in the prouince of Cappadocia, in a city called Mutalaſium: his fathers name was Iohn, and the name of his mother was Sophia: and it was in the time of Theodoſius. 2. the Emperour of Rome. It fell out, that the father of S. Sabba went to ſerue in the warre, that was then in Alexandria, and recommended his ſonne vnto his brother called Ieremy, whoſe wife hated the child; and could not abide to ſee him, but vſed him hardly. This was, in part, the cauſe, that S. Sabba went vnto a monaſtery, in the which Gregory a holy man was Abbot. He receaued Sabba into the monaſtery, and gaue him the relligious habite: where he liued a holy life, exerciſing himſelfe alwaies in vertue, but his abſtinence

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was moſt remarkable, and his mortification was admirable, and ſo was his humility and patience, wherefore God ſhewed by him ſome miracles, and one in eſpeciall, which befell in that monaſtery, and this it was.

The baker had one day put his cloths into the ouen (which was ſomewhat hotte) to dry, and forgetting them, put in fire, which already flamming thorough all the ouen, he remembred the cloths, but could not gett them out by any meanes. The poore man made moane for his miſhappe: and by chance, Sabba was there preſent, who made the ſigne of the Croſſe vpon the ouen, and then he went into the ouen flaming as it did, and tooke out the cloths whole and without any hurt. Then he asked leaue of his ſuperiour to depart from that monaſtery, and to goe into a deſert, where he liued a ſolitary life certaine yeares, and endured many terrible tentations of the deuills. He went alſo vnto Ieruſalem, to viſite the holy places, where the miſteries of our redemption were wrought; And being one day in that city, neere vnto the Church of S. Iohn Baptiſt, he healed a woman, that had a bloudy fluxe, and cured another that was cruelly tormented by the deuill.

Whiles S. Sabba was in Ieruſalem, there was exceeding ſcarcity of water, and there was not any to be found, nor to be had to drinke, in ſuch ſort, that the people were readie to die for thirſt. The good father Sabba fell to praier, proſtrated on the earth with his body, but his ſoule being lifted and fixed in heauen, and in that manner he continued in praier al night, the teares which bathed the place on earth, where the holie ſaint was, gaue teſtimonie with what efficacie he had requeſted God, to ſuccour and relieue his people in their neceſſitie. It pleaſed God to ſhew fauour vnto his ſeruant: for there fell a verie great ſhower of raine, that filled the ciſternes and ſatisfied the people, euerie one yielding infinite thanks vnto God, that had ſhowen compaſſion vpon them: though many of them did not know, who had been the meanes to obtaine ſo notable a fauour. Then did this good father collect and aſſemble together many diſciples, and founded ſome monaſteries, and liued a holie relligious life, and finallie died in Ieruſalem in the yeare of our Lord. 424. being 94. yeares old. His body was buried between two Churches, and was afterward caried vnto Venice, where at this preſent he lieth in the Church of S. Antonie.

The life of S. Nicholas, Biſhop and Confeſſor. December 6.

WE *read in the book of kings, that God talking of king Dauid, ſaid of him:* that he had found a man according to his owne hart, *and therfore made him captaine & ruler ouer his people. Theſe words, though at the firſt ſaid of Dauid, may be very wel applied vnto the glorious S. Nicholas, for he was a*

man according to Gods owne hart: They were verified of Dauid, becauſe he was pitifull and mild: and the ſame may be ſaid of S. Nicholas, for he was mercifull, and mild alſo, and endued with other good qualities and vertues: for which cauſe God elected him, to be the captaine and paſtor of his people, in the city of Myrrea. The life of this glorious ſaint, was written by the Patriarch, Methodius, Symeon Metaphraſtes, and other Greeke authors, out of whom Iohn the Deacon, and Leonard Iuſtinian made a collection. Out of theſe two was this ſummarie taken, and is in this manner.

SAint Nicholas was borne in Patara, a city in the prouince of Iacia. His father and mother were Chriſtians, noble by birth, and deuote ſeruants of God. To this good couple God graunted a ſonne in reward of their many teares, praiers, and continuall almesdeeds, deſiring him, to ſend vnto them an heire, who ſhould vſe their goods in his ſeruice: God heard the prayers of his deuoute ſeruants, and comforted them by giuing vnto them their ſonne Nicholas.

Of him it is thought, that he had the ſpirite of God, euen from his infancie: for that aſſoone as he was borne, he began to ſerue him. Aſſoone as he knewe what it was to eate, he knew alſo, what it was to faſt; for he would not take the breſt to ſucke but one time only in a day; eſpecially twiſe a weeke, to wit, on the Wedneſday, and the Friday: and this faſt he obſerued al the daies of his life. Being ſomwhat growen in yeares he ſhewed ſignes of great vertue, which increaſed in him as his yeares did. His father ſent him to ſchoole to learne to read, and alſo other ſciences, where Nicholas made proofe of his delicate witt, becauſe in very ſhort time he profitted very much.

He would not keepe company with other yong men of his yeares, who ſuffred themſelues to be tranſported into all vices and wantonnes, but his conuerſation was only with the moſt vertuous, and honeſt people. He auoided alſo not only the conuerſation of women, but abhorred them euen as a deadly poiſon for youth: And to eſcape the warre, which is made by wicked thoughts, and carnall cogitations againſt youth, he tamed his fleſh with watchings, faſtings, haircloths, and ſuch like exerciſes. He frequented the Churches and oratories of the Chriſtians, for he deſired to be as the Temple of the Holy Ghoſt. Theſe holy exerciſes, and other vertues, in which Nicholas was emploied, did ſo ſhine in him, that he was praiſed and commended of euery one. For as to ſee old men behaue themſelues like yong men, ſeemeth a monſtruous thing, ſo on the other ſide, to ſee a yong man to haue the deportment and cariage of old men, is a thing very commendable and laudable.

S. Nicholas had an vncle (who was Biſhop of the city where he was borne) a learned and a holy man. He perſuaded the father and mother of Nicholas, to dedicate their ſonne vnto God in the ſeruice of his Church, and to to be a prieſt. It was an eaſy matter to obteine it of them: for they remembred God had graunted

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that ſonne vnto them, through their many praiers; and therfore they willingly rendred him vnto God againe, with right good will, that he might alwaies be emploied in his ſeruice. The father and mother of S. Nicholas hauing made this graunt, his vncle made him prieſt, and whileſt he gaue him orders, he ſaid theſe words vnto them that ſtood by: Brethren, I ſee a newe ſunne ariſe in the earth, who ſhalbe a great conſolation and repoſe for the world. Happy is the paſture and happy be the ſheepe, that ſhall deſerue to haue ſuch a ſhepheard. The day ſhall come alſo, when you ſhall ſee him reduce many ſtraying ſheepe vnto the flock of Chriſt: you ſhall ſee him to be the conſolation of the confortles, the health of the ſick, and reſt for them that be in tribulation: All that which this good Biſhop ſaid, was afterward found in S. Nicholas.

When S. Nicholas ſawe he was a prieſt, he thought it conuenient, that with his newe dignity he ſhould encreaſe his auſterity, and ſtrict life: imitating heerein the trees and plants, which the more they ſpred their braunthes, the larger their roots grow alſo vnder the ground: So the holy ſaint ſtroue to be more ſober and temperate, more continent, more rigorous toward his owne body, chaſtiſing the ſame with more ſeuerity, not to make it die, but to make it more ſubiect vnto the ſpirite. He depriued it of the ordinary ſleepe of eating and of apparell, although he did not like to go in ſtained or ſpotted apparell (as ſome hipocrits do) but ſuch as was comely and fitting for one of his dignity or function. He frequented the Church, more then he had vſed: he was more earneſt at his prayers then before time; he would neuer read any booke, nor take it in his hand, but the booke of the holy ſcripture; or els ſome holy lecture, treating of ſome ghoſtly matter. He ſhowed much modeſty in his countenance, & more grauity in his ſpeech; ſo that it ſeemed, although he were in mortall fleſh, that he led the life of a man immortall.

There befell in the country of Licia and in all the Eaſt, a great contagious peſtilence, which killed very many, and among others within the ſpace of three dayes, died both the father and mother of S. Nicholas, and he remained ſole inheritor to all their goods. The yongman being already dedicated to God, regarded not to be the heire, but rather deſired to be the diſpenſer of his fathers goods; giuing out of them continually many almes deeds. And becauſe among many other he did one rare deed of charity, it ſhall not be amiſſe to make a recitall therof by particulars.

There was in the city of Patara, a gentleman of a good houſe, who had bene before time very rich, and nowe was become poore. This man had three daughters, which were of good yeares, and marigeable: but becauſe he had not wherewith to maintein and endowe them with portions, he vrged and ſollicited them, to get their liuing, and his alſo, by diſhoneſt life. The poore father, though he was aſhamed ſo to doe, ſpake to them to that purpoſe, and the diſtreſſed maidnes ſhed teares inceſſantly, conſidering to what a miſerable eſtate, their fathers pouerty had reduced them.

S. Niholas had an inckeling hereof, and thought he could not beſtowe his almes better, then with the ſame, to deliuer their bodies from ſhame, and their ſoules from ſinne. He tooke a good ſome of mony all in gold, lapped it in a napkin; and departing from home by night, he went to the houſe of the poore decaied gentleman. The holy man looked about, to put in the mony in ſome place, where the diſtreſſed man might light vpon it, taking care that he ſhould not know, who beſtowed it vpon him. Whileſt he ſtudied therof, he ſawe by Monelight, the caſement of the chamber windowe where the poore man lay not fully ſhut.

S. Nicholas caſt the gold wrapped in the cloute, in at the windowe, and went downe: The poore man riſing vp, and finding there the mony (the benediction of God) he was in a maſe, fearing it had bene a craft and deceit of the deuill, or pollicie of ſome of his ennemies: At the end, ſeeing it to be good Gold, he ſett feare aſide, and for that he knew not his benefactor, he rendered vnto God infinite thankes, and ſaid: O Lord, I know, that thou art indeed very mercifull, ſince thou vſeſt ſuch curteſy and benignity towards me. I ſtudied to offend thee, and thou haſt holpen me: and the help hath bin ſuch, that I am thereby obliged rather to loſe my life, then once thinke to offend thee. I am hartily ſorry for my former determination; and I aske pardon moſt humbly of thee. This poore man thought he could with this Gold prouide for one of his daughters, and ſo he did; for he married her according to his eſtate.

When S. Nicholas heard thereof, he was very glad, and purpoſed in his mind, to giue the man meanes to marry his other two daughters, this his determination he put in effect, giuing him as much Gold as he did before: and with that the poor man beſtowed his ſecond daughter in marriage. This poore man deſirous to know his benefactor (vnto whom he was ſo much obliged) watched almoſt continually, to ſee if he returned any more, ſince one of his daughters was not yet ſett out: this was not in vaine, for the holy man returned, and caſt almuch Gold in at the window, as at the firſt.

The poore man, who ſtood cloſe, ranne after Nicholas and calling vnto him, fell at his feet, and kiſſed them, ſaying: Oh Nicholas, why didſt thou hide thee from me? wherefore wouldeſt thou not let me know him, vnto whom I was ſo much obliged? Thou haſt holpen me in my neceſſity; thou haſt deliuered my ſoule from hell, and the bodies of my daughters from infamy; if God had not moued thy hart, to do that which thou haſt done, I and my daughters had liued in neceſſity, in infamy and ſhame, and afterward in the next world, we ſhould haue been caſt into perpetuall torment, and damnation in hell fire. By this meanes God hath railed the poore out of the mire, and the needy from the dunghill: All the while the poore man talked thus, he kiſſed the feete of S. Nicholas, and ſhed teares in great aboundance.

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S. Nicholas was much diſpleaſed, that the thing he handled ſo couertly, was made manifeſt, for he deſired to haue had it ſecret: and therefore he asked in way of guerdon of the poore man, to keepe the pleaſure he had done him ſecret: but his requeſt was in vaine, for as long, as the poore man liued (whereſoeuer he went) he publiſhed openly this act of the holy ſaint, and other ſuch good deeds done by him to other, although this only be recounted in this place.

The Biſhop of the city, (who was vncle vnto S. Nicholas) was exerciſed alſo in vertuous works: and among other things, hauing founded a monaſtery of religious men, thought Nicholas a fitt man to be their ſuperiour: He moued it vnto him, and with great difficulty he got him to yield, he was ſo humble, and ſo vnwilling to take any charge vpon him, wherein he was to haue authority or commaundement, yet continued he in that office certaine yeares, then being deſirous of greater perfection, he determined to goe into a deſert, but firſt he had a deſire to viſite the holy land. To this end, he was embarked, and hauing entred the voiage, the sky being cleare, and the ſea quiet, he told the mariners that ſhortly there would be a hideous ſtorme, for he had ſeene the deuill enter into the ſhippe, with a naked ſword in his hand, menacing to kill all the men in the ſame. Shortly after came the ſtorme S. Nicholas had foretold: wherefore the mariners reputed him for a moſt holy man and being out of hope to eſcape, they reſorted vnto him, requeſting him to pray for them. So he praied vnto God, and the ſtorme was aſſwaged.

It befell in the ſame voiage that a mariner mending or dreſſing the ſailes, fell downe from aloft into the ſhippe, and died with the fall. All the mariners were ſorowfull for it: S. Nicholas praied for him, and he roſe on his feet, without any hurt. He arriued in Paleſtina, and viſited the place where Chriſt our Lord was Crucified, his ſepulcher, and the other holy places: and being deſirous to liue retired in the deſerts of Syria, he had a reuelation from God, commaunding him to returne into his owne country, for he would not haue his ſeruice in the deſert, but in ſome other place. S. Nicholas to obey this reuelation, was embarked in another ſhippe, and the mariners deceitfully carried him toward Alexandria, but when he came neere thereunto, the wind changed, and againſt their wills, the ſhippe came into a hauen of Licia his natiue countrey, vnto which place they had agreed to carry him.

When the mariners perceued this maruellous accident, they were amaſed, and in a great dread, and craued pardon of the ſaint, who returned vnto his monaſtery, wherein he was receaued by the monks, with great ioy: for they were grieued much with the former abſence of their good father and paſtor. S. Nicholas ſtaied with them a good ſpace: but for that they honored him much, and alſo becauſe he knew that God would diſpoſe of him otherwiſe, he determined to goe vnto the city of Mirrea, which was the head city of that prouince, being

alſo very populous, and S. Nicholas thought he might haue liued there vnknowne.

It came to paſſe, that when as Nicholas came into the Citty, therein were aſſembled ſome Biſhops of the Citties adiacent, with the cleargie of that citty, to chooſe a Biſhop for the ſame, wherefore euery one made their prayers vnto God, to giue them grace, to make a good election: and it was reuealed vnto one of the Biſhops (one that was an ancient man, and of good life) that Gods will was; that he, who entred firſt the church on the next day (whoſe name was Nicholas) ſhould be elected by them to be Biſhop of the citty. The good olde Biſhoppe told his viſion to the other prelates, and the reſt of the cleargie. This cauſed them to remaine all night in the church; awaiting till the next morning to ſee him, whom God had elected vnto that dignitie.

They were all in praier, and the olde Biſhoppe ſtoode at the church doore, to ſee who came firſt into the Church. S. Nicholas had bene at his praiers in his lodging from midnight, (as his cuſtome was) and when day was come, he went vnto the church, and as he came to the doore, the olde Biſhop came vnto him, and asked who he was, and what was his name, the holy Saint anſwered with great humility, and ſaid: he was a poore ſinner, and that his name was Nicholas.

The Biſhop looking in his face, thought him to be a perſon worthy of great reuerence: he reſpected alſo his name, which was correſpondent vnto the reuelation he had, and ſaid with a ioyfull and chearefull voice: My brethren come you hither, here is the Biſhop: beholde you this Nicholas: beholde the man elected by God: they ranne all thither, and liking his graue countenance, tolde the people of that had paſſed, and conſecrated him Biſhop (euery man reioycing thereof) ſo that he knew not how to reſiſt them, thinking it to be the will of God, though it was much diſpleſant vnto him, as he declared in his oration, wherein he manifeſted his great humility and ſanctity.

Aſſoone as Nicholas ſawe himſelfe a Biſhop, he reaſoned thus with himſelfe, ſaying: Nicholas, this dignity requireth another manner of life. Vntill this time, thou haſt liued vnto thy ſelfe: now, thou muſt liue for the good of other men. The example of life that thou muſt giue vnto euerie one, muſt be ſuch, that thou need not by talke to perſuade thy people to be good. This the ſaint ſaid, and if vntill this time he vſed in his life great mortification, and auſteritie, he afterward much augmented the ſame.

His apparell was more courſe, he eate but once euery day, but neuer any fleſh, he would haue ſomething of holie writte read at his table: he ſpent the greateſt part of the night in praier and meditation, and the ſmall time he ſlept, he lay on the bare ground: he aroſe before day, and called vp his prieſts, to ſing hymnes and pſalmes in the praiſe of our Lord Ieſus Chriſt. When the ſunne aroſe, he went vnto the Church, and there he heard diuine ſeruice: the reſt of the day he beſtowed in the affaires of his Church.

He

He was carefull that in the Churches of his Dioces, there ſhould be curats borne in the ſame village or pariſhe, and that they were alſo learned and vertuous in their liues: Theſe he aſſembled once euerie yeare in the moneth of September, and kept a Sinode with them, making thoſe ordinances, that were conuenient for the good and profit of his flock; and tooke information of the publick ſinnes, that befell within their charges, and alſo of all needy perſons: and then for the one, and for the other he prouided remedy, in the beſt manner he could. For the relief and helpe of the poore and needy, he would reſort vnto knowen rich frindes which he had, and they gaue almes largely and bountifully: for that the good father in his houſe was verie poore, and after he was Biſhop he had not any thing to ſell, nor to lay vnto pledge: the books he had, were borrowed, for he would not haue any thing of his owne.

For the neceſſitie of ſoules, he had the iudges and magiſtrats on his ſide, who hauing notice of anie publick crime, remedied the ſame. This good prelate deſired to do the will of God in euerie thing. Although he was expert and skilfull in the diſpatch of affaires: yet he truſted not to himſelfe, but tooke to be his counſellors, two men well learned and graue, the one was called Paulus Rhodius, and the other Theodorus Aſcalonita: by the aduiſe and approbation of theſe two men, he did all things.

At that time the two moſt cruell tyrants and enemies of the name of Chriſt, (Maximian and Diocleſian) were Emperours of Rome, perſecuting the Chriſtians with all extremity, either by themſelues or by their Iudges. This perſecution arriued at the laſt, at Mirrea, where S. Nicholas was Biſhop. Firſt they impriſoned the Chriſtians, whom the holie prelate (zelouſlie moued with the honour of God) exhorted and animated, and ſhewed himſelfe a defender of the Chriſtians his ſubiects, and others vnder his charge; both in publique and in priuate, reproouing the tirannie and crueltie of the iudges, whereupon they impriſoned him; but they were not ſo hardy, as to put him to death; douting leaſt the people would make an inſurrection: wherefore they onlie baniſhed him.

S. Nicholas being ſent into exile, he found many Chriſtians, who tooke verie great conſolation at his preſence. The holy Biſhop was not idle in that place, yea he ſerued God in the beſt manner he could, nowe comforting one, then an other, and exhorting them to ſupport patientlie the perſecution, and holp them in their neceſſities to his power: and becauſe God aſſiſted him in his actions, ſome helpe and relieſe he giue vnto them, for the which he was beloued of all them, with whom he conuerſed.

The furie of that perſecution paſſed away, and the golden age of the emperour Conſtantin ſucceeded, and then S. Nicholas returned to his Church, all the people reioycing for the ſame: and becauſe Conſtantin had made an edict, by which he commaunded the temples of the Idolls to be throwen to the ground, and in

Mirrea

Mirrea was a moſt goodly temple dedicated to the goddeſſe Diana, which ſtood ſtill, becauſe of the conning workmanſhippe therof, and leſt the people ſhould raiſe a commocion, none durſt lay hands theron to demoliſh the ſame; S. Nicholas moued with zeale, and without reſpect of any, got together many luſty and ſtrong young fellowes, and he as their captein, guided them vnto the temple, and caſt it downe euen vnto the foundations. Whiles they ruynated the walles, the deuills were heard to howle and rore, for that they were expelled out of their auncient habitation.

After this aroſe a newe trouble againſt the Catholike Church by the Arrians, for remedie wherof a generall Councell was aſſembled in Nice, by the commaundement of pope Silueſter then Biſhop of Rome, and by the good diligence of the Emperour Conſtantin. In this aſſembly, among the 318. Biſhops, that were there, S. Nicholas was one, who by the meanes of the diſputations he had with the heretiks, and by the vertue of his continuall prayer, wherin he deſired the good of the Church, was a great cauſe that the Catholiks preuailed, and obteined victory againſt the heretiks, and that it was declared by the Councell: That the ſonne, one of the three perſons, is of the ſame ſubſtance with the father, and is God as he is, for that was the ſtate of the queſtion, which was diſputed betwene the Catholikes and the heretiks. When the Councell was ended, S. Nicholas returned vnto his Church, and then befell a great dearth.

At that time a merchaunt had laden ſhips with wheat in Sicilia, intending to tranſport it into Spaine. S. Nicholas appeared vnto him in his ſleepe, and requeſted him to bring it into Licia, and agreed with him for the price, and in witnes of the truth, gaue him three pieces of gold in earneſt. The merchaunt awaking, and finding the three pieces of gold in his hand, determined to go into that countrey and ſo he did, and ſold the wheat according to the bargeine made with the ſaint, and ſo the dearth of corne was remedied.

At another time, there was a great ſcarcity of bread in that countrey, and certein ſhippes laden with wheat paſſed by, trauelling toward Conſtantinople. S. Nicholas requeſted the owners of the ſhippes, to giue vnto him a 100. meaſures of wheat, out of euery one; promiſing them, that when they came vnto the vnloding at Conſtantinople, they ſhould not want any thing of their meaſure. The patrones and owners gaue credit vnto the ſaint, and gaue the wheat vnto him: wherupon two miracles enſued. One was: when they came vnto Conſtantinople, they found no diminutiō of their meaſure they had laden: the other was; that the wheat which the owners gaue vnto S. Nicholas (although it was but a ſmall quantity) yet was it ſo multiplied, that it ſufficed all the people vntill harueſt came. Theſe things brought S. Nicholas to that credit and auctority, that the clergy and the laitie of his city, had a great reſpect vnto him, and obeied him, as if he had bene the true owner of all their goods.

It

It befell alſo, that the gouernour of the city called Euſtathius being corrupted with mony, gaue an vniuſt iudgment againſt three yong knights, in ſentencing them to death. S. Nicholas was at that time out of the city, for he was gone to pacify the inhabitants on the ſea coſt, which were vp in armes, againſt certeine bands of ſouldiers, which were to paſſe into Africa, by the commaundement of the Emperour Conſtantin. Theſe ſouldiers aggreued the people (as ſouldyers vſe to doe, as they paſſe on their voyage) and they were ready to fight it out. S. Nicholas went thither in perſon, and all of them gaue vnto him great reſpect. He talked with the three captaines, whoſe names were, Nepotian, Vrſus, and Herpilion, and brought the matter to a good paſſe, and ended the quarell.

In that place he was certified of the vniuſt ſentence giuen by Euſtathius: wherfore he forthwith hyed him home, and came vnto the city at ſuch time, as the three wrongfully condemned perſons had their eyes couered, and awayted, when the executioner would giue them the mortall blowe. S. Nicholas being come vnto the execution, paſſed through the throng of the people, and comyng to the executioner, pulled the ſword out his hand, and then vntyed the three yong men, and taking one of them by the hand, lead them all three away, none of the officers being ſo bold, as to reſiſt him.

Euſtathius being aſcerteined therof, and hauing a remorce in his conſcience, went vnto S. Nicholas, and kneeling before him, asked him forgiuenes for that (he ſaid) he perceiued S. Nicholas knew certeinly, that his ſentence was vniuſt, ſince he was ſo hardy, as to take and reſcue the priſoners; and alſo, for that he had at other times bidden him do iuſtice, and to chaſtice them that deſerued puniſhment. S. Nicholas reproued him throughly for this faulte, and threatned to tell all things vnto the Emperour, if he euer committed the like faulte againe.

At this, three captains of Conſtantin were preſent: who being returned from Africa (hauing atchieued the entrepriſe, for which thy were ſent) were accuſed of ſome offence, at their commyng home to Conſtantinople: and the iſſue was. The Emperour gaue iudgment, they ſhould be beheaded, according to their deſerts, for their offences euidently proued againſt them; though the matter was falſely contriued by a Iuſtice of the city, who was bribed by the aduerſaries, to bring them to their end, were it right or wrong.

When the three Capteins were certefied, that on the next day they ſhould dy, they called to remembrance, that Saint Nicholas had freed and deliuered three innocent knights from death, in the city of Myrea. So they remayned all the night in prayer, deſiring God to be mercifull vnto them, and beſeeching S. Nicholas to helpe them in that daunger. It pleaſed God to heare them, and to honour the bleſſed man: for, S. Nicholas appeared vnto the Emperour in his ſleepe, and with a venerable aſpect ſaluted him firſt; and then with a ſterne and grym countenance, ſayd vnto him: Aryſe vp, thou Emperour, and delyuer out of

priſon Nepotian, Vrſus, and Herpilion, for they be wrongfully accuſed, and be cleare and innocent of thoſe faults, which be impoſed vpon them.

If thou doeſt not ſo, as I tell thee, I denounce againſt thee, as a meſſenger from God, moſt deadly warre, in which ſhalbe deſtroyed thy nation; and thou, thy ſtate, and family, ſhall come to vtter ruyne. The Emperour was wonderfully afeard therat, and ſaid: who art thou, that doeſt menace me thus? The holy ſaint aunſwered: I am Nicholas, Biſhop of Mirrea, and withall vaniſhed away, and went vnto the Iuſtice called Ablauius, and threatned him after the ſame manner.

On the morrow the emperour, and the Iuſtice mett, and conferred of their viſions: and cauſing the three capteines, which were priſoners, to be brought before them, the emperour ſaid vnto them: Tell me, haue you any skill in art magick? and they aunſwered no: and wondering at the queſtion, they demaunded of the emperour, why he asked ſuch a queſtion of them. The emperour replied: Becauſe this laſt night one Nicholas, I know not what he is, menaced me greuouſly, if I do not let you go, and diſcharge you. The capteines hearing this, kneeled downe, and kiſſed the ground, and yeelded infinite thankes vnto God, and wept for ioy. The emperour commaunded them to declare this ſecret, and they told him, to wit: howe Nicholas ſaued the liues of the three yong knights at Mirrea, and how they had recommended themſelues vnto him, and therefore he was come to help them. Then they declared the feature of the holy ſaint, and the emperour perceiued, that he was the ſame man, that he had ſeene in his ſleepe.

Theſe things moued the emperour to reuiew their cauſe more dilligently, and hauing found them innocent, he cauſed them, which had accuſed them falſely, to be puniſhed, and deliuered them out of priſon, and he gaue them a booke of the Goſpells, written with letters of Gold, and a thurible (or ſenſor) of Gold, and ſaid vnto them: Carry theſe things vnto Nicholas, and deſire him not to threaten me, but to pray vnto God for me and my empire.

The three capteins went vnto the holy ſaint: and when they came vnto him, they fell at his feet, and publiquely told the former hiſtory, and deliuered vnto him the preſent, which the Emperour had ſent vnto him. The holy ſaint was aſhamed, and bluſhed to haue theſe things told vnto him publikely, wherefore he ſaid: My ſonnes, render thanks vnto God, and not vnto me, for I am a ſinner. Then he called vnto him aſide the three capteins, and told them, that they fell into thoſe perills and daungers, for certein ſecret ſinnes they had, and exhorted them to amend them, leſt God puniſhed them, with ſome more greuous puniſhment.

The end of this holy ſaints life drew neere, and he fell into a greuous infirmity, and being at the point of death, he lifted vp his eyes toward heauen, and he ſaw many Angells to deſcend vnto the place, where he was; wherefore he began to ſay this pſalme: *In te Domine ſperaui*, and when he came vnto that verſe, *In manus tuas, Domine, commendo ſpiritum meum*, he paſſed from this mortall life vnto the eternall,

eternall, on the ſixth day of December, in the yeare of our Lord 343. His body was buried by his cittiſens, with great pompe, and with no leſſe ſorowe, for that they were depriued of ſuch a paſtor, and ſuch father.

Aſſoone as he was dead, the Chriſtians began to viſite his ſepulcher, with great deuotion: And it happened, that certein Chriſtians departed from the port of Tanais in a ſhippe, to go vnto Mirrea, to viſite the ſepulcher of the holy ſaint. When they were embarked, that deuill, who had dwelt in the Temple of Diana, which S. Nicholas had demoliſhed, being wroth that he was expulſed out of his habitation, laboured all that he might, that the holy ſaint ſhould not be honoured, nor viſited by the pilgrimes.

This curſed fiend tooke on him the ſhape of a woman, carying a great veſſell of oile, and coming to the paſſengers, ſaid vnto them: I knowe you go viſite the body of S. Nicholas, I deſire alſo to go in this voiage: but now I cannot conueniently. I pray you therfore carry this veſſell of oile, to burne in the lampes vpon his ſepulcher: They, imagining the deuill to be a deuout woman, tooke at her hands the oile, and ſailed with a proſperous wind one day: on the ſecond day, there aroſe a great ſtorme, in ſuch ſort, that they all feared they ſhould be drowned: and when they were out of hope, they ſawe a venerable man come cloſe to the ſhippe, in a litle bark, who ſaid vnto them: The feare and danger you abide in this ſtorme, is for your faults: Throwe into the ſea that veſſel of oile, that the woman gaue you, and you ſhalbe deliuered, for it was the deuill. Aſſoone as the oile was caſt away into the ſea, in the place, where the oile fell, was kindled a fier, which made a great noiſe and a filthy ſtink, that they might eaſily perceue, it came from hell: The auncient old man told them he was Saint Nicholas, and then vaniſhed out of their ſight.

Memorable is the hiſtory of a child, ſonne vnto Cetrone and Euphroſina, two deuout perſons vnto S. Nicholas, who celebrated his feaſt euery yeare. This their ſonne was ſtolen away by the Agarens, people wholy giuen to robbing and ſpoiling, who carried him priſoner to Babilon, where he was giuen vnto the king, on whoſe table the child attended. On an euening the child remembred, that it was the day of S. Nicholas, on which day his father and mother made great feaſt; and then he began to weep. The king demaunded of him, why he wept; and he told him the reaſon. The king vnderſtanding the cauſe of his plaint, ſaid vnto him in ſcoffing maner: If this Nicholas be ſo mighty, bid him carry thee away out of thy captiuity. The child had in his hand the kings cuppe, wherin he vſed to drink: and behold, in an inſtant, one tooke him by the haire of his head, and lifted him vp, and he vaniſhed quite from the ſight of the king, and of all the reſt, and within a litle time after, he was found in the Church of S. Nicholas, where his father celebrated the feaſt of the holy ſaint alſo that yeare, with ſighes and ſobbes, for the loſſe of their ſonne: but when they ſawe him ſett free, they renewed their ioy and de-

uotion toward the holy ſaint.

The ſame Authors that write the life of this holy ſaint Nicholas, write this ſtory, that enſueth: An army of pagans, being Vandalls paſſing from Africa into Calabria, made great ſpoile in the countrey, and carried away a great pray and booty: An Image of S. Nicholas, among other things, fell to the ſhare of one of them, and when he came into his counttey, he asked of certein Chriſtian ſlaues, what that picture repreſented. They told him, that it was the picture of a holy ſaint, called Nicholas, who, (though he was dead) did many miracles, and holpe them that were deuoute vnto him.

This painime was a vſurer, who had taken a good ſome of mony out of his cheſts; and haſty and important buſines calling him ſuddeinly away, he had not time to put it vp in the place apointed for the ſafe keeping therof: wherefore he ſaid vnto the Image of S. Nicholas, in this maner: Nicholas, be carefull, and look wel to the mony that lieth here. When the painime was gone forth, certein thieues got into the roome, and ſtole away the mony, when the vſurer was returned, and ſawe his mony ſtollen, he ſaid vnto the Image of S. Nicholas: Thou haſt kept my mony well indeed Nicholas; but look to it, and ſee my mony be gotten againe, or ſhall caſt thee into the fire, and burne thee. The thieues were gone into a ſecret place, to part the mony they had gotten, among themſelues.

S. Nicholas appeared vnto them, and threatned to puniſhe them, except they did reſtore the mony vnto the true owner againe: which they (fearing to be diſcouered and puniſhed) did, euen to the value of a peny. When the pagan ſawe this miracle, he was conuerted to the Chriſtian faith, and diuulged this wonderfull work abroad: and herupon all the Chriſtians in Africa, tooke great deuotion vnto this glorious ſaint. To this end did God permit the pagan to do ſuch a thing, which, if it had bene done by another, he had bene puniſhed by God for his foolehardines: for the ſaints are to be intreated, not with brauing words, and menaſſes, but with teares and ſubmiſſion; knowing, that for the one, we may be chaſtiſed, and for the other we may obteine mercy, as God vſeth to do by their meanes. The Venetians ſay, that they haue the body of S. Nicholas in their city, and recount a long hiſtory, how it came thither: if it be ſo, they haue good reaſon to eſteeme highly the grace and fauour of God ſhewed vnto them, in graunting vnto them the poſſeſſion of ſuch a rich treaſure. It is ſaid, that the tranſlation of S. Nicholas was in the yeare of our Lord God, 1086.

The life of S. Ambroſe, doctor of the Church. Decemb. 6.

SAmſon that valiant captain, departing from his home vnto the countrey of his Wife, who dwelt among the Gentills, being gone a litle out of the highe way, found a dead lyon, which he himſelfe had killed a fewe daies before; and the ſcripture ſaith, he found bees had made hony within him. Samſon approached therunto, and toke ſome of the hony combe, and eate the hony, and carried part to his ſpouſe. This lion ſignifieth S. Ambroſe, of whom it is ſaid: that, when, being a child, he lay in the cradell, there came a ſwarme of bees, and entred in, and came out of his mouth, as though they would haue builded there. It is ſaid, the lion was dead, for that when this happened Ambroſe was not yet Baptiſed, for he was not Baptiſed vntill his compleat age. The hony of his mouth ſignifieth his doctrine, which was aſſuredly ſweet and melliſluous, which Ieſus Chriſt, (ſignified by Samſon) gaue vnto his ſpouſe, the holy Church, appointing him one of her doctors. That lyon of Samſon remayned alwayes dead: but it happened not ſo vnto S. Ambroſe: for when time came, he roared like a lyon, in vndertaking the defence of God and his Church, not only againſt the Arryan heretiks (her deadly enemyes) but alſo againſt the Emperour Theodoſius, who was a Catholike, whom he excommunicated and caſt out of the Church, becauſe he committed a cruelty, and would not ſuffer him to enter into it, vntill he did penance therefore. The life of this glorious doctor, collected out of Paulinus the preiſt, Symeon Metaphraſtes, Paulus Diaconus, the tripartite hiſtorie, Nicephorus Calliſtus, and out of his owne writtinges, is in this manner.

SAint Ambroſe was the ſonne of an honorable Romaine, who was alſo called Ambroſe, and vnto him (being gouernour of Fraunce, with the title of of Prefect) was borne this ſonne. On a day, the infant Ambroſe being in the cradle, there came vpon him ſudainly a ſwarme of Bees; many of which entred into his mouth, and others went out. The nurſe would haue chaſed them away: but the father of the child forbad her, for he was much amaſed to ſee it, and ſtayed to ſee the end thereof: the Bees roſe then, and flew ſo high, that they were quite out of ſight. The father being aſtonied, ſaid: God will do ſome ſtrange thing by this child, if he liue to it. This was a fore-token of his admirable eloquence and doctrine.

It happened that the father of S. Ambroſe died: and his mother, being widdow, brought him to Rome, iointlie with his ſiſter, who had vowed virginity, and perpetuall chaſtity. There was another damoſell with her, that made the ſame vow, who, as Paulinus (who wrote his life) ſaith, was in his time an olde woman, and liuing in Carthage: Ambroſe being very young, ſeing on a day that his ſiſter kiſſed the hands of Biſhops and Prieſts, when they were at their houſe;

as it were in ieſt, he reached out his hand to the women, and ſaid: kiſſe yee my hand alſo, for I ſhall be a prieſt and a Biſhop alſo. The women reproued him, but they excuſed him as a child, yet the end proued, that he ſaid true.

Ambroſe being come vnto yeares of diſcretion, emploied his time in ſundry ſtudies: in the which he made demonſtrance of his ſharpe and quicke witte; for he became famous in Retorique, and other ſciences. He had a great liking to exerciſe the office of an aduocate, which at that time was the office of Rhetoritians: and he pleaded the cauſes, in the which he was retained, with ſuch eloquence, that a great Nobleman called Probus, who was gouernour of Rome, made him one of his counſell, and beſtowed vpon him other honorable offices in the citty: in which he behaued himſelfe ſo well, that the Emperour Valentinian, made him Gouernour of Millan, and Genoua, citties ſubiect vnto the Empire of Rome.

It is a thing conſiderable, that when Probus (in the Emperours name) gaue him his diſpatch, he ſaid vnto him: Ambroſe, take on thee this charge, which Valentinian hath beſtowed on thee, and exerciſe it, not as a Iudge, but as a Biſhop. The meaning of Probus in theſe words was; that in the adminiſtration of his office, he ſhould not be extreame and rigorous, but to vſe mildnes, like a paſtour or a Prelate. The words of Probus were not in vaine: for Ambroſe vſed that office with ſuch prudence and diſcretion, that euery one was verie well pleaſed with his gouernement, and he was alſo eſteemed, and beloued of all men.

It happened that S. Ambroſe reſiding in Millan, Auxentius an Arrian heretike, and Archbiſhop of that citty died: and becauſe there was a commotion of the people, about the election of a new Biſhop, (the Catholikes deſiring to haue a Catholike Biſhop, and the heretikes labouring to haue an Arrian) Ambroſe went thither to quiet the people, as a thing belonging to his office, and ſpake to them, bidding them to chooſe them a Prelate, not with vprores and outcries, but with regard to the qualitie of the perſon, and to the conditions fit for ſuch a dignity. Whileſt Ambroſe talked thus: a yong child ſaid with a loud voice: Ambroſe the Archbiſhop. The people hearing this voice (eſteeming it as the voice of God) was quieted, and euery one, as well the Catholikes, as the heretikes, ſaid the ſame.

The minde of Ambroſe was not to take this charge on him, and therefore he departed away to his lodging in the manner of a flight. And to remoue the good opinion of the people from him, and to make them diſlike him, he began to execute iuſtice with more rigour, then he vſed in former times, and contrary to his milde nature alſo: and becauſe that would not yet ſerue, Paulinus ſaith, he made defamed harlots to come vnto his houſe, not to doe euill, but becauſe he deſired to diminiſh his credit with the people, and to giue them occaſion not to elect him for their Biſhop. Neuertheles, becauſe euery one knew him to be right honeſt of his body, and alſo, becauſe it was knowen to what end he did it, they were more inſtant with him to be their Prelate, crying all with one voice. Thy ſinne fal vpon vs.

Ambroſe

Ambroſe ſeing, that his former dilligences were to ſmall purpoſe, found out another deuiſe, which was: he departed out of the citty ſecretly, to goe vnto Pauia: and though he trauelled all the night, yet looſing his way, he found himſelfe hard by the walles of Milan. The people vnderſtanding the ſame, tooke him, in a manner, by violence; and conducted him vnto his houſe; Where they ſet a watch vpon him, that he ſhould not fly. Then ſent they vnto the Emperour Valentinian to requeſt, that he would confirme the election of Ambroſe. The Emperour receiued the embaſſage with great ioy, for it pleaſed him much to ſee, that the iudges which he ſent to gouerne the people, were ſuch, that they deſerued to be Biſhops: wherupon forthwith he confirmed the election, and gaue order, to effect the ſame.

Whileſt the people vſed this dilligence, S. Ambroſe was ſtolne ſecretly againe out of the citty, and lay hidden at the farme of one Leontius, his aſſured friend, and a man of great authority in Millan. When the Embaſſadors returned from the Emperor with his conſent, and Ambroſe was miſſed, a great forfaiture and penalty was impoſed by proclamation on them, that did not bring him out, if they knew where he was: ſo that Leontius, to auoid the forfaiture, told them where Ambroſe was. The people ranne in haſt to the farme, and brought him vnto Millan, and then Ambroſe, thinking it to be Gods will, agreed vnto the election.

S. Ambroſe was at that time a Catechumen only: and neceſſary it was he ſhould be Baptiſed: and for that he deſired a Catholike Prieſt, this was the firſt thing that made the Arrians to diſlike him. After hee was Baptiſed, he paſſed by degrees, according to the orders of the Church: and on the eight day, which was on the ſeuenth day of December, he was conſecrated Biſhop, and on that ſame day he was enſtalled. The life of this ſaint was full of good examples. He was very abſtinent: he faſted euery day, except the Saterday and Sunday: and when the feaſt of any Martir was celebrated, he was very watchfull, and ſpent the greateſt part of the night in praier: he alſo appointed certaine houres in the day to that vſe: he would alſo be preſent at the diuine ſeruice, in his Church; and at the ſame he was very deuout and curious, adding and diminiſhing many things: ſo that at the laſt, he ordained a particuler office for his Church. He compoſed many Hymnes, Antiphonaries, and Reſponſories, ſome of the which are vſed to this day in the Catholike Church.

Whileſt the diuine office was celebrated, hee would haue all the cleargie very attent, and to vſe deuotion: And to the end, it might be done with more decency and maieſty, he would not permitte that any lay or ſeculer man, ſhould remaine among the cleargie, were they neuer ſo great and mighty: yea one time, ſeing the Emperour Theodoſius to be placed among the Prieſts, he tolo him, his place was not there, and that the purple garment made him not a Prieſt. The good Emperour obeyed, and replied not: yea the zeale and the Chriſtian boldnes of Ambroſe

did ſo

did ſo pleaſe Theodoſius, that on a time being in Conſtantinople, the Patriarch inuited him, to ſit in a ſeat in the quier among the cleargy. The Emperour anſwered; that it was not his place: and that only Ambroſe (of all that he had ſeene) deſerued to be called a Biſhop, for the zeale he had of Gods honor, and of the reputation of his Church, hauing put him out of that place, whereunto the Patriarch did inuite him: and with theſe words, he commended Ambroſe, and reprehended the Patriarch.

Moreouer, this holy ſaint was buſied continually in compoſing and writing of thoſe workes, whereof the Church maketh great vſe: all which he wrote with his owne hand; and that he vſed to doe euen vnto his death. He preached alſo ordinarily vnto the people, and alwaies he perſecuted the Arrians, vnto whom he was a deadly enemy. He reduced many vnto the faith, and many he wholly conuerted: of whom, one was the great Auguſtine, who by meanes of his ſermons, and priuate conferences, forſooke the ſect and error, wherein he was drowned, for he could not be called an heretike, becauſe he was not baptiſed. S. Ambroſe himſelfe did baptiſe him, and at his baptiſme they two did compoſe that canticle vſed, and frequented by the Church in the time of ioy, which beginneth with *Te Deum laudamus*; S. Ambroſe ſaying one verſe, and S. Auguſtine another, euen to the end thereof. This good Biſhop baptiſed many other alſo, and (as S. Paulinus ſaith) the only trauell to baptize ſo many people, was ſufficient to hold fiue Biſhops in worke.

Moreouer, he was very carefull and dilligent in helping poore men, priſoners, and other needy perſons. The gold and ſiluer which fell to his part of his patrimony (being a great ſomme) which hee had, when he was made Biſhop, he beſtowed all, partly in ornaments of his Church, and partly to the poore: for at that time, his mother was dead alſo. He beſtowed the poſſeſſions which remained vnto his Church, vpon this condition; that his ſiſter might haue the profit of them, during her life. He reſerued nothing for himſelfe, that naked and needy, he might the better follow Chriſt, that was poore and needy.

This holy ſaint was of a noble and gratious condition: he laughed and was merry with them, that were merry; and alſo lamented with them that were in ſorrowe. When any man confeſſed vnto him any heinous ſinne, he lamented ſo greeuouſly, that he cauſed the penitent to ſorrow, were he neuer ſo hard harted. When he knew of any ſinne out of confeſſion, he vſed great dilligence for their amendment, and that he did ſecretly. And many times he obtained his purpoſe, alwell by the meanes of his praier, as of his mild correction.

When he heard that any prieſt was dead, (whom he had knowen to be a man ſtudious, and of good life) he receiued great ſorrow thereof: and neuer ceaſed to lament for it. And if he were asked, why he did ſo; he would anſwer, there were two cauſes: the one was, becauſe a man that worthily exerciſeth the function of a Prieſt,

Prieſt, was hard to be found: and the other was, becauſe he was dead before him. Such was the life of S. Ambroſe; and yet there were ſome that perſecuted him. For the Emperour Valentinian dying, the Empreſſe Iuſtina (who was ſecretly an Arrian, and had diſſembled during her husbands life) began then to diſcouer her venime and poiſon, Valentinian her ſonne, who remained Emperor in Italy, being very young: vpon which ground this wicked woman began to perſecute the Catholiks, and ſpecially S. Ambroſe, as the chiefe of them.

One time, there was an election to be made of a Biſhop in the Citty of Sirmium. The Catholikes deſired to haue one Annemius a man of vertuous life to be Biſhop: and S. Ambroſe going thither at their requeſt to further it, the election was made accordingly. But becauſe the Empreſſe Iuſtina being preſent, laboured that S. Ambroſe ſhould not conſecrate him, but that an Arrian Biſhop ſhould; the people were congregated in the Church for that purpoſe: and on the one ſide ſate the holy ſaint, and on the other ſide ſate the Empreſſe, with many Ladies and damoſels attending on her, with other Courtiers.

The Empreſſe ſaid to her Ladies, that ſhe was heauy to ſee Ambroſe do that office: whereupon one of her women, more preſumptuous then the reſt, (thinking to pleaſe the Empreſſe therewith) aroſe and went vnto the chaire of the holy ſaint, with intention to bring him (as it were by force), vnto the place where the Empreſſe ſate; meaning to vſe ſome violence or abuſe toward him, and to thruſt him out of the Church. The mild Biſhop, with patience putting the preſumptuous woman from him, ſaid vnto her: Although I be not worthy of this place and office, yet it is not lawfull to put me away, nor to detaine me from laying hands on this Prieſt. Well (ſaid he) take heed, thou beeſt not ſhortly puniſhed by God. As S. Ambroſe ſaid, ſo it came to paſſe: for on the next day, that wretched woman died, and the holy ſaint honoured her by accompanying her corps vnto the graue. The Empreſſe, and the other Arrians beholding this accident, knew not what to doe: and ſo S. Ambroſe conſecrated the Catholike Biſhop, without any further diſturbance.

The holy Doctor went then to Rome; and as Marcus Marulus ſaith of him, he lodged in the houſe of a rich man, who boaſted, that in all his life he had receaued no great misfortune or affliction. S. Ambroſe called his cleargimen, alloone as he heard it, and ſaid vnto them: Let vs depart from hence, leſt vnto vs happen ſome il-fortune with this fortunate man: alloone as he was departed out of the houſe, they ſaw the earth to open, and ſwallow it, and all that was within it. At Rome S. Ambroſe viſited his ſiſter, and that damoſell (that kept her company) who now was ancient in yeares. This was that young woman that laughed at him, when he (being a child) did hold out his hand, that ſhe might kiſſe it, ſaying vnto her, that he ſhould be a Biſhop; and the holy ſaint remembred her of it, when ſhe kneeled downe before him, requeſting that ſhe might kiſſe his hand.

S. Ambroſe alſo viſited a great Lady (at his ſiſters requeſt,) who deſired him to ſay maſſe in her houſe. The holy man being gone thither, in the company of his ſiſter (there being brought to him a woman ſicke of the palſy, ſet in a chaire) ſhee beſought the holy ſaint to pray for her: which when he had done, the ſicke woman kiſſed his prieſtly garment, and was healed.

After this S. Ambroſe returned vnto Millan, where the Empreſſe Iuſtina perſecuted him greeuouſly, vſing alſo both requeſts, and threats. Then with rewards ſhe laboured to draw the chiefe men of the Citty, yea and the cleargie alſo, as well as lay men, vnto her opinion and partiality againſt S. Ambroſe, entending to ſend him into exile. Matters were ſo prepared and wrought, that a rich man, and mighty (but much more wicked) called Eutimius, had prepared a chariot, in the which he purpoſed to ſet S. Ambroſe by faire, or by foule meanes, and then to carry him into baniſhment. This wicked man had ſo purpoſed, but God diſpoſed it otherwiſe: for as Aman had made a gibbet whereon to hang Mardocheus, and was hanged on it himſelfe, ſo Eutimius was baniſhed, and caried away in the ſame waggon he had made for S. Ambroſe. This holy ſaint found the bodies of ſome Martirs, which were laid in places vncomely and vndecent: therefore he tranſlated them into other places, where they were laid with more reuerence; as the bodies of S. Geruaſius and Protaſius, and of S. Nabor and Fælix. In the tranſlations of theſe ſaints, were may miracles done; and many ſicke men healed. The Arrian heretiks calumniated the miracles, and moreouer ſaid, that Ambroſe had hired perſons to faine themſelues blind or lame, and that when they came neere to the bodies of the ſaints, they fained to be healed.

It came to paſſe, that one of the moſt malitious cauillers thereat, was in the ſight of them all, poſſeſſed by the deuill: who being within him, by the iudgement of God, cauſed him to confeſſe the truth which he denied, when he was in health, aſwell in the miracles of the ſaints, as alſo in the miſtery of the B. Trinity, the wretch yelling aloud, and ſaying: That, which Ambroſe preacheth, is true: and that, which the Arrians teach, is falſe, and vntrue. Then many of the Arrians who by reaſon ſhould haue giuen credit to that apparant teſtimony, came vnto him; and adding euill to euill, threw him into a pond of water, wherein the man was drowned. An other obſtinate heretik, which was one of the moſt principall, was conuerted vnto the true faith: And when he was demaunded, why hee changed his faith ſo ſuddainly, he anſwered; he had ſeene an Angell ſpeake in the eare of S. Ambroſe, when he preached; and tell him what he was to ſay.

At that ſame time was diſcouered in France a tirant called Maximus, who by a ſtratagem murdered Gratian, who gouerned Fraunce and Spaine, all the life of Valentinian his father. And not reſting content therewith: he marched againſt his brother called Valentinian, ſonne vnto Iuſtina, who then ruled Italy. The young man not daring to oppoſe himſelfe in the field, fled with his mother Iuſtina (the

mortall

mortall perſecutor of S. Ambroſe) and came to Conſtantinople, to demaund ſuccour and aide of the Emperour Theodoſius: S. Ambroſe went vnto Maximus, who tooke vpon him the name of Emperour; and requeſted the dead body of Gratiane to be beſtowed vpon him. Strange it was, that although the holy biſhop went to talke with him, that was a tirant, and went alſo to obtaine a fauour of him; when it ſeemeth he ſhould haue vſed lowly words, yet did he with his accuſtomed, and Chriſtian boldnes, reprooue him for his tiranny, and for the vniuſt murdering of his Lord. He alſo bad him to do penance for his ſinnes: and becauſe he would not obey, he excommunicated him, and gaue order in all places of his Archbiſhoprique, where the Tirant paſſed, that he ſhould not be admitted to heare diuine office, and commaunded all his prieſts vnder great paines, that none ſhould be ſo bold to celebrate Maſſe before him, nor to conuerſe with him. But aboue all, he fore-told him, ſaying: that God would chaſtice him for his rebellion, as afterward it befell: for when Theodoſius came againſt him, he was ſlaine by his owne ſouldiours.

After the death of Maximus, Theodoſius went vnto Millan, and there the Iewes complained of S. Ambroſe vnto the Emperour, for burning their Sinagogue. The Emperour thought S. Ambroſe had done them great wrong, and bad him to reedify it at his owne coſt and charge. After this S. Ambroſe preached before the Emperour, and reduced to his remembrance all his former life, and told him; he ought to remember, how from a poore captaine who fled thorough Africa, for feare to be ſlaine, (which was preſently after the death of Valens the Emperour) God had aduanced him to be Emperour, and beſtowed on him many victories, & therefore that he had reaſon to thinke a little better what a ſorrie peece of ſeruice he ſhould doe vnto God in reſtoring the Sinagogue, & cauſing it to be builded for the Iewes, which were enemies vnto God, & all Chriſtiãs. When the ſermon was ended, the Emperour ſaid vnto him: Art thou this day mounted into the pulpit to preach, and ſpeake euill of me in mine owne preſence? Yea, ſaid S. Ambroſe, I haue done it: but we will ſay well of thee in thy abſence, to the end, that none doe murmure at thee, for that thou wilt be partiall, and fauourable vnto the Iewes, and build a Sinagogue for them. Thus S. Ambroſe delt with the Emperour, and it was ſo effectuall, that he forbad the reedifying of the Sinagogue.

It was a notable caſe, & an example worthy to be marked, what S. Ambroſe did vnto the ſame Emperour Theodoſius, becauſe of the cruelty he comitted in Theſſalonica. There was at that time a great Citty in Macedony, inhabited by Chriſtians, called Theſſalonica; the vſage was in all Greece, to haue paſtimes and plaies called Circenſes, in which horſes ranne in race, ſome alone, and ſome in wagons, and great care men had to gett the prize, which was giuen to the Victors: and becauſe thoſe plaies were very delightfull, they which were skilfull in guiding the horſes and wagons, were highly eſteemed, and regarded. The time of theſe paſti-

mes being at hande, it fell out that one of the waggoners which was to runne for the wager, and was famous for his skill, and beloued of all the people, was impriſoned by Buſericus the gouernor of Theſſalonica, vnder Theodoſius; the cauſe was this, the waggoner was accuſed to haue offended carnally with the gouernours page. The Emperour was comming in perſon, to be preſent at the paſtimes, which were to be made. All the people thought the triumphes would be diſgraced, if the waggoner (thus impriſoned) were not deliuered: Therefore with one voice, they beſought the gouernour, that he would vpon their intreaty deliuer him. He anſwering them arrogantly, and vſing ſome opprobrious words vnto them (with the which the people thought themſelues wronged) they raiſed a commotion, and in a fury tooke armes, and killed the Gouernour, and ſome of the Emperours Court alſo in their rage.

It happeneth many times, that the good ſubiection and obedience of ſubiects is turned into fury and vproare, when ſome ſmall matter which they earneſtly requeſt, is to them denyed, as in this preſent example. Theſe doings diſpleaſed the Emperour exceedingly, (as reaſon was it ſhould) but for that he had in his company ſome Prelates, (and S. Ambroſe alſo, as ſome ſay) that beſought him to pardon the multitude, he made promiſe by word, that he would pardon them: yet afterwards, being inſtigated by ſome courtiers, (who ſometimes vſe to incenſe princes to wrath, when they ought rather to appeaſe their anger) he altered his minde, and determined to puniſh thoſe people, for the exãple of others, without courſe of law, or order of Iuſtice. And ſo when the people were in the citty, buſy and occupyed to ſee the triumphes of that day, the armed ſouldiers, appointed by the Emperour, aſſaulted, and ſet vpon them: and neither regarding age nor ſexe, maſſacred all that they met, olde and young, little and great, innocent or culpable, Cittyzens or ſtrangers: ſo that there were 7000. ſlaine; although it be ſaid, that the Emperour commaunded there ſhould be but 2000 ſlaine. The miſerable citty remained moiſtened with the bloud: and all the Empire of Rome was filled with the report of that great cruelty.

The firſt time, the Emperour went vnto Millan, S. Ambroſe (vnto whom this cruelty was much diſpleaſant, for the offence committed thereby againſt God) was deſirous to giue remedy to the ſoule of the Emperour, but yet he doubted there might follow ſome ſcandall in reprouing him, vpon a ſudaine: therefore he iudged it were good to diſſemble a while, but withall he would not ſee him, nor conuerſe with him: ſo that, when the Emperour approached neere vnto Millã, he departed frõ thence. The prudence S. Ambroſe vſed in this caſe, may be an example for other Prelates, how to behaue themſelues with great Princes. And the deſire of a good Paſtor, much moued the mind of S. Ambroſe, to reduce home this wandering and ſtraying ſheepe: yet conſidering that the Emperour was not of his dyoceſſe, and ſo none of his particuler flock, and douting a greater ſcandal might ariſe, he determyned, as is ſaid aboue, and ſo departed out of the city: by which he

ſtayed himſelfe, and refrayned his Chriſtian earneſtnes.

The Emperour being come vnto Millan, and not finding the good prelate there, ſhewed himſelfe to be diſpleaſed. The holy ſaint wrote vnto him an epiſtle; in the beginning wherof, he vſed milde wordes, and very lowly: but afterwards, he told him in plaine termes, that he was departed, becauſe he would not ſpeake with him: for if he ſhould ſpeake that which was fytt & conuenient, he ſhould be thought to paſſe the bounds of modeſty; and if he ſhould be ſilent & not reproue him, he might be noted for a man, that wynked at notorious faults, and ſought not to giue due and fit remedy vnto them. In the reſt of his epiſtle, he called to his myndthe cruell maſſacre committed at Theſſalonica, and willed him to do penance, and withall gaue him many good admonitions, and reherſed vnto him many examples. At the end, he ſaid plainly, that he durſt not ſay maſſe in his Church, if he were preſent, and that he had a particuler comaundement from God, thus to doe. Then concluded he the epiſtle with theſe words; my Lord, if thou beleeue me, behaue thy ſelfe, as I aduiſe thee: and if thou do not beleeue me, pardon this, that I haue done in departing from the city, for I did therin make more account of God, then of thy diſpleaſure. When S. Ambroſe had written this letter to the Emperour, he thought, that when he had red it, it would haue moued him to penance, and therefore he returned to Millan: but yet he would not viſite the emperour, accounting him as an excommunicate perſon. The more the holy ſaint eſtranged himſelfe from his ſight, the more the emperour thought himſelfe bound to ſeek vnto him.

Things ſtanding in this ſtate it happened, that one day S. Ambroſe was reueſted to ſay maſſe in his Church: and it was told him, that the Emperour was comming to Church. The good Biſhop went to meet him out of the dore, and in the middeſt of all that proud and ſtately company, tooke him by the purple robe, and with the ſame liberty that he wrote, he ſaid to him in this maner: Stay my Lord: for vnto a man ſpotted and ſtained with ſuch inhumaine cruelty, and that hath ſhed ſo much innocent bloud, it is not lawfull to enter into a houſe conſecrated vnto God: and leſſe deſerueth he to be partaker of his miſteries, except he do penance firſt. I am of opinion, that thou takeſt no knowledge of the ſinne thou haſt committed: and though the fury which drew thee headlong into it be paſt, thou haſt not yet entred into conſideration therof, with the light of thy vnderſtanding, to ſee what a great offence thou haſt committed. I ſuppoſe thy Royall eſtate, and thy Imperiall maieſty to hinder thee, and ſuffer thee not to ſee, and to take notice of thy heinous fault: but looke downe with thyne eies, and conſider, that thou art a mortall man. Take heed leſt thy royall veſture, thou wearеſt, do daſell thy ſight, that thou cannot ſee within thy ſelfe the fragility of thy fleſh, of which thou art formed, as other men are: if thou conſider rightly of thy frailty, think alſo how great and mighty God is, that is the vniuerſall Lord of all

Feare him then, for thou art his ſubiect: craue pardon of him, for thou haſt offended him: and vntill thou doeſt this, be not ſo bold as to enter into his Church, nor appeare in his diuine preſence; leſt thou double thy ſinnes, and prouoke him to more wrath againſt thee. This ſay I on his behalfe, and ſo I commaund thee, laying on thee this lawfull puniſhment, by which the Church doth ſeparate all them, which do not make ſatisfaction with due penance.

The emperour gaue eare attentiuely vnto the words of the holy ſaint: and with himſelfe conſidering the maner he had vſed toward him, in telling and reprouing him, and taking it in the beſt part, iudged that he had done with him, as a good prelat ought to do: and returned to his pallace penſiue and ſad, as they be, which begin a newe to feele the ſorowe, which is cauſed by the remembrance of their offences, when they be repreſented vnto a repenting ſoule. Theodoſius remained thus certein months, and neuer entred into the Church, ſighing ſecretly, and lamenting for his offence. The feaſt of the Natiuity of our Lord approached, and the generall of his forces called Ruffinus ſeeing his Lord penſiue, aſked him, what made him ſo diſcontent. The emperour fetched a deepe ſigh, and ſhedding teares, ſaid: Ruffinus, the cauſe of my griefe is this: I ſee other men, yea ſlaues and bondmen, enter freely in the Church, and houſe of God, and whenſoeuer they come thither, they find the dore open, and the entrance is denied only to me: vnto me only is the Church doore ſhut, and heauen gate alſo. You may go all to the Church to celebrate the feaſt of the natiuity of our Lord: and I wretch being debarred, will remaine here, and lament and weepe alone.

Ruffinus vnderſtanding the cauſe of the emperours ſorowe, ſaid: My Lord, if it ſhall pleaſe you, I will talke with Ambroſe, and entreat him to permit you to enter into the Church: for the ſorowe you haue had, and the teares you haue ſhed for the euill of which he reproued you, is ſufficient. Theodoſius aunſwered: Thy words wil do no good: for I know very wel his conſtancy in vertue: he is not a man that will omit any matters belonging vnto God, for feare or dread of emperiall maieſty, or might. Notwithſtanding theſe words, Ruffinus aſſaied how it would proue. And when he treated with S. Ambroſe, he found him ſo conſtant and reſolute, yea ſo ready and prepared to die, if violence were offred, for the defence of the authority of the church, that he forthwith ſent word vnto the emperour to ſtay: but he truſting vpon the former words of Ruffinus, was coming toward the Church. When Theodoſius heard this meſſage, he ſtayed not, but went forward, ſaying: I will goe vnto the Church, and there the Biſhop ſhall tell me my fault, and enioine me penance (if he will) as I deſerue.

S. Ambroſe ſtaied for him without the Church: and when the Emperour came, he beſought S. Ambroſe in moſt lowly wiſe, to abſolue him: alleaging the example of Dauid, who ſinned, and yet God pardoned him. S. Ambroſe replied: If thou letteſt Dauid that ſinned for an example, conſider alſo that he lamented and did

penance

penance for his ſinne. The Emperour ſaid againe: I haue ſorrowed very much for the ſame: Then ſaid S. Ambroſe; This is not ynough, for thou haſt committed a publique offence, and thou muſt alſo doe publique penance. The Emperour making anſwere ſaid: I will, ſo that may ſuffice. Saint Ambroſe ſaid: I would haue thee doe another thing, which ſhalbe a remedy againſt thy wrath and indignation, for the time to come; viz. That thou make a law, that when thou, or any other Emperour, commaund any offendor to be put to death forthwith: that the execution be ſtaid, vntill thirty daies be expired. Theodoſius was content to doe all, as the holy Biſhop willed: and did the penance, with great ſorrow and humility; and alſo made the law, which is extant to this day in the *Codex Iuſtiniani*: when this was done, he went to the Church. I haue ſtaied ſomewhat long in recounting this accident: aſwell, for that it appertaineth vnto the ſtory of S. Ambroſe: as alſo, for that Theodoſius was a Spaniard, and it is fit that the Spaniards ſhould haue knowledge of a man, that was ſo worthy to be Emperour, as Theodoſius was: who though hee ſinned, did receiue with ſuch lowelines, the correction and penance, impoſed vpon him, by a perticuler Buſhop.

Another notable thing happened vnto S. Ambroſe with Stilico Gouernour of Millan for the Emperour. The caſe was this: Certaine publique baiting of beaſts being made in the high ſtreetes, the Gouernour thought the time fit to apprehend one Creſconius, who was fled vnto the Church: for he much deſired to puniſh him for certaine faultes he had committed. To effect it, he ſent his officers, who came into the Church, and tooke out Creſconius, pulling him by force from the Altar, to which place he was fled for ſuccour. S. Ambroſe ſaw it, but could not help it, for he had but a few Prieſts with him at that time: wherefore he fell on his knees, and wept bitterly for the violence offered to the Church, not being able to remedy the ſame. The officers led the man away: and hauing put him ſafe in priſon, came to ſee the ſports, where they found Stilico, and certified him of that they had done. They had not yet told all their tale, when two Leopards ſet vpon them, and for all the reſcue and defence that could be made to ſaue them, they tore them to pieces, and put the Gouernour to great feare: who incontinent commaunded the priſoner to be reſtored vnto the Church, and to be ſet free, and he made ſatisfaction for the violence committed. Many other things God did by this glorious ſaint: for with his praiers he healed many ſicke men, deliuered many men that were poſſeſſed, many were by him conuerted to the faith, and ſo attained vnto ſaluation.

The fame of this holy ſaint was ſpred ouer all the world, and people reſorted from farre diſtant places to ſee him: as did Fridigildis Queene of the Morauians, who was a painime, and hauing heard marueillous things ſpoken of S. Ambroſe, and deſirous to be a Chriſtian, went to viſite him, and to craue of him a rule, which ſhe ought to beliue, and how alſo ſhe ought to liue. The holy ſaint conuerted her,

and

and ſatisfied her in euery point, and eſpecially he appointed her to procure that her husband ſhould keep peace, and be in league with the Romans. And ſo ſhe departed after ſhe was Baptiſed into her countrey, very well pleaſed.

The end of the life of S. Ambroſe approched, whereof he had a reuelation long before: and ſo he had found that he ſhould die about Eaſter. Being ſicke in his bed, Stillico the Gouernour of Millan ſaid; that the death of this man menaced the ruine and deſtruction of all Italy, then called he ſome of the chiefe men of the Citty, and bad them to ſpeak vnto S. Ambroſe, and to exhort him to pray vnto God for the prolonging of his life, for the great good they receiued by him. The Citrizens went vnto the holy ſaint, and did their meſſage, and hee anſwered: I haue not liued ſo among you, that I ſhould be aſhamed to liue, and I haue not ſerued ſuch a Lord, that I ſhould be afeard to die, and therefore I put my ſelfe wholly into his handes: *His holy will be done.*

S. Ambroſe was now at the point of death, and two deacons, that were in the ſame chamber (although a good way from him) talked to themſelues in a low voice, who ſhould be Biſhop after him. One of them ſaid: Simplician ſhould be Biſhop, for that he was a man of very good behauiour, and an Abbot of a monaſtery, vnto whom S. Auguſtine was a verie deare friend. Whileſt they talked, S. Ambroſe ſaid aloud; He is old, but very good. The deacons were much aſtonied: ſeing him, to heare their ſpeeches: and after his death, by the relation the two Deacons made of thoſe his words, Simplician was elected Biſhop.

When the holy ſaint was at the laſt point of death, there was in another roume Honoratus Biſhop of Vercella, who heard himſelfe called by one that ſaid to him; Runne, for it is now time: He hearing theſe words, went to the place, where the holy ſaint was; and gaue vnto him the B. Sacrament, which he receiued with very great deuotion. Then laid he his armes acroſſe, & ſaid his praiers; and in ſaying of them, he rendered vp his ſoule vnto God, on the fourth day of Aprill, about the yeare of our Lord 400. in the raigne of the Emperours Valentinian and Theodoſius, after he had beene Biſhoppe 20. yeares. The Catholike Church celebrateth his feaſt, on the 7. day of December, which was the day he was conſecrated Biſhop, which is done becauſe thoſe other daies, for the moſt part, fall in the holy weeke, or elſe in Eaſter. His body was buried in the ſame Citty of Millan in his Church. God did many miracles by meanes of this ſaint after his death, euen as he had done many whileſt he liued. Let vs all pray vnto God, that by the merits and interceſſion of S. Ambroſe, he would make vs partakers of his heauenly glory Amen.

The immaculate Conception of the mother of God. Decemb. 8.

GReat was the indignation, that the potent King Aſſuerus had conceiued againſt the Ievves, that were in his Realme: Whereupon he made a law, by which he commanded all the Ievves to be put to the sword. And to the end, none should appeale from this, nor entreat for them, he made another law, by which he commaunded vnder paine of death; that for certaine dayes, none should be so hardy, as to come and speake vnto him, except hee were by him called. The beautifull and wiſe Queene Eſter, vnderſtanding what the King her husband had decreed, desired to go and entreat for the people, yet feared to be the first to prooue the rigour of the law, if she came to the kings presence, before shee were called. But at the last, her pitty ouercame feare. She adorned her selfe in rich & coſtly apparell, shee set on her head a royall Crovvne, and accompanied with two Damoſells, one of the which led her by the hand, and the other held vp her traine, shee came into the place, where the King was: and lifting vp her eyes, shee was in great feare, so that shee swounded, and fell vnto the ground. The king seing that: stood vp, and ſuſtained her by the armes, that she might not fall: and then touched her with the rodde of Gold, which he had in his hand, in signe and token of clemency and pitty, and ſaid vnto her: Be not afraied my ſiſter, for the law was made for others, not for thee. Heſter was somevvhat comforted, seeing the king so mild and gratious toward her, and craued pardō of him for her people, & obtained it.

This figure is very fit and agreable to our purpoſe, for the immaculate Conception of the moſt B. Virgin Mary. King Aſſuerus ſignifieth our Lord God, who publiſhed a law againſt all mankind, for the ſinne of the first man, and becauſe all men are borne in originall ſinne, the law would therefore, that they should be depriued of his ſight, & thruſt out of his preſence. This law being promulgated, God concealed himſelfe, and would not permit any humaine creature to see him, as Eſay the prophet ſaid: Indeed thou art a hidden God, and there is no man that hath seene thee. Queene Heſter, which accompanied with two damoſels, vvent vvith ſome feare vnto the king, ſignifieth the mother of God, whoſe chiefe attendants were chaſtity and humility. When therfore this Queene was to be in this World and her ſoule was infuſed in the body, organized and fashioned in the vvombe of her mother Anna, by little and little, it had fallen into original ſinne, and therevvith bin diſtained, if the King Aſſuerus had not preuented it: God haſtned to it, and ſuſtained it vvith his armes, by preſeruing it from all ſpot of ſinne, and telling her, that the law was not made for her: Whereby he would inferre, that he exempted her from the generall law, by the which all other are conceiued in ſinne. Then bovved he the rod of gold, and touched her therevvith, which ſignifieth the perſon of the Word. The Virgin was touched vvith the rod of Gold, when God was made man in her ſacred vvombe, for to that end God preſerued her from ſinne, that she might be the vvorthy mother of his only begotten ſonne. The king Aſſuerus bad her alſo to craue a grace and fauour, & she was

not ſlack therein; yea all mankind receiue eſpeciall fauours of God, by the merits and interceſsions of this moſt pure Virgin. I alſo hope to receiue of her, one particuler grace, which ſhall be this, that by her meanes, her Son will graunt me grace, to entreat truly of the miſterie of the pure Conception of his mother. Wherfore, for the vnderſtanding therof, I ſay: That.

OVr Lord God hauing created our firſt fathers in his fauour and friendſhip, he enriched them with giftes & graces both naturall and ſupernaturall. He gaue vnto them the Lord-ſhip and dominion ouer all corporall and earthly creatures: he clothed them with originall iuſtice, which was a gift granted, not only vnto Adam, but alſo vnto all his poſterity: he gaue vnto him a moſt bleſſed houſe, which was the terreſtriall paradiſe, a place full of felicity and content. And becauſe Adam ſeing himſelfe ſo rich and honored, ſhould not haue occaſion to grow inſolent and proud, he gaue a precept vnto him, (as of a paying or owing fee and vaſſellage, by acknowledging God for his Lord) which was: he forbad them to eate of the fruit of one only tree in the garden. Adam broke the commandement, and offended him; for the which God did chaſtice him exemplary. There was a publick act, or arraignement made, in the which were preſent the three diuine perſons, Angels, and many other creatures. Before all theſe were Adam and Eue brought, as publick penitents, in body, with their heads vncouered, and in place of fetters, their guiltines (which the diuines call *Reatus*) which remained in their ſoule after they had ſinned, and was like a cord which tied them. In ſteed of a taper, which publicke doers of pennance carry in their hand, ſerued naturall reaſon, which notwithſtanding had loſt for the moſt part, its light by their ſinne.

In this manner were our firſt fathers produced, and accuſed before the iudgement ſeat of God: and being examined of their ſinne, Adam confeſſed it, yet he laid the fault vpon Eua; and Eua likewiſe excuſed her ſelfe by the ſerpent. The guilty perſons hauing confeſſed their offence, they were ſentenced ſo, that from that time they began to die. Their goods were confiſcated, & they thruſt out of the terreſtriall paradiſe: their poſterity were proclaimed Traitors, their diſcendents that were borne of them the children of wrath, and diſfauoured of God. And wholly to execute the ſentence againſt Adam, there was a degradation made of him; for he loſt (as we may ſay) the red or inflamed Veſtment of charity, the Stole of immortality, the Maniple of original Iuſtice, the Girdle with which reaſon reſtrained ſenſuality, the white Albe of innocency, and the Amice, which was as a helmet of fine temper, with which he defended himſelf from the temptations of the deuil.

This degradation of the perſon of Adam being performed; holy writ ſaith, that God gaue vnto him and Eua, certaine ſhort garments, which was as the habite of publicke penitents; and from theſe, our garments fetch their originall. It were well that

that ſo great regard were not had of thoſe garments, and that men and women were not ſo proud and curious of them.

This was then the chaſtiſement which God inflicted on Adam, of the which ſome lighteth on his poſterity, as this vniuerſall law, that we be all conceiued in originall ſinne, and borne the children of wrath. This law was promulgated in the world three times; firſt in the law of nature; ſecondly in the law written; and thirdly in the law of grace. Iob was the trumpet of the law of nature: but firſt preceded the muſicke of the trumpet, conformable to the lawe: for the law was rigorous, and the muſicke rigorous, as thunder, ſtormes and thunderbolts, which fell on his flocks and heards of cattell, and killed and conſumed them all. The miſerable man being thus afflicted, and oppreſſed with infinite aduerſities and troubles, opened his mouth, and ſaid: *Let the day, wherein I was borne, perish; and ſo let the night alſo, wherein I was conceiued: let that night be turned into darkenes, and be filled with miſery and bitternes.* The Holy Ghoſt ſaith, that Iob did not ſinne in ſaying theſe words, whereby it is euident, that Iob did not curſe the day, wherein he was borne, nor the night, wherein he was conceiued: but he curſed originall ſinne, for that he endured and ſuffered ſo many troubles and aduerſities, becauſe he was conceiued and borne in originall ſinne, which is the fountaine and ſpring of all euills. The trumpetter in the law written, was Dauid, who ſaith in one pſalme: *My mother hath conceiued me in ſinnes*, as if he had ſaid: That which I ſay of my ſelfe, I ſay alſo of all them that are borne, and ſhall be borne. S. Ierome in his tranſlation doth not ſay ſinnes, but ſinne, although it be all one, and the ſelfe ſame thing: for the originall ſinne in Adam was one ſinne only, and all men commit it in him. This ſinne is called in the plurall number, becauſe it is the occaſion of all the ſinnes committed in the world. The denouncer of this law in the law of grace was S. Paule, who writting to the Romans ſaith: *All haue ſinned, and haue neede of the grace of God.*

Hitherto we haue ſhewed the publication of the law: now let vs ſee how it comprehēdeth the poſterity of Adam, and next if there be any exempt from it. To this I ſay, that although the ſoule of it ſelfe is not diſtained, becauſe God created it; yet aſſoone as it is infuſed into the body, at that very inſtant that they be together body and ſoule, that creature is one of the poſteritie of Adam, and *per conſequens*, the child of wrath: and is in originall ſinne. Of this Ieſus Chriſt was free and cleare, for that he was the naturall ſonne of God, & by the ſame reaſon of nature impeccable. He was alſo free of this ſinne, for he that contracteth this ſinne, muſt diſcend from Adam by naturall propagation, as to be borne of a womā by the worke of man. And Chriſt though he was borne of a woman, yet was it not by the worke of man. So that he deſcended from Adam after the corporall ſubſtance, as the diuines ſay, which is the ſame we haue ſaid, to witt: that Chriſt was borne of the virgin Mary, and was conceiued without originall ſinne.

After Ieſus Chriſt, I ſay the ſame of the B. Virgin his moſt holy mother, that ſhe was conceiued without ſinne: but not for the reaſons ſpoken before of the ſonne; but by grace, and eſpeciall priuiledge, which it pleaſed God to graunt vnto her. This is confeſſed in celebrating the feaſt of her conception, to wit, that there was not a moment nor inſtant, in which her ſoule was in the diſfauor of God: but that aſſoone as ſhe had her being, ſhe was gratious in his eyes, ſhe was faire, and without any ſpot. That this is ſo, may be prooued by many reaſons and congruencies very efficacious. One is; that of, and from originall ſinne, ariſe two dammages and loſſes, which be the effects thereof. The firſt is, the rebellion which we haue within our ſelues, making vs to be ſlow and negligent to doe good, and diligent to doe euill. This ſaith S. Paule, writing to the Romaines: *I feele a law within my ſelfe, an enemy, who hindereth me, and will not let me doe that, which reaſon willeth.* The other dammage is: that we are ſubiect to corruption, and to be turned to duſt, after our death. This ſaid God vnto Adam, aſſoone as he ſinned: *Thou art duſt, and to duſt ſhalt thou returne.* So that, theſe being the effects of originall ſinne, and not being found in the moſt B. virgin, as indeed they were not, it is a neceſſary Conſequens, that there was no ſinne in her. That theſe two defects were not found in her, of the firſt, it is a thing certaine, and the doctors confeſſe it, to wit; that in her, that biting dog, which is called by the diuines, *Fomes peccati*, was quite quenched and tied, and therefore ſhe had no inward temptations, but moſt aſſured peace and quiet, in ſuch ſort, that though ſhe had appetite and ſenſuality, yet did they neuer annoy her, but were alwaies ſubiect vnto reaſon. And hereof it cometh that ſhe committed not any ſinne, either mortall or veniall in all her life. She neuer ſpoke idle word, ſhe neuer was wroth (out of reaſon,) not, when ſhe ſaw her ſonne hang on the Croſſe, and that the officers, and other ſouldiers who ſtood about him, ſcoffed at him, haled him, and vſed reuiling and opprobrious words to him. This would haue mooued any mans hart vnto indignation: yet the B. Virgin was not wroth with them, nor gaue vnto them any euill language, whereby to commit ſinne; and this is the common opinion. We may then ſay that in her was not that ſpot of originall ſinne. And that her body was exempt (on the other ſide) from being conuerted into duſt, it is the tradition of the Catholicke Church, that her body and ſoule was aſſumpted into heauen. Then if the effects of originall ſinne, which he found in them that are ſtained therewith, were not in the virgin; it followeth that ſhe had not that ſin, and that her Conception was moſt pure.

The other reaſon is this; That either God was able to preſerue the B. Virgin from this defect, and would not doe it; or elſe, that he would haue done it, and could not. If you ſay, that he was able to doe it, and that he would not; herein you put want of will to be in God, that he would not doe vnto his mother all the good, that he could: and this you may not ſay by any meanes. Then if we ſay,

that

that he was willing, and could not doe it, in saying so, great preiudice is done vnto his ommipotency, yea it is great blasphemy. Let it be said then, that he was able, and would doe it, and that really he did it. Moreouer the greatest dignity, that God could impart vnto a pure creature, was to make her his mother: and this so rare and singuler gift was bestowed on the Virgin Mary. Why then hauing bestowed so great a benefite on her, should he deny her the grace of preseruation, which was fitting and conuenient for her? He exempted and priuiledged her from the paines of child-birth, and from being turned into dust, which be generall lawes: was it not also reason that he should exempt and set her free from originall sinne? Eua, who was the cause and occasion of all our euill (as S. Anselme saith) was created in grace: is it meete then, that Mary by whom we haue had so great good, should be thought to be conceiued in sinne? Moreouer, they which be conceiued in originall sinne, be called by the Apostle children of wrath, and slaues to the deuill: and to say so of the most B. virgin, is a thing most inconuenient.

Further a good sonne ought to doe to his mother all the honour, that he can: and in not doing of it, it seemeth, he doth not intirely fulfill the precept of God, to honour his father and mother. Our Lord Iesus is the true Sonne of the glorious Virgin: and it is fit he should do that for his mother, that any other good sonne would doe to his mother. And though the B. Virgin was preserued from it, therefore cannot we say that Christ was not her redeemer: for that in preseruing of her, she was more deeply redeemed: for there be two manners of redemptions, one preseruatiue, and the other subleuatiue, or restoring. The first is, more excellent then the second, for it is euident, that one shall be more obliged and beholding to him that sustaineth him, that he fall not into the durt, and myre, then vnto him, that lifteth him vp out of it, and then wipeth his cloths. Likewise if God caused a Temple to be builded, the most sumptuous and stately, that euer any was in the world, wherein to set the Arke of the testament, which (for that it was to conserue the Manna, the table of the law, and the wand wherewith Moises did the miracles) was to be couered with most fine Gold within, and without, and to be made of incorruptible wood: more iust it was that God should giue rare, and soueraigne perfections vnto the bowells and wombe, wherein he would inclose his sonne, and where his diuinity should inhabite in a manner ineffable. If God commanded the children of Israel to be sanctified, when they desired to come and talke with him; it shall be then very iust, that she who was to be the mother of God, and was to cloth him with his humanity, should be adorned with singuler purity.

God conserued the garments and shoes of the Hebrews in the desert for the space of 40. yeares, so that they were neuer torne; which thing he did for his honour: and much more fit was it, he should preserue the soule of his mother, to

the end, ſhe ſhould neuer fall out of his fauour, or be without grace. Ioſeph made all the land of Egipt, tributarie vnto King Pharao, except the land of the Prieſts: ſignifying, that our Lord and redeemer ought to exempt from the tribute of originall ſinne, the bleſſed virgin, with whoſe fleſh, the true Prieſt after the order of Melchizedech, ſhould be clothed. Our holy forefathers, though they vttered many great commendations and praiſes of the B. Virgin, yet ſaid they not that ſhe ſhould not be conceiued in originall ſinne, neither hath any ancient counſell made any decree, or deliuered their opinion in it. This came to paſſe, becauſe God hath not declared al things together at one time vnto his Church, nor vnto the faithful: neither was it conuenient to be ſo. Therefore he ſaid vnto his Apoſtles, after he had declared great matters vnto them at his laſt ſupper, as S. Iohn writeth: *I haue many things to ſay, but yet you are not capable of them*, you vnderſtanding is not able to conceiue them, the holy Ghoſt ſhall reueale them vnto you. This was true; for when the holy Ghoſt came, he declared all things, that were fit for that time, and continually doth declare, and manifeſt things. Thoſe which are now laid open, doe not contradict that which was diſcouered before, nor as yet are all things which were before hidden and darkned with a cloud, diſcouered and opened all together; for ſome Counſels of our times doe declare ſome things belonging to faith, which our forefathers did not. And ſo the ſaying that the mother of God was conceiued without ſinne, was hidden and ſecret many yeares; which was a thing not without cauſe. The reaſon might be this. That the common people were ordinarily ſo deuote to her, that if it had bene publiſhed & affirmed in former times, when things were not ſo well declared, and when that they which had erred, could not ſo well haue bene inſtructed and reformed, as it is fit they ſhould in ſuch a caſe, it might haue bene that the B. Virgin ſhould haue bene adored almoſt for God.

To auoide this inconuenience, it ſeeme good reaſon, that this ſecret ſhould be kept cloſe. But at this preſent time, the Church hath opened this ſecret in giuing leaue that we may hold & beleeue, that the glorious Virgin was conceiued without ſinne. And when the Church graunteth this licence, is it not neceſſary for vs, which be ſo much obliged to her, and trauell to ſerue her, to ſeeke out the beſt reaſons and meanes how it ſhould be? And ſo much the more, for that beſide the former reaſons alleaged, there be many more, which ought to enforce any curious perſon, or man of an indifferent vnderſtanding. The firſt is, that though the ancient fathers ſay not in plaine words, that the B. Virgin, was conceiued without ſinne, but rather ſeeme to infer the contrary, for that it was conformable to their time: yet is it moſt ſure, that if they had written in our time, they would haue ſaid and written otherwiſe, then that they then wrote: for all that, I ſay, they all, and namely S. Bernard, giue a note touching the Virgin, ſaying: that whatſoeuer is honorable, and can be ſaid in praiſe of any ſaint, ought to be attributed vnto her

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with ſurpluſage and aduantage. But being ſo, as it is ſaid, that many ſaintes after baptiſme ſinned not mortally, as S. Nicholas, S. Bernard, S. Thomas Aquinas and others: If it be ſaid (which is an Article of the Catholicke faith) that S. Iohn Baptiſt and Ieremie were ſanctified in their mothers womb, it is apparant by the rule giuen, that this, and much more may be ſaid and beleeued of the B. Virgin. Then ſhee was not only ſanctified in her mothers wombe, but alſo preſerued from all ſinne. He ſpoke not much from the purpoſe, that ſaid: That when Ieſus Chriſt ſaid by S. Iohn Baptiſt, that *among the ſonnes of women, there was not a greater aroſe then Iohn Baptiſt*, though the Greeke text ſaith, *no prophet*, yet the Latine text, (from which it is not lawfull to appeale,) ſaith: *none borne of a woman*: then the B. Virgin being greater and more holy then Iohn Baptiſt (as all confeſſe and graunt) when our Sauiour ſaith none aroſe, ſhe is excepted, for ſhe neuer aroſe, becauſe ſhe neuer fell.

The other reaſon is, the holy Catholike Church celebrateth the feaſt of the Conception of the B. Virgin, not with the title and name of ſanctification, but of Conception, which was on the 8. day of December. And this is not inſtituted for particuler Churches to celebrate, but it is inſtituted to be kept generally in al Chriſtendome, ſince the breuiarie of Pius 5. which is receiued by all the Church. Finally I conclude, that among all the feaſts ſolemniſed of the B. Virgin, none is ſo ſolemnely celebrated by the faithfull, as this is, and that is done to ſhew her vertue and nobilitie the more thereby, and in reſpect of the great good which beginneth this day for vs all. Let vs alſo conſider what a great maine we ſhould haue had, to haue wãted the glorie that we ſhall receiue by her company in heauen. And though that the eſſentiall glory of the ſaints proceed from God, yet receiue they alſo a very great accidentall glory from the company of the B. Virgin, for though the eſtate of the kingdome dependeth of the King; yet alwaies, or for the moſt part, particuler feaſts and triumphes, as iuſts, torneis, daunces, maskes, and other pleaſant ſhewes, are made for the honour of the Queene, and of her Ladies and damoſels: ſo alſo it is in heauen, but in another manner; It is cleare then that there is accidentall glory, with ioies and triumphes, continually made, for the mother of God. But we wretches heere in the world, what ſhould we doe without the glorious Virgin? to whom ſhould we haue recourſe in our troubles and neceſſities? Who ſhould comfort vs? who ſhould giue vs helpe? who will ſhew themſelues ſo pittifull and mercifull, as this glorious Virgin, when we call vpon her deuoutlye? how great our loſſe and dammage ſhould be without this gratious mother, may be knowne by the great ioy we ought to make this day of her conception, in the which ſhe began to haue her beginning in this world. Let vs then reioice and ſolemnize this day, confeſſing our ſelues deuout to this B. mother, and her pure Conception; that, as many haue beene fauoured by her, that haue done ſo, ſome being deliuered from moſt dangerous perills, and others hauing obtained particuler

culer fauours; So wee alſo being deliuered by her meanes from our offences and faults, may merit to obtaine euerlaſting life. Amen. Spa: Ceſar Baronius ſaith in his martyrologe; that this feaſt was firſt celebrated in England & after at Lyons, and then in other countries.

The life of S. Melchiades Pope and Martyr. *December* 10.

WE read in Leuiticus, that God commaunded; that ſalt ſhould be put in all their ſacrifices, and if that any offred ſacrifice, and did not put ſalt, therin, it was not gratefull vnto him, neither did he accept it. In this our Lord would giue vs to vnderſtand, that in all our works, though they be good in themſelues, yet muſt they be done with prudēce, for if they be done otherwiſe, in ſtead of ſeruing him, they ſhall offend him. Almeſe is a good thing, yet if one giue almoſe vnto a ſtranger, and let neceſſaries in his houſe and for his children be wanting, this pleaſeth not God. Good and holy is prayer, but if one kneele on the ground to ſay his prayer, and ſhall leaue vndone ſome thing vnto which he is bound, this his work ſhall not be altogether good. One cannot deny but the Communion is a very holy thing; nenertheles, if one, that is wicked, and hath a conſcience clogged and burdened with mortall ſinne, will yet communicate, he doth looſe more thereby, then he gayneth. Faſting is a good thing, but he that will faſt, as do the Iewes and the Moores, in ſtead of doing the action of a Chriſtian, he ſhall giue a ſigne to be a painime. And therefore we ſhould do well to put the ſalt of prudence in all our works.

The holy pope and martir Melchiades conſidering this, made a decree, by which he commaunded; that the faithfull ſhould not faſt vpon the ſonday and thurſday, for that on one of thoſe dayes the Iewes faſted, and the Moores on the other, and a Chriſtian ought not only auoyd to be a Moore or a Iewe, but alſo to make any ſhew to be ſuch a one. The not faſting the ſunday remaineth in generall vſe, but that of Thurſday is growne out of vſe. The Chriſtian when he faſteth ought to haue his intention pure, not to do inwardly as the Iewes and Moores do, though he doth the ſame thing outwardly that they do. The life of this holy ſaint, was written in this maner by Damaſus and other Authors.

MElchiades the pope was an African, and ſucceeded Euſebius in the papacy. From the time of S. Peter vnto his popedome, there had bene 30. popes, which had bene martired for the faith of Ieſus Chriſt. There is extant an epiſtle of Melchiades, written vnto the Biſhop of Spaine, in the which he ſheweth himſelfe to be a godly and lerned man. In that epiſtle he ſaith: that all the Apoſtles acknowledged S. Peter to be the ſuperior: And bycauſe thoſe Biſhops had moued a queſtion, which was the greater ſacrament, Baptiſme or Confirmation? he anſwered: ſaying, that Baptiſme is of greater neceſſitie; for that without it, none

it, none can be ſaued: but that confirmation was of greater dignity, for that none giue it, but a Biſhop: And then he reciteth vnto them the effects of the one, and the other Sacrament. Moreouer he treateth of the great profit the Apoſtles receaued by the comming of the Holy Ghoſt, and how great the goods be Chriſtians attaine, by receauing the Holy Ghoſt in Baptiſme, and then in Confirmation. In the ſame epiſtle, he ordeined that, which is already afore ſaid: viz: that Chriſtians ſhould not faſt on the ſunday and thurſday, to auoid the imitation of the Iewes and the paynims.

Melchiades found in Rome many heretiks of the Manichees, againſt whom, he ordeined many things apperteinining to the offerings and other dueties to be done in the Church. Some Authors ſay, that in the time of this pope was celebrated the prouinciall councell of Neocesarea, (which is at this day called Trapezunda) in which he ordeined ſome things perteining vnto the ſtate of the Church, conformable vnto that time. Laſtly Melchiades, hauing gouerned the Church as Damaſus ſaith 3. yeares, 7. months, and 8. daies, and hauing giuen holy orders one time in the month of December, and ordered 6. prieſts, 5. deacons, and 11. Biſhops, was martired in the time of the emperor Maxentius, about the yeare of our Lord 304. Some ſay that Maximinus did put him to death: but in my opinion they are deceiued, for that Maximinus perſecuted the Chriſtians in Alexandria and Egipt, and not in Rome: for there Maxentius alwais remained, and vſed intollerable cruelty, vntill the time that Conſtantine depriued him of his Empire, and of his ilfe alſo. The Church celebrateth the feaſt of this pope on the 10. day of December: and his body was buried in the Churchyard of Calliſtus in the Via Appia.

The life of S. Damaſus Pope and Confeſſor. December 11.

THE Prophet Malachy ſaid: The lippes of the prieſts ought to keep wiſedome, and the lawe muſt be learned from their mouths: for he is the Angell of the Lord God of Hoſts. *Theſe be the properties of a good prieſt. And for that S. Damaſus was really good, this ſentence fitteth and agreeth vnto him. For the prophet ſaying, that the lippes of the prieſts ought to keep wiſedome, he would inferre, that they ſhould be wiſe, and ſo was S. Damaſus. That the lawe muſt be learned from his mouth, this alſo agreeth to him, for that he expounded many important things of our faith, there being celebrated in his time diuers councels, in which many things apperteining to our faith were determined, which he approued. That the prieſt is the Angell of our Lord, agreeth moſt fitly vnto S. Damaſus, for that his life was Angelicall, Chaſt, and Honeſt. The which taken out of the Pontificale, and other graue authors, is as followeth.*

POpe Damaſus was a Spayniard borne, the Sonne of one Antonius. It is hard to ſay for certeine of what prouince thereof he was. Doctor Beuther in the hiſtory of Spaine, ſaith he was of Taragona. Maryneus ſaith he was of Madrill, and that in the Church of S. Saluator of that citty, there is ſome letters that ſay ſo. Vaſeus ſaith he was a Portugez, and borne in Guimaranes a place in the countrey, beyond Duero and Minio three leagues from Braga. There is no particuler knowledg of his life (and for what cauſe he came to Rome, and what he did there) vntill he was Pope: onely it is ſaid, that Liberius his Predeceſſor being baniſhed from Rome, he neuer abandoned him: and he tooke ſuch kindnes at his charity, and conſolation at his words, that he told him he ſhould be his ſucceſſor in the chaire of S. Peter after his death. And that, which the good Pope Liberius ſaid, came afterward to paſſe.

Aſſoone as Damaſus was elected Pope, there fell great contention betweene thoſe his electors, and the friends of Vrſicinus the deacon. They fell from words to blowes, in the cathedrall Church of Licinius, ſo that many were wounded, and ſome ſlaine, on both parts. The which (as we may well beleeue) happened againſt the will of Damaſus. When the Emperour Valentinian was certified of this vprore and tumult, he took order to diſplace Vrſicinus: wherupon Damaſus was confirmed peaceably in the Apoſtolike dignity. Of this ſchiſme and of this broile, mention is made by S. Ierome, Ammianus, Marcellinus, Ruffinus, Theodoretus, Sozomenus, and other authors of the eccleſiaſticall hiſtories.

After a few dayes, the faction of Vrſicinus ſeing they could not preuaile againſt Damaſus this way, ſuborned two lewd men, that were deacons, the one was called Concordius, and the other Calliſtus, who accuſed the holy Pope of Adulterie. He was enforced to defend his cauſe publikly, which moued him to call a councell of 40. Biſhops, to be kept at Rome, who treating of his cauſe, found him innocent, and without fault, and condemned his accuſers, and caſt them out of the boſome of the Church. In the ſame Councell, with conſent of the fathers that were preſent therein, it was ordeined: that the puniſhement due vnto the accuſed (if he were not found guilty) ſhould be inflicted vpon the accuſer, if he failed in his proofe.

S. Damaſus was a famous Pope, and did many things in the defence of the faith, and in the gouernment of the Church, for the which he is comended diuerſly by all the writers of that time. Theodoretus ſaith, that Damaſus was an admirable man, and worthy of ſouereigne praiſe, and adorned with the ſplendour of many vertues. S. Ierome, writing vnto Pammachius, among other praiſes of Damaſus ſaith, he was a virgin, as a true Pope of the Church pure, and without ſpot. S. Ambroſe ſaith, that Damaſus was choſen to the papacy, by the ordinance of God. The fathers of the ſixth Conſtantinopolitan Councell, call him the Adamant of faith, for his firme conſtancy, againſt diuers hereſyes.

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In the time of S. Damaſus, was celebrated one of the foure Generall Councels (of the which S. Gregory ſaith: that he reuerenced them, as the foure Ghoſpells) and this was the firſt Councell of Conſtantinople, in the which were aſſembled. 150. prelats in the time of the Emperour Theodoſius: and they all with one conſent, confeſſed the faith of the Nicene Councell and condemned Macedonius, and other heretiks, and Damaſus confirmed all the decrees of that Councell. In his time was alſo celebrated another Councell at Aquilegia. This good paſtor laboured, not only to deſtroy all heretiques and hereſies, but alſo to take away the abuſes, which had crept into the Church: and this was one.

From the time of the primitiue Church, there was a kind of prieſts, who ſerued in the place, where was fewe people, as in the villages. Theſe kept company with the Biſhops, and were called Chorepiſcopi, and at that time, they were thought to be conuenient and fit to be there, for a principall charge of the Biſhops was, to prouide things neceſſary for the poore, and to diſtribute among them the goods of the Church, in helping the ſick and needy. And becauſe the Biſhop alone could not performe all things in his owne perſon, he had neede of ſome others to help him. Theſe Chorepiſcopi, though they had not a greater function or degree then other prieſts, yet they began to intrude themſelues (vpon pride) into ſome things apperteining only to the office of a Biſhop, as to conſecrate deacons, ſubdeacons, nonnes, Churches and Criſme, wherfore it was fit to remedy and take away the abuſe. And ſo the Church by a publick decree, ordeined: that the Chorepiſcopi ſhould be taken away, conſidering that our Lord Ieſus had only Apoſtles, whom the Biſhops repreſented; and diſciples, repreſented by the prieſts. And that there was neuer any ſuch order in the Church, different from others: wherfore the holy Pope Damaſus in one epiſtle (among many which he wrote) ſaith: that in the Catholik Church there neither be, nor ought to be any Chorepiſcopi as needfull, yea rather the contrary is true, and the holy Canons are expreſſely againſt them.

By this diligence of the holy Pope, grewe in the Church of God, a vniuerſall peace and repoſe, the emperour Theodoſius helping thereto, who was in like maner a Spaniard, borne in Italica, a city not far from Ciuill. This quiet repoſe of the Church gaue time and meanes to the good Pope Damaſus, to build ſome Churches in Rome. As he builded one, to the moſt bleſſed martir S. Laurence, with a goodly pallace, which vntill our time ſerueth for the Popes Chauncery, and is called S. Laurence in Damaſo, he builded another out of Rome, in the way to Ardea, at the Cataeumbe, where he conſecrated Platonia which was the ſepulcher of S. Peter the Apoſtle, and there he offered many veſſells of ſiluer and braſſe. Alſo he beautified another Church of S. Laurence with rich guifts. S. Damaſus wrote ſome works, of which are extant 5. decretall epiſtles, and a work in verſes at the ſepulcher of the Apoſtles SS. Peter and Paule: and another work, in the which

he wrot the liues of the Popes, who were his predeceſſors. He alſo ordeined that the pſalmes of Dauid ſhould be ſong, one part of the quier laying one verſe, and the other part another verſe, which is obſerued vnto our time, through all the vniuerſall Church, though it was vſed before, in ſome particuler Churches, by the notice of S. Ignatius, vnto whom it was reueiled, that the Angells in heauen ſong in this maner, as he ſawe it himſelfe being in a trance.

Alſo Damaſus (Councelled thereto by S. Ierome) commanded there ſhould be ſaid at the end of euery pſalme. *Gloria patri & filio & ſpiritui ſancto, Sicut erat in principio & nunc & ſemper, & in ſecula ſeculorum. Amen.* He ordeined alſo that the prieſt, before he began maſſe, ſhould ſay the generall confeſſion. He alſo gaue authority and approbation to the tranſlation of the holy Bible made by S. Ierome: for before, the tranſlation of the 72. interpreters was commonly vſed. This good Pope ended this life on the 11. day of December, in the yeare of our Lord 380. in the time of Theodoſius, being 80. years old: of which he was Pope 18. yeares, 3. months, and 11. daies. He gaue holy orders 5. times, in the month of December; and ordered 32. prieſts, 11. deacons, and 62. Biſhops. His body was buried in the Church of the Apoſtles (which he had builded) in the ſame, where his mother and ſiſter were buried. He was afterward tranſlated vnto another Church, which he had builded, called S. Laurence in Damaſo.

The life of S. Lucy virgin and Martyr. Decemb. 13.

AT ſuch time as Gedeon was captaine of the people of God, they were in great danger and feare, becauſe their enemies were neere them, and verie potent, and ſtrong, themſelues being but fewe in number and weak. God commaunded Gedeon to do ſome enterpriſe; and the people truſting in God, hoped to atchieue victorie, yet they conceiued not any meanes, how it ſhould come to paſſe. For to fight hand to hand, they might ſeeme rash, and foolishly to run headlong on their owne deaths. The people remaining thus in doubt, God ſpake vnto Gedeon, and bad him to deuide his people which were 300. into three parts, and when night came, euerie ſouldier ſhould haue in one hand a Trompet, and in the other hand a veſſell of earth, and within it a burning light. In this manner they ſhould aſſault their enemies on three ſides, and when they came neere them, they ſhould ſound the trompetts, and break the veſſells of earth, knocking one againſt the other, that the burning lampes might be ſeene on a ſodeine, and then all of them ſhould make a great ſhoute. As God apointed, ſo it was done. The ſouldiers ſounded the Trompets, which awaked the Madianits, who ſeing on a ſodeine ſo many lights, and hearing ſuch a noiſe, remained aſtonied, and full of dread, and knew not how to defend themſelues, or to offend their enemies: but, in ſteed of ſtriking the Hebrewes, they wounded one another. By this ſtratageme, the Madianites were ouerthrowne, and quite diſcomfited, and

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the Hebrewes obtained a notable victorie.

By this figure We learne; that When the veſſels of earth are broken, the lights are diſcouered, and the enemy ouerthrowne, Which thing noteth: that in the warre Which Ieſus Chriſt (figured in Gedeon) maketh againſt the Madianites, (Which are the diuels) veſſells of earth are vſed, hauing within them burning lampes, that shine moſt clearlie, When the veſſells of earth be broken. Theſe earthen veſſells, ſignifie the holie martyrs; for their bodies were of earth, Which being broken (When they were diuerſly tormented) their burning and liuelie faith, did shine gloriouſly. It is ſeene by experience, that holy men are moſt knowne, and reputed the light of the World, by the meanes of their death. Then is laid open their conſtancie, fortitude, and patience, their liuely faith and other vertues, Where with they were adorned. Whileſt they liued, their vertues were couered (as the torch is) in the earthen veſſell: but When the veſſell is broken, that is to ſaie, When the holie perſon dieth, the light is diſcouered, and their death weakneth the diuell vtterlie.

Though this figure maie be appropriated to all the martyrs, yet in particuler it aggreeth verie fitlie vnto S. Lucy, Who by her death showed the light, and diſcouered the brightnes of her liuelie faith, and other vertues, Which were in her ſoule. Moreouer, she is the aduocate for the ſight, the obiect of Which is the light. Yet We will not ſaie, that she had her name Luce of the light. The liſe of this glorious ſaint, was written by venerable Bede, Ado Archbishop of Treuers, and other approoued authors.

SAint Lucy was borne in the Cittie of Syracuſa in the iſle of Sicilia, of honorable parents, and of a great familie. She was a Chriſtian from her infancie, and ſo inſtructed in the faith, that ſhee perſwaded her owne mother, to exerciſe her ſelfe in all vertuous workes, and eſpeciallie, in giuing large almoſe, and relieuing the neceſſities of their neighbours. The holie damoſell finding a fit opportunitie, diſtributed to the poore all her patrimonie, which was verie great, to ſet her ſelfe free from a rich Nobleman, who by the conſent of her mother & kinsfolke, ſhould haue beene her husband, though ſhe neuer conſented to it. An occaſion fell out in this ſort.

The mother of S. Lucy, called Eutitia, had bene ſick foure yeares of the bloodie fluxe, and no worldly helpe could be had to cure her. At that time, the report of S. Agatha was ſpread ouer all Sicilie, who a little before had beene martired; her bodie being in the Cittie of Catanea, where many miracles were done, and many ſicke perſons of ſun drie infirmities were cured, by viſiting her ſepulchre. Saint Lucy perſwaded her mother, that they might goe together, and viſite the reliques of the holie ſaint, not doub ing: but that by her meanes ſhee might be deliuered from her infirmitie. Eutitia was content, and went with her daughter vnto Catanea, attended in ſuch manner, as was fit for their degree, and eſtate.

When they came vnto the ſepulchre of S. Agatha. Lucy fell to prayer, reque-

ſting the glorious Martir, to obtaine of God by her interceſſion, health for her mother. Lucy being thus in praier, S. Agatha accompanied with many Angels appeared vnto her; and with a familier pleaſing countenance, ſaid vnto her: Siſter Lucy: wherefore doeſt thou demaund that of me, which thou thy ſelfe maieſt giue vnto thy mother? Aske thou this fauour of God: for if he loue me, he loueth thee alſo; and if he will heare my praiers, he will alſo heare thine: and where I haue giuen my life for his ſake, ſo ſhalt thou alſo giue thy life for his loue. And if I be the cauſe that the cittie of Catanea be famous and renowned, for that it is waſhed, and bathed in my bloud, and poſſeſſeth my bodie; ſo ſhall the citty of Siracuſa, by the ſame meanes, be famous and renowned for thee, and thy ſake.

After this, S. Lucy returning, came to her ſelfe (for the viſion had cauſed her, to be in manner of a traunce or extaſie) and found her mother exceeding ioifull, for that ſhe felt her ſelfe cured; ſo both of them rendred thankes vnto God, and to the glorious S. Agatha. Then returned they home, and Lucy deſired her mother, to permit her to beſtowe the dowrie ſhe would giue her to her mariage, on the poore. Her mother anſwered: Good daughter, firſt cloſe vp mine eyes, and then do euen as thou wilt. The holy damoſell replied: moſt deare mother, I hartilie wiſh and deſire, that the almoſe to be giuen, be not only profitable to me, but to you alſo; and that of the benefit comming thereby, you may haue chiefe part thereof. If almoſe be giuen after your death, and onelie by my conſent, it will not doe you ſo much good. If a man trauell by night in places where he may ſtumble, and dangerouſly fall; he ſheweth great indiſcretion, if he carrie a light behind him, when he may carrie it before him, if he will. This world is like a darke night, in which we all doe trauell, and wherein be many places, whereat wee may ſtumble. The good workes we may do, and eſpeciallie almeſdeedes, be like burning torches, which enlighten vs to walke ſecurelie, without danger, or ſtumbling: wee ought therefore to carrie the light burning before vs, for though it be good to leaue almoſe for the poore after ones death, yet it is much better, to giue it them in our life time. By theſe, and other like reaſons, S. Lucy obtained leaue of her mother, to beſtowe her whole portion, and dowrie on the poore.

When he that ſhould haue maried her, vnderſtood this: he was diſpleaſed, that he was diſapointed of ſo great ſtore of riches. And remembring (being a Pagan or Infidell) that Lucy did theſe good deedes as a Chriſtian, he accuſed her vnto the Gouernour of the Cittie called Paſchaſius, who cauſing her to be brought before him, vſed all milde perſwaſions he could to draw her to ſacrifice vnto the Gods. But S. Lucy anſwered: To relieue the poore in their neceſſities, is a ſacrifice very acceptable vnto God, and this ſacrifice I haue alreadie offred vnto him; now not hauing any more goods to beſtowe, I do heare offer vp my ſelfe, and my life alſo vnto him, being all that I haue to giue him.

Then ſaid the Gouernour: Perhaps the God, whom thou ſpeakeſt of, is Chriſt, who

who was crucified by the Iewes in Ieruſalem. That ſame is he indeed, ſaid the holie ſaint. The Gouernour ſaid: How ſtandeth this together? that he being God, ſhould dye ſuch an opprobrious death? The bleſſed Virgin anſwered: It is not meete that your Iupiter, Apollo, Venus, or the reſt ſhould be called Gods: neither is it lawfull for any man to adore them, for they were of lewd and wicked life; ſome of them being adulterers, manquellours, and moſt cruell tyrants. Theſe qualities beſeeme not a God: but to dye as Ieſus Chriſt did (whom I confeſſe to be the true God) doth not gaine ſay that he is God, ſince he was made man, that he might dye, and by his death it pleaſed him, to beſtowe life vpon men.

Thou talkeſt too much ſaid Paſchaſius, and art too ſaucy: being ſo young: who taught thee to prattle in this manner? The holie damoſell ſaid: The ſeruants of Chriſt ſhall neuer want anſweres, when they be brought before Iudges and Maieſtrates, for ſo much he promiſed vnto them ſaying: *It is not you that ſpeake, but the Holie Ghoſt that dwelleth in you*. The gouernour ſaid: Then thou haſt the Holie Ghoſt. S. Lucy anſwered: They that liue in chaſtitie and puritie, be the Temples of the Holie Ghoſt. If it be ſo, ſaid the Iudge, I will driue out the Holie Ghoſt, thou ſpeakeſt of, out of thee. For I will haue thee led vnto the ſtewes, where when thou haſt loſt thy chaſtitie, thou ſhalt alſo looſe the Holie Ghoſt thou eſteemeſt ſo much.

Then ſaid the holie Virgin: O wretched man! thou art much deceiued: for if thou make me looſe my chaſtitie by force, I ſhall gaine two crownes in heauen; the one of a chaſt woman, and the other, becauſe I haue beene forced, and for defending my chaſtitie. Then the Iudge ſaid: leaue your words, for we will come to deedes; and then inſtigated by the diuell, he commaunded, that ſhe ſhould be led vnto the brothel-houſe. Many people flocked thither, ſome intending to ſatisfie their luſt, laid violent hands vpon her, to draw her by force vnto their pleaſures. But God did helpe his handmaid, by making her to be immoueable. And though many endeauoured to pull her with their hands, yea, ſome with ropes, and laſtlie with many yoake of Oxen, yet could they not draw her one foote out of the place. Whereupon the Iudge ſaid: Be theſe thy witchcraftes? that being, as thou art, a ſorrie girle, many men, nor many yoake of Oxen cannot ſturre thee? Aſſuredlie, the diuell thy familier helpeth thee, that thou maieſt ſcoffe, and delude vs. The young damoſell anſwered: this is no witchcraft, nor inchantment, much leſſe is it the diuell, that maketh me ſtand immoueable; the diuell rather deſireth, that I had beene led to the place by thee appointed, that there I might haue loſt my chaſtity: but it is the ſpirit of God, who, being omnipotent, and dwelling in my ſoule, is able, and doth giue me ſuch conſtancie, that all the world ſhall not be able to moue me from this place.

Then the iudge commaunded officers to bring ſtore of wood, and to place it about the holie damoſell; and that they ſhould powre thereon Oile, Pitch, and Roſin,

Roſin, and then ſet fire thereto, that ſhe might be conſumed to aſhes. The flame did her no hurt, and in the mideſt of the fire ſhe ſaid: My moſt louing and gratious Lord hath granted me a little ſpace in my martirdome, that the faithfull beleeuers may be incouraged, and not to feare torments, which be not indeed ſo rigorous, as they ſeeme to be: and that Idollaters may be confounded, when they ſee how little they can doe, againſt the ſeruants of the moſt high God.

The Gouernour not knowing what to do more, cauſed a ſword to be thruſt through her throat, which wounded her mortallie: but before ſhe died, ſhe ſpoke to certaine Chriſtians preſent, (who lamented to ſee her ſo wounded) and ſaid vnto them: Be of good comfort brethren: for the Church of God ſhal haue peace ere long; and the emperours that haue done ſuch damage thereto, ſhall ſhortlie looſe the rule, and dominion that they haue. We read alſo, that the Bleſſed Sacrament was brought thither ſecretlie by a prieſt; and that when ſhe had receaued the ſame, ſhe ended her life in peace. Her bodie was buried in the ſame cittie of Siracuſa, where it remained many yeares; God ſhewing diuers fauours and graces to his faithfull ſeruants, by the merits, and interceſſion of the bleſſed virgin. In proceſſe of time, her bodie was caried vnto Conſtantinople, and from thence vnto Venice, with great regard and eſtimation, as it well deſerueth.

The Church (beſide all her other merits) holdeth and accounteth her for aduocate of the eyes, and for the ſight. It is therefore requiſite that we all haue particuler deuotion, and recommend our ſelues vnto her; that God may by her merites, and interceſſion preſerue our corporall ſight, and grant the light of our ſoules; that we may be able, and worthie, to ſee his diuine maieſtie in heauen Amen. The Catholique Church celebrateth the feaſt of S. Lucy, on the day of her martirdome, which was on the 13. of December, in the yeare of our Lord 305. in the time of Maximinian and Diocleſian. Spaniſh: Her name is in the Canon of the Maſſe. One of the handes of S. Lucy, is ſhewed in the veſtrie of the Church of Toledo. Of S. Lucy write Sigisbert, the Breuiarie, and the Romane Martirologe.

The life of S. Euſebius Biſhop of Vercells, Decemb. 15. Taken forth of Father Ribadeneira.

THe life of S. Euſebius Biſhop of Vercells a cittie of Lombardie, is gathered forth of that which ſince Iohn Francis compiled, of the order of the Bonhomes, Biſhop of the ſaid place, and out of that which is related by Vincent

Vincent of Beauuais in his hiſtorie, Surius in his 4. tome, and of that which Baronius writeth, in his annotations vpon the Roman martyrologe, and in the 3. and 4. tome of his Annales. In the time of the Pope Euſebius, a Greeke by nation, who entred into the holie ſeat the yeare of our Lord three hundred and nine, there came from Sardinia to Rome a woman of honor, named Reſtituta, who brought her ſonne a long with her, whom ſhe preſented to the holie Pope Euſebius, and beſought him to take him into his protection, and to cauſe him to be inſtructed in virtu. Euſebius accepted it gladly, baptiſed him, and gaue vnto him his owne name. Before he baptiſed him, he had a reuelation, that he ſhould one day be a great man, and it is ſaid, that the Angells them ſelues tooke him forth of the font of Baptiſme. The holie Pope cauſed him to be brought vp, and to be inſtructed in wholſome learning, ſo that thorough the grace of our Lord, and the great ſpirit of Euſebius, he came in time to be the light of the Catholique Church, a moſt holy Religious man, an excellent prelat, a ſcourg and counterpoiſon of heretiques, of whom he endured moſt ſharp perſecutions for our holie religion. He ſo addicted him ſelfe vnto chaſtitie, that he remayned perpetuallie a virgin; and to maintaine him ſelfe therein with more aſſurance, he would neuer kiſſe his owne mother on the face; And an impudent woman, who would needes goe lye with him, the whole night longe could neuer finde his chamber, for that the Angells put her out of the way: & on the morrow morning acknowledging her fault, ſhe caſt her ſelfe at his feet, and asked him forgiuenes.

After this he entred into religion, and was afterwards choſen to be Biſhop of Vercelles (which was in thoſe dayes a Church very renowned) and yet omitted not for all that, the holie exerciſes of the Monaſterie: but contrarywiſe, as Saint Ambroſe ſaith (who greatly praiſeth him) he was the firſt of Italie, who knew how to conioyne religiouſly, the penance of Monkes, with the dignitie and affaires of the cleargie, as Saint Martin did the like in France, and Saint Auguſtin in Affrick. At that time, the wicked hereſie of Arrius ſayling with a proſperous winde, thorough the fauour of the Emperor Conſtance, ſonne of Conſtantin the great, like a fearfull flame burned all the prouinces of the Eaſt, and threatned alſo thoſe of the Weſt. The Arrian heretiques therefore, knowing that Euſebius was named Biſhop of Vercells, they endeuoured to hinder his entraunce therinto, cauſing the dores of the cathedrall Church to bard and ſhut vp: but the Saint opened them thorough his prayer, kneeling downe at the porch of the Church and ſo tooke poſſeſſion theeeof. Pope Liberius for the preſent ſate in Rome, who moſt deſirous to quench the fire which augmented it ſelfe from day to day, he ſent a ſolemne embaſſie vnto the Emperor Conſtance who had beene in France, praying him to hould it meete to aſſemble a councell at Millan, for the repoſe and tranquillitie of the Catholique Church,

which was so tossed with the contrarie windes of sundrie new and false opinions, which did arise more and more. And for as much as Eusebius was a man of great sanctitie and authoritie, Liberius wrote vnto him, and commanded him by letters, to make this embassie towards the Emperor with his Legats, and to procure the peace of the Catholique Church. Eusebius without excusing him selfe in regard of his age, employed him selfe therein, and obtained what he would of the emperour Constance.

The Councell was assembled at Millan, where at the Emperor him selfe was present in person, and the Arrian Bishops vnder the shelter of his fauor or furie, who caused S. Athanasius to be condemned (being their greatest enimie, and him whom they abhorred most) deceiued and peruerted certaine Catholique Bishops, yet could they neuer get our Eusebius, nor induce him to their will, wherupon they turned their rage against him, banishing and expelling him forth of his Church, together with Lucifer Bishop of Caillere in Sadinia, and Paulinus Bishop of Treuers, and Dionisius Bishop of Millan, who would not consent and subscribe to the condemnation of Athanasius. These Bishops being banished, the Catholiques who honored them were sorely afflicted, yet did they souccour them with their goods, lodging and entertaining euery where where they passed, these holy Prelats and Confessors of Iesus Christ, who suffered for the Catholique faith. But not to speake of others (whose liues we write not in this place) our Eusebius arriued at Scitopolis, the place of his exile, and fell into the handes of an Arrian Bishop named Patrofile, who was the most headstrong and most obstinate heretique of all other; and on the other side a man (if he be worthie of this name) the most inhuman and barbarous that could be found; who tooke Eusebius and put him in prison, with so many euill entreatements, that he retayned him there sundry dayes without giuing him ought to eate, to the end that he might dye of hungar, or else eate such meate as he presented him: meaning in case he had eaten, to publish that Eusebius was become of his opinion, and by this subtelties deceiue the Catholiques: againe, if he should come to dye for default of eating, he would giue out that he died of despaire. But Eusebius would not eate of the meates of heretiques, for feare to preiudice those that were Catholiques, and wrote a letter vnto Patrofile (worthie of his sanctitie and his constancie) aduertising him, that if he died for hungar in prison, all the world would vnderstand that he must be the cause thereof, and that Eusebius had not giuen him any cause. He likewise wrote a letter to his Church of Vercells, conforting his flock, exhorting & encouraging them to giue their liues for the Catholique faith, with a relation all at large, of that which they compelled him to endure, where amongst other thinges he vseth these wordes. *The heretiques say many thinges vnto me, and vant themselues of their great power, notwithstanding I haue shewed them that they were nothing, and could doe lesse, in abandoning my body vnto them, as vnto butchers, with-*

out

out ſpeaking a word: and during certaines dayes that they haue not ſpared me, I ſhewed with what courage I endured their iniuries, in not vouchſafing to ſpeake vnto them. Afterwards he diſcourſeth of that which he wrote vnto Patrofile, and yealdeth the reaſon, why he would not eate of that which he ſent vnto him, and of the crueltie which the Arrians had vſed towards him; and ſaith that they were more cruell towards him, then the very Gentils and Pagans, who had tirannized ouer the martyrs. For after they had proued his conſtancie, and laboured in vaine to perſwade him to yeald and conſent to their perfidiouſnes, ſeing that they could gayne nothing of him, they haled him by the heeles from the top of a paire of ſtaires vnto the feete, and importuning him without ceaſing vpon one and the ſame thinge, he allwayes anſwered them after one and the ſame maner, they haled him and touſed him as many times (as ſaith S. Maximus in a ſermon) as he refuſed to obey them.

Afterwards as S. Hierom writteth, to torment him more and more, they ſent him from Scitopolis to Capadocia into exile: and there alſo is it ſaid that they baniſhed him into the high Thebaidis of Egipt: but yet by the death of Conſtance, he then remained free from the handes of the Arrians, and went into Alexandria, where S. Athanaſius (who was reſtabliſhed in his church) aſſembled a councell, and from thence at Antioche, to pacifie the contentions which were amongſt the church-men. And by the decree of the councell aſſembled in Alexandria, and of Pope Liberius, he went and viſited the churches of the Eaſt, which were fallen and ruined by the ſtormes and tempeſts of the Arrians, to the end to rectifie them and to eſtabliſh in them Catholique prieſtes, which might oppoſe them ſelues againſt the heretiques. And hauing accompliſhed this comiſſion, with great zeale and vigilance, he returned into Italie, where he was receiued like a worthie captaine and confeſſor of Ieſus Chriſt; and the Catholiques, as S. Hierom ſaith, wiped away the durt where with he was beſpattered. He performed in Italie, the ſame office of Prieſt and phiſitian, which he had exerciſed in the eaſt, viſiting and conforting the Churches, with an incredible ioy and profit of the Catholiques, and to the great harts griefe of the heretiques, who in the end (as is mentioned in the laſt impreſſion of his life, and as Baronius reporteth) trayled him, and tormented him with ſundrie torments, ſtoned him, and brake both his head and his bones in pieces. And thus he glorioufly finiſhed his courſe, being fourſcore yeare ould, the yeare of our Lord 371. vnder the Empire of Valentinian and Valens his brother. Behould here what is related in his life, which is the cauſe that he is called a martyr, and the Roman martyrologe doth giue him this qualitie, the 1. of Auguſt: and other ancient writers, and the epitaphe written vpon his tombe, and Clement the 8. in his reformed Breuiarie. True it is, that S. Ambroſe and other Saints, doe not call him but Confeſſor, and make no mention of his maner of death which we haue related. S. Gregorie of Touers, recounteth ſome miracles of

S. Euſebius after his death, particularly in deliuering the poſſeſſed, to quench fire, which he hindred to burne the houſe of the ſame S. Gregorie, becauſe there was within it a relique of S. Euſebius. The Romain martirologe placeth the day of his death vpon the 1. of Auguſt, and the other martirologes in like maner, albeit that the Breuiarie of Clement the 8. commands that we make the commemoration on the 15. of December, for which cauſe we haue placed it here:

The life of S. Thomas Apoſtle. *Decem.* 21.

WHen it happeneth ſometimes that the predeſtinate and iuſt man falleth by negligence into a heinous ſinne, God vſeth the words of the Prophet Eſay vnto him, and ſaith. A little moment will I hide my face from thee; and in euerlaſting mercy will I remember thee, and haue pitie on thee. *Which is as if he had ſaid: I will turne my face from thee, becauſe thou haſt offended me: but for that thou didſt quicklie acknowledge thy ſinne, and the vnhappie eſtate in which I found thee, and didſt not continue long in thy fault, but forthwith didſt craue pardon, I will turne my face toward thee, and will behold thee with the eyes of my mercy. I haue made peace with thee, and will take thee into my fauour, wherein thou ſhalt continue for euer.*

This ſentence fitteth, and agreeth with S. Thomas the Apoſtle: who offended God, in not beleeuing the article of his reſurrection, wherefore God turned his face from him, yet he returned forthwith, when he remembred his error, and touched with his hands, the wounds of his maiſter; which cauſed him to become as ſoft as waxe, and to ſay: My God, my Lord, I confeſſe my ſinne; and I confeſſe, that thou art true God, and my Lord. I confeſſe, thou art him, whom I ſaw dead, nailed on the Croſſe: and I confeſſe, that thou art riſen againe. For this cauſe God looked mildlie, and louinglie vpon him, renewed friendſhip with him, and tooke him againe into his fauour, in which he continued till his death. The life of this bleſſed Apoſtle is gathered out of the Euangeliſtes, S. Iſidore, Symeon Metaphraſtes, and Gregorie of Toures in this ſort.

SAint Thomas the Apoſtle was a Galilean: but it is not knowne how, or when he was called to the Apoſtle-ſhip. S. Iohn the Euangeliſt maketh of him particuler mention, when Mary Magdalene, and Martha ſent to Ieſus Chriſt, to tell him that their brother was dead. And when he talking with his diſciples told them: that he would returne into Iudea, and the Apoſtles ſought to ſtay his iourney ſaying to him: Maiſter, they would latelie haue ſtoned thee, and wilt thou yet returne amongſt them? he anſwered: there be twelue houres in the day. Giuing them to vnderſtand, that ſo many times their harts might be changed, and altred from that they intended to doe. S. Thomas ſeing he was determined to go,

ſaid

ſaid to the other diſciples with a ſtout reſolution: Let vs go alſo, and die with him. S. Thomas in theſe wordes ſhewed himſelfe to be of a good courage, and that he loued Ieſus Chriſt ſincerelie.

At the euening, after the laſt ſupper, which our Sauiour made with his diſciples, S. Thomas was preſent alſo, and was made Prieſt, and communicated as others did. When our Sauiour made that ſweete and louelie ſermon, ſaying among other thinges: that he went to prepare manſions for them, and that they knew whether he went; S. Thomas ſaid to him: Lord, we do not know whether thou goeſt, how is it poſſible for vs to know the way? After the death of our Lord, and after his reſurrection, yea the verie ſame day he roſe againe, late in the euening, the Apoſtles being aſſembled in the dining parlour, none being wanting but Iudas, that had hanged himſelfe, and Thomas, who was gone forth vpon eſpeciall buſines; Ieſus Chriſt appeared vnto them, and ſhewed them his wounds, letting them know: that he was the ſame, that had conuerſed with them, and died for them, and that he was riſen againe.

When Thomas was returned, the other Apoſtles ſaid to him: O brother; whileſt thou wert abſent, we haue ſeene our Lord and Maiſter, the very ſame whom we ſaw taken in the garden; the ſame that was beaten, and crowned with thornes; nailed, and dead on the Croſſe; whoſe ſide was opened with a ſpeare; that was taken downe from the Croſſe, and laid in his ſepulchre. This our Lord we haue ſeene riſen againe, glorious and immortall. We haue ſeene the ſignes of his woundes, which ſeeme not (as they were before) all ſtained with bloud, but they being adorned wonderfullie, they ſhew as Diamonds, and Rubies ſet in Gold, and but euen now, he departed from vs. Saint Thomas anſwered: It is aſſuredlie ſome fantaſticke viſion: and for my part, I tell you plainlie: that before I ſhall ſee him with mine owne eyes; and put my hands into his wounds, and my fingers into his ſide; I will not beleeue that you haue ſeene him, or yet that he is riſen againe. Thus S. Thomas remained in his hardnes of heart eight daies, without relenting.

We may pioufly beleeue, that the Apoſtles, the Maries, and perhaps the Mother of God alſo, ſaid thus vnto him: As it is the ſigne of a light-headed perſon, to credit and beleeue all things he heareth; ſo is it the ſigne of a ſtubborne, and peruerſe mind, not to beleeue that, which ſo many affirme, eſpeciallie, ſuch people as theſe be. How ſhall the Iewes (which be enemies to my Sonne) beleeue, that he is riſen againe, if thou, which art an Apoſtle, wilt not beleeue it? Doeſt thou not remember, that he ſaid oftentimes with his owne mouth, that he muſt ſuffer? yea, he named ſome of the torments, which he was to endure: and withall he ſaid, that he ſhould ariſe againe the third day.

Now: if thou haſt had triall that he ſaid truth in theſe things, why ſhouldeſt thou thinke that hee lyed in the other? If thou thinkeſt that the Apoſtles and the

Maries be deceiued, and that he whom they ſaw is another: be aſſured, that at leaſt I am not deceiued, but that I know him perfectlie well. For I haue brought him forth; I haue attended, and borne him companie, this thirtie and three yeares. Although the reſt ſhould be miſtaken, yet I cannot be deceiued. And I tell thee againe: that my Sonne and thy Maiſter is raiſed to life: and I beſeech thee, not to be obſtinate, or incredulous any more. Theſe and the like words, we may well ſuppoſe, that the glorious Virgin ſaid to S. Thomas, who neuertheles, remained in his hardnes, and vnbeliefe, ſaying: If I do not ſee him, I do not beleeue it.

I know not the reaſon why S. Cyrill taketh part and defendeth S. Thomas. Other Doctors who be of his opinion (as Albertus Magnus) ſay: that S. Thomas did not ſinne mortallie, in not beleeuing it, alleadging ſome reaſons thus: that although he had told them before, yet they interpreted his words otherwiſe, and vnderſtood the meaning of them to be: that he ſhould be made King of the Hebrewes, to deliuer them from the ſubiection of the Romaines; and S. Thomas deſired to ſee Chriſt riſen againe to that effect. Which as a thing much deſired, hee could not beleeue, if he ſaw it not, and touched him with his hands. They ſay moreouer, that the other Apoſtles ſaid to Thomas, that Ieſus had his woundes, and he iudged it a thing impoſſible, that a man ſo grieuouſly wounded could liue. Of ſmall force be theſe excuſes (as Theophilactus ſaith) ſince, as it is a token of a light head, to beleeue eaſilie important things, ſo it is a ſigne of ruſticitie, and and blockiſhnes, not to beleeue thinges auouched by credible witneſſes. Chriſt had ſaid, that he muſt riſe againe: and although they did not vnderſtand it well, when he ſpoke it, yet hauing afterward vnderſtood it, and vpon ſuch teſtimonies as auouched it credible vnto Thomas, that they had ſeene him riſen againe, it was iuſt, and reaſonable, that he ſhould beleeue it, and therefore it ſeemeth, that he cannot be excuſed, but muſt needes be in a fault.

God permitted him to fall into this error, for the good of many men. For the article of the reſurrection being ſo high and miſticall, and withall ſo important and neceſſarie, it was conuenient that it ſhould be made moſt plaine, and cleare; and that in it ſhould remaine no doubt, which all came to paſſe, by the doubt of S. Thomas. Wherefore S. Gregorie ſaith: that the obſtinate dubitation of Thomas, did vs more good, then the readie beliefe of Magdalene. The Holie Ghoſt foreſaw, that there ſhould ariſe the hereſie of the Manichees, who ſhould ſay: that Ieſus Chriſt had a fantaſticall bodie; vnto which S. Thomas anſwered by his doubting; that he lied like a falſe heretike, ſince he made experiment with his owne hands and ſawe, and acknowledged, that he had a bodie as we haue; yea, after the reſurrection. And if another heretike would ſay: that he roſe not againe verilie and indeed. S. Thomas may ſhut, and ſtop his mouth quicklie and ſay: This doubt I haue alreadie cleared; I alſo doubted, and trying, touched his wounds with mine owne hands. Now that I haue taken away all doubts thereof, let no man make any more

more queſtion of this matter.

Eight daies being paſſed, after the reſurrection of our Sauiour, he appeared another time vnto the Apoſtles, Thomas being alſo with them. Firſt, he ſpoke thoſe louing words of peace to them, which he ordinarilie vſed after his reſurrection: then he turned toward S. Thomas, not with a diſpleaſant countenance, but cheafullie, and peaceablie, and ſaid vnto him: Come hither Thomas, reach forth thy hand; and if thou haſt a deſire to touch my wounds, behold my hands and feet; loe heere my ſide; put in thy hand or finger at thy pleaſure, and bee no more incredulous, but a beleeuer.

S. Thomas ſeeing his Lord, and hauing touched his wounds, being now aſſured, that hee was not a Phantaſma, (or hauing a fantaſticall bodie) and hearing him ſay, that he ſhould be no more incredulous (whereby he perceiued, that his Maiſter knew right well, what he had ſaid and done, although he was abſent, and by this alſo ſhewed, that he was verie God) yeelded, as being ouercome, and ſaid: My Lord, & my God. As if he would ſay: I my Lord do confeſſe, that I am ouercome, and do acknowledge; that not only I will beleeue, that thou art he, whom I ſaw to die, and now I ſee riſen againe; but alſo that thou art my Lord and my God. Our Sauiour ſaid to him: Thomas, becauſe thou haſt ſeene, thou haſt beleeued: thou haſt touched my bodie, and thou beleeueſt that I am God. Bleſſed be thoſe that beleeue in me, and neuer ſee me; yea, beleeue in me, as thou beleeueſt, that I am God, and yet haue neuer ſeene nor touched me.

There is mention made of S. Thomas another time in the Ghoſpell of S. Iohn, when S. Peter tooke certaine of the Apoſtles to fiſh with him, one of the which was S. Thomas. They laboured all night without taking any fiſh, and in the morning our Sauiour appeared to them on the banke, & bad thē caſt their nets on the right ſide of the boat: which when they had done, they tooke a great multitude of fiſhes, and brought them to the lande, where they ſaw our Lord Ieſus; who in that place, gaue the authoritie of higheſt Biſhop vnto S. Peter. Although there be no more particuler mention made of S. Thomas in the Ghoſpell, yet it is very certaine, that he was preſent at all thoſe thinges, at which the Euangeliſts report all the Apoſtles of Chriſt, to haue bin preſent. He was preſent therefore, when Chriſt aſcended into heauen: before, and at the laſt ſupper, and at the comming of the Holy Ghoſt. When the Apoſtles made his diuiſion of prouinces wherein they ſhould preach, the countrie of India fell to the lotte of S. Thomas: but before he went thither, he preached to the Parthians, Medians, Perſians, Brachmans, Hircanians, and Bartrians: in all theſe places he reaped much fruit, many receauing the holie faith of Chriſt.

S. Iohn Chriſoſtome ſaith: that S. Thomas Baptiſed the three Kings or wiſe men, which came to Bethleem, to adore Ieſus Chriſt; and that then he went into India, into which countrie he entred verie poore and humble, with his haire long,

and

and curled vp, a pale face, a weake and feeble bodie, that he ſeemed to be but the the ſhadow, or picture of a man; and that he wore a garment all to torne. In this manner the holie Apoſtle came among the Indians, preaching to them Ieſus Chriſt in their owne language, diſgracing the Gods, which they adored, the principall whereof was the Sunne. Then did he ſome miracles; and, by little and little, the people drew to him, and forſooke their falſe Gods, and were Baptiſed.

Then he came to the Cittie of Calamina, where the King of that Barbarous nation kept his Court. And although the Apoſtle did ſome miracles in his preſence, in confirmation of the doctrine he preached: The king, in ſtead of receauing his doctrine, and to be enflamed with the loue of Ieſus Chriſt, as others, & many of his ſubiects had done, was mooued to fierce indignation againſt the Apoſtle, for that he ſaid the Sunne was not God, but the workemanſhip of God: & that a man was of more dignitie, then the Sunne, a man hauing the vſe of reaſon, which the Sunne had not. The king cauſed many torments to be giuen him, among other this was one: they put many plates of Iron vpon his naked skinne, and then caſt him into a burning ouen.

But ſeing this did him no hurt all, he commanded he ſhould be led to a Temple of the Sunne, where was the ſtatue of braſſe, and he willed him to adore it. The Apoſtle fell on his knees, and beſought God to breake that ſtatue, that the people, (ſeing the ſmall force of their God) might be aſhamed, and forſake the errors, wherein they were enwrapped. The Apoſtle hauing finiſhed his prayer, the ſtatue fell on the earth, into diuers pieces. The miniſters of the Idolls being preſent, and ſeing all this; enraged with furie, they ran the Apoſtle through with Launces, and killed him. His bodie was buried in the ſame Cittie of Calamina, and was after tranſlated to the citty of Edeſſa, in Syria, where (as S. Gregorie of Toures ſaith) was built a ſumptuous Church, in which God ſhewed many miracles, by the merits of his holy Apoſtle.

The death of S. Thomas was on the 21. of December, and on the ſame day the Church celebrateth his feaſt. This was in the yeare of our Lord 75. in the raigne of Veſpaſian. Beſide the afore-rehearſed things, there are recounted of S. Thomas many other, which be taken for vaine, and Apocripha, and this is one: that he was brought from Ceſarea euen to India, to build a Pallace, and that great ſtore of treaſure was giuen him to build it. The king departing from thence for two whole yeares, and the Apoſtle giuing all the mony to the poore; the king at his returne, put him in priſon, that he might get againe the mony of him.

It is ſaid alſo, that S. Thomas being inuited to a mariage, whileſt he dyned, an Hebrew woman ſong certaine verſes in the praiſe of God; and the holie ſaint ſtayed, contemplating the words which ſhe ſaid: Wherefore one of them that wayted at the table, ſeing he eate not, but ſate muſing, gaue him a buffet on the face, whereat the Apoſtle being wroth, ſaid to them: I will not depart from this table,

table, vntill I ſee the hand that ſtrooke me, in a dogges mouth: which came ſo to paſſe, for the fellow going for water vnto a ſpring, was deuoured of dogges, and one of them came in with his hand in his mouth.

Theſe thinges thus reported, giue teſtimonie what they be, as hauing no great foundation, nor good authoritie for them. Yea, this eſpeciallie, of the hand and the dogge, was inuented by heretiks, who mingled this tale, in the life of this ſaint, and holie Apoſtle, to the end, reuenge, curſing, and wiſhing euill vnto our neighbour, ſhould be reputed a thing lawfull. And if any ſhould iudge this to be euill, that then the Apoſtle ſhould be accounted ſo alſo: and by this meanes, he ſhould looſe his credit, and authoritie. I maruaile, that of this holie ſaint, who was ſo ſlow in beliefe, ſuch vnlikelie, and vnprobable tales ſhould ſo readilie be beleeued of him.

Alſo, I do not know of what credit it is, that is ſaid in ſome Cronicles of him, as of his being preſent with the Lord of the countrie, that is now called Prieſt Iohn, where they ſay, his bodie is kept till this day. We read alſo of a thorne, that beareth grapes on S. Thomas day, of which is made muſte, or ſweete wine, & that they celebrate Maſſe therewith. I thinke, he that will auouch this for true, had neede to haue greater authorities, then the places where they be written. Howſoeuer theſe things be, this which I now ſay, is moſt certaine: that S. Thomas was carried to the paſſage, & death of the glorious Virgin Mary, aſwell as the other Apoſtles. And for that when he came thither it was the third day, after the death of the bleſſed mother of God, and that her bodie was already buried, (God willing it ſhould be ſo,) he was deſirous to ſee it. The Sepulchre being opened, the bodie was not found therein, for that it was raiſed againe, and was aſſumpted into heauen, as is ſaid in the ſollemnitie of the feaſt of her Aſſumption.

The Natiuitie of our Lord and Sauiour Ieſus Chriſt. *Decem.* 25.

AMong the other marueilous hiſtories of the ſacred ſcripture, We read one moſt notable in the book of kings, of the Woman Sunamite, the hoſteſſe of the prophet Eliſeus. Of her it is ſaid: that ſhe had a litle child, an infant, Which ſhe loued tenderlie. This child being one daie abroad in the field With his father, complained of a great paine in his head: Whereupon, his father cauſed him, to be carried home vnto his mother, in Whoſe preſence the child died. The Woman felt as great griefe, as might be, for the death of her child: and going to the prophet Eliſeus, fell at his feet, bitterly Weeping and lamenting; ſhewing by outWard ſignes, the inWard ſorroW of her hart. The prophet hauing compaſſion on her, ſent With her his ſeruant Giezie, and gaue vnto him his ſtaffe, to laie it on the dead bodie of the child, Which Was cold as ice. The ſeruant did

did as he was apointed: but the child by that meanes was not raiſed to life. The afflicted mother returned vnto the prophet, and ſo much her praiers, and ſuit preuailed, that she brought him in perſon vnto her houſe. The prophet entred into the roome where the child laie, and shut the dore cloſe, and after he lay flat on the bodie of the litle infant, vſing this diligence: he laid his face on the face, his hands on the hands, and his feete on the feete thereof. Then he cried aloud ſeuen times, and the child beginning to be warme, opened the eyes, and recouered life. This being done, the holie prophet reſtored him vnto his mother, who receaued him with more ioie and gladnes, then can eaſilie be expreſſed.

Though (as is ſaid before) that this indeed be a true hiſtorie, which happened really; yet was it a liuelie patterne of the high and marualous miſterie, that God wrought, in being made man. For the woman Sunamite, is a figure of the Church: Who hauing a litle ſonne which is mankind; aſſoone as he was created, and put into the pleaſant field of terreſtriall paradiſe, felt a paine in his head; for from thence iſſued fumes of deſire, to be like vnto God. This was our forefather Adam, who died of this infirmitie, when he eate the fruit of the forbidden tree, whereby mankind became cold, froſen and without the grace of God. The miſerable afflicted Sunamite went for helpe vnto the prophet, for the holie Church did continualie beſeeche God, to giue remedie for this great loſſe. The diuine maieſtie had compaſſion on her, and ſent Giezi with his ſtaffe, which were the two lawes, the law of nature, being figured in Giezi, and the law written, figured in the ſtaffe of the prophet. This yet raiſed not againe the dead child to life, nor gaue remedie vnto the loſſe, the world had: as S. Paul ſaith, writing vnto the Hebrewes of the law written, that the law reduced not things vnto perfection, nor gaue not full remedie vnto our loſſes. Yet the Church ceaſed not to deſire God more inſtantlie, vntill he came in perſon into the world, & was incloſed in the ſecret chamber, of the bowells of the moſt bleſſed virgin. He entred in, and shut the dore faſt, leauing it ſealed, with the virginall ſeale. There that venerable prophet, that Gyant, that could not be comprehended, neither in heauen nor on earth, lay flat on the humanitie, took it on him, conioyning face with face, hand with hand, and feet with feet.

All this God did, in conioyning vnto him humane nature, in hipoſtaticall vnyon. He cryed aloud ſeuen times, when he infuſed in it the ſeuen giftes of the Holie Ghoſt. Then mankind began to waxe warme, to open the eyes, and to be reſtored to life: and ſo holie Church remained glad and well content to ſee that, ſhe had ſo long praied for, and deſired. The glorious virgin was replenished with great ioye, ſeing her ſonne, and the ſonne of God alſo in her armes, as ſhe ſawe him, this date of his birth. This hiſtorie is recounted by the Euangeliſt S. Luke.

THere was a proclamation and decree made by the Emperour Cæſar Auguſtus, (called Octauianus) where in comandement was giuen, that al the ſubiects of his empire, ſhould go vnto that cittie, which was the head of the places, where they dwelt, and there they ſhould regiſter their names, and pay a certaine

piece

piece of mony; confeſſing thereby their ſubiection vnto the Romane empire. This Octauianus being Lord of almoſt all the world, he was thus curious, deſiring to know exactly, how many people were vnder his ſubiection; peace being then generally ouer all, which laſted ſixe yeares before the birth of Chriſt, and ſixe yeares after. This decree was publiſhed in Nazareth, where S. Ioſeph, with his bleſſed ſpouſe the mother of God did then dwell; and this happened in the laſt month of her being with child. And for that Ioſeph was of the houſe, and familie of Dauid, he was to goe to Bethleem, both to pay the mony, and to be inrolled; to which place alſo all other of that linage went.

The deliuerie of the bleſſed Virgin being neere at hand, although ſhe was not bound to go thither (for the decree did not oblige any but men) yet would he haue her with him. God had giuen to him in charge that moſt pretious treaſure; and he thought it not fit, to truſt any other perſon with her; nay, loth he was, to be depriued of ſo great a good, as to be preſent at the birth of the Sonne of God, not onlie to adore the Sonne, but alſo to attend the mother. All this came to paſſe by the apointment of God, to the end, Ieſus Chriſt ſhould be borne in Bethleem, and ſo the propheſies of him be fulfilled.

If we conſider this well, we ſhall ſee, that the birth of our bleſſed Sauiour in Bethleem, came not ſo to paſſe, becauſe the Prophets had foretold it, (though it was conuenient, their propheſies ſhould be accompliſhed) but rather they ſaid ſo, becauſe God had determined he ſhould be borne there. This mooued almightie God, to chooſe ſo poore and abiect a place, for the birth of his ſonne, agreable to that he ſaith by the mouth of the Prophet Eſay: *My waies be not as yours be; my waies be of one ſort, and yours be of another.* Men ſtriue and deſire, to be honored, and eſteemed, and they ſeeke all meanes that may bring them to eſtimation in the ſight of men; and auoid all things that may hinder them thereof. To be borne of Noble bloud, and a rich houſe, pleaſeth all, and euerie one ſeeketh it; but God doth the contrarie. He came to manifeſt his glorie to the world; and when he ſhould be borne, he choſe not to that purpoſe the glorious Cittie of Rome, much leſſe the royall Cittie of Ieruſalem, but the little village of Bethleem.

He was not pleaſed to be borne in the houſe of men, but in the ſtall of beaſts. And his birth being ſo honored by the Angels, and his death ſo ignominious in the companie of theeues; hee couered his honors in the cottage of Bethleem, and publiſhed his reproaches in the Cittie of Ieruſalem; giuing vnto vs hereby a notable example of humilitie. O happie Bethleem! O fortunate ſtall, that pleaſed the Lord of heauen more, then the ſtatelie Capitall of Rome, or the rich pallaces of Ieruſalem. Thus we ſee, how God choſe Bethleem, to giue vs an example of true humilitie, and therefore the prophets wrot it, and they hauing written it, it was conuenient that it ſhould be fulfilled.

Holie Ioſeph (as is ſaid) went vnto Bethleem, and tooke with him the moſt

bleſſed Virgin. It cannot be expreſſed, what troubles the holie damoſell endured by the way? not for her being with child, (which annoyed not her, as it doth other women) but becauſe it was mid winter, when there be ſnowes, Ice, winds, and tempeſts. If men in their houſes doe often feele them, much more muſt a young and tender Virgin, trauailing at ſuch a time, and being but meanly appointed, as may well be preſumed; her husband Ioſeph and ſhe being but poore. If in their iourney on the way they had toile and trouble, when they came vnto Bethleem, they had little refreſhing: for the chambers were taken vp, and filled with the great concourſe of people, that came vnto that towne for the ſame purpoſe.

The good Ioſeph demaunding for a lodging, was anſwered, that they were all full; ſo hee ſeeking, and enquiring further, the ſame anſwer was made him as before. Hereupon the good old man with the holie Virgin, ſeing they could haue no lodging, got them vnder a ſhead, or penthouſe, where alſo was a ſtal for beaſts. We may well thinke this good couple ſhed teares, to ſee themſelues in ſuch a miſerable ſtraite plight. Ioleph had with him two beaſts, as is gathered out of the prophet Abacuc, after the tranſlation of the 72. interpretors, which ſaith: *Our Lord ſhall appeare, in the mideſt of two beaſts.* Holie Church ſingeth the ſame in a Reſponſorie of this ſollemnitie at Matins; and of this the vſage is, to paint the Natiuitie of our Lord with an Aſſe, and an Oxe by him. Ioleph tooke the Oxe with him to ſell: aſwell to pay the tribute, as for the expences of the voyage: and on the Aſſe was our B. Lady, the mother of God to ryde.

At that time was the ſolſtice of winter, when the Sunne beginneth to riſe vpon our hemiſpheare and maketh the day to increaſe. And if at this time, the ſolſtice cometh before Chriſtmas day, it happeneth by reaſon of the day, that is added in the leap yeare, which yet lacketh 8. minutes, being about the 7. part of an houre; and theſe be ſo increaſed, that they haue made as many daies, as be from the day of the ſolſtice, vnto Chriſtmas day. It was on the 25. of December, on the ſater-day, and in the night, as Peter Comeſtor the Maiſter of Hiſtories, prooueth by the computation of that yeare, ſaying that then, it was midnight. The glorious Virgin knew that the houre of her deliuerie was at hand: but not as other women doe, who perceiued it by the afore-coming paines, which be as reuengers of the delight in their luſtfull conception. The holie Virgin, (as Saint Auguſtine affirmeth) had not that delight, in her conception of the redeemer of the world; and therefore ſhe had not ſorrow, and paines. Moreouer, it was not fitting that ſhee ſhould ſuffer paine, that brought forth the ioy and comfort both of heauen and earth.

The ſacred Virgin was aduiſed of that houre, by a new ioy which ſhe felt in her ſoule, euen as her virginitie, and puritie deſerued: and it being now midnight, all creatures, after their trauaile, were at their reſt, and vſuall repoſe. The Moone ſhewed clearlie (the Sunne enuying her, himſelfe being abſent) and ſhe attended

tended on that misterie, with her brigth beames. The starres that strayed in the midest of heauen, desired to stay, to see that great, and new maruaile. Those starres, that were passed, desired to turne back againe: and those, that were behind, desired to hasten their iourney, to be present at this happie and fortunate houre. All things created, yea nature it selfe stood astonied and amased, beholding this strange manner of deliuerie.

The happie houre being come, the blessed Virgin lifted vp her hands and eyes vnto heauen, and said: Behold O father eternall, the time is come, that thy only begotten Sonne is borne, and the pretious treasure is giuen vnto the world, to pay the debit it oweth thee. I offer also vnto thee, that art the giuer of all good things, this fruit of life, gathered from the tree of my bowels. I offer also vnto thee this pretious pledge, which thou gauest me, and which vntill this time I haue faithfully kept. The blessed Virgin speaking these or the like words, she felt in her soule an vnspeakable content, and casting downe her eyes, she saw the Sonne of God, and her Sonne also, newly borne. Forthwith she kneeled downe before him, and shedding teares for tendernes and ioy, adored him, and rendered thankes to him, that he was made man, and that he had elected her to be his mother, yet kept her a most pure Virgin, as she was before her deliuerie.

Then tooke she him in her armes, and said vnto him: Oh the most tender, and deare Sonne of my bowels; how may I now cherish thee? With what shall I couer thee, to keepe thee from cold, which is thy first torment? Thou didst determine to be made man, where ore didst thou choose so poore a mother? Were there not in the world many great Ladyes and Queenes, that could better haue bene able to haue clothed thee in silke and gold, as thou doest deserue, being God as thou art? I can giue thee but meane, and course clothes. But since it was thy pleasure to choose so poore a mother, why wouldest thou be borne, in so base, and abiect place? If thou hadst bene borne in Nazareth, where thou wast conceiued, I could yet something better haue attended, and serued thee in my poore house: but what can I do heere my dearest Sonne? Thou my God hast deliuered me, from the panges and throwes, that other mothers endure in childbirth, why wouldest thou permit me, to feele now this torment? I meane, to see this heauenlie visage, (on which the Angells, and all the Court of heauen desire to gaze, as in a mirrour) to looke so sorrowfully with the cold.

Oh my Son! how is the ioy that I haue to haue brought thee forth, and to see my selfe thy mother, mingled with griefe, that I haue not where withall to attēd, and cherish thee as I would? If not as thou deseruest, yet at least as thou hast need. I beseech thee therefore my deere Sonne, that since it is thy will to choose me for thy mother, that thou wilt supplie our wants: so that, to my will, which to thee is best knowne, and manifest, there may be no want, which may be for thy seruice. We may imagine the blessed Virgin said such like words, either

outward and openlie, or at leaſt inwardly in her ſoule. Then againe adored ſhe the infant as her God, and kiſſing his face as of her ſonne, and his feet, as of her creator, lapped him in thoſe clothes, which ſhe had.

Although the Euangeliſt had not ſaid as he did, yet we might well beleeue, that the holie Virgin was prouided according to her abillitie, and was not negligent in that caſe, eſpeciallie ſhe knowing the time of her deliuerie to be at hand. Hauing then wrapped, and ſwathed him, ſhe laid him vpon a little haye in a manger, as the Euangeliſt ſaith in theſe words: *She brought forth her firſt begotten Sonne, and wrapped him in clothes, and laid him in a manger, for there was no other place for him in the Inne.* And if, when the Sonne of God was borne, there was not preſent any humaine creature, but the B. Virgin, and her beloued Ioſeph (yea ſome are of opinion, that he was gone to prouide victuals for himſelfe, and the B. Virgin) there wanted not thouſands of Angels, who diſcended from heauen, apparailed in the liuerie of their king (that is, in the ſhape of men) and began to make triumph with muſicke, ſinging with ſweet, delectable, and very true Angelicall voyces.

Very fit it was, that thoſe bleſſed ſpirits ſhould accommodate and applie themſelues vnto the vſage of the world; wherein, at the riſing of the morning Sunne, the little birds ſing ſweetlie, as it were ſaluting it, and reioyſing, for the comming of the ſame. So alſo, when the Sunne of Iuſtice was borne in the world, it was fit, that the birds of heauen (which be the Angels) ſhould ſhew their ioy by their ſweet ſinging. Some Authors ſay: that the ſong of the Angels, was begun by the bleſſed Virgin, and that thereof began the vſage, that at Maſſe, the prieſt that celebrateth, beginneth the *Gloria in excelſis*, and the Quier followeth. So the glorious Virgin, hauing laid her Sonne in the Manger, & againe adored him, began to ſay with a loud voyce. *Glorie be to God in the hyghest.* The Angels forthwith anſwered: *And in earth peace vnto men of good Will*, with the reſt which followeth. And that which was ſong in that ſtall, the Angels ſong likewiſe throughout the places, where they carried tydings of the birth of Ieſus Chriſt.

The Euangeliſt S. Luke ſaith: At that time there were ſhepheards watching, keeping their flocks; vnto whom (according to the opinion of diuers Authors) the Angell Gabriell appeared, accompanied with many other Angels, and vnto them hee told the newes of the birth of the Sauiour of the world. S. Iohn Chriſoſtome ſaith: he went not vnto Ieruſalem to tell the Scribes and Phariſies, much leſſe vnto king Herod, becauſe they were proud, and drowned in vices, and deſerued not, that God ſhould do them that fauour; but he went vnto the ſheapheards, which were meane, and humble. And although at the firſt they were afraid, yet the Angell ſecured them, and told them the Meſſias was borne. And to the end, that they deſiring to go and adore him, might find him, he gaue vnto them ſure tokens, ſaying: you ſhall find the infant wrapped in clothes, and laid in a manger.

O thou

O thou bleſſed Angell, theſe ſignes, that thou giueſt, are more like to make one miſſe God, them to find him. What; is God an infant? God wrapped in clothes? God in a manger? Haue regard what thou ſaieſt (thou glorious Angell) for all theſe things denote and ſhew baſenes, contrarie to the ſtate, and maieſtie of God. The Angell replied; beleeue me, it is as I haue ſaid. God, without being changed, hath made a wonderfull mutation. He, being eternall, is now a litle infant newlie borne. He, whom the earth cannot containe, and for whom the heauens are too little, is now in a poore ſmall chamber wrapped in courſe clothes. God, who hath his ſeat aboue the Cherubins, at this preſent is laid to reſt in a manger of beaſts.

O great miſterie! O ſtrange wonder! All yee that be full of curioſitie, and loue to heare things the like were neuer heard, and to ſee ſtrange maruailes, the like were neuer ſeene, ſee, and conſider this maruaile. Go to the ſtall of Bethleem with the ſheapheards, to ſee God a litle infant newlie borne: to ſee the Virgin Mother, that hath brought forth a child, and that in ſo ſtrange, and admirable a place. Let me aduiſe and counſell you, that you goe not thither with emptie hands, ſince the poore ſheapheards, brought preſents vnto him. Let vs carry that, which is moſt agreable, and for our profit. He was found in a baſe place, let vs bring vnto him humillitie. He lamented, let vs come vnto him ſhedding teares, for that we haue offended him. Let vs beſeech him to vſe vs fauourablie, and to ſhew his mercy toward vs, ſince he was borne for that end, and purpoſe. And in eſpeciall, let vs beſeech him, that among all others, he will do vs this fauour, that is: to giue vs that grace, that we may be worthie to enioy his glorie. Amen.

Nicephorus Calliſtus ſaith: that the Emperour Iuſtinian commaunded, that the feaſt of the natiuitie of our Lord ſhould be celebrated. Before the time of this Emperour, this feſtiuall day was celebrated in ſome particuler Churches. But he hauing (as we may aſſuredlie thinke) conferred the matter with the Pope, the Biſhops of Rome, ordained it to be celebrated vniuerſallie, through all Chriſtendome, on the 25. of December, and on the ſame manner, as it is kept at this preſent; accompanying the ſame, with other feſtiuall daies, as of S. Stephen, S. Iohn, and of the holie Innocents. The aboue-named Iuſtinian gouerned the Empire, in the yeare of our Lord 565. The natiuitie of our Sauiour Chriſt was in the yeare of the world 3962. by the moſt common receaued opinion.

The life of S. Anaſtaſia Martyr. Decemb. 25.

KIng Dauid talking with God in the perſon of the martyrs ſaith: We haue paſſed by fire and water, and thou haſt brought vs into a place of refreſhing. *This maie be well applyed, to the glorious martyr S. Anaſtaſia, who after a long impriſonment, ſuffred martyrdomes, the one of water, the other of fire, and being deliuered from*

from the one, by meanes of the other, her bleſſed ſoule obtained the place of refreshing, which she enioyeth at this preſent in heauen. The life of this holie ſaint, was deſcribed in the manner that enſueth, by Venerable Bede, and Ado Archbishop of Treuers.

SAint Anaſtaſia was borne in Rome, and was maried vnto Publius a noble man of great account, but yet a pagan. He hauing knowledge that his wife gaue much almoſe vnto the Chriſtians which were in priſon, iudged that ſhe was a Chriſtian alſo. And fearing to looſe his goods, (though he had the greater part thereof, in mariage with her) he determined to accuſe her; the perſecution of Diocleſian, and Maximian being at that ſeaſon very sharp, and rigorous. And leaſt any other ſhould accuſe her, and ſo get his goodes, he determined to do it firſt him ſelfe. This cruell man ſhut her vp in a chamber, where he kept her many daies, giuing her meat, by ſtint and meaſure, and entending to famiſh her, he did euery day diminiſh it. Whileſt the holie ſaint remained thus in priſon, ſhe wrote certaine letters to a holie martir called Chriſogonus, who was likewiſe in priſon, and returned her anſweres, whereat ſhe receiued great conſolation.

Shortlie after, Anaſtaſia was freed of her impriſonment, but ſhe fell into other troubles, for ſhe was taken by a gouernour, who kept her two monthes in priſon; where ſhee was relieued by a good and vertuous woman called Theodora, who was martired alſo afterwardes. The two months being expired, the gouernour put her in a Bark, together with 270. Chriſtians men and women, that they might be caſt into the ſea. The officers performed the decree of the gouernour, yet the water pardoned, and did not drowne them, but caſt them on the ſhore in laſtie, in the Iles called Palmaria. To that place came the gouernour of Illiria, or Sclauonia, with his ſouldiers, who had in charge alſo, to put the Chriſtians to death. He put them againe in priſon, and tormented them after diuers manners. S. Anaſtaſia was bound to foure poſtes, ſomewhat high from the ground: and when they had racked her by the hands and feet, in moſt cruell ſort, they kindled a fire vnder her, which, by litle and litle, depriued her of her mortall life, whereby ſhe obtained life euerlaſting.

Among theſe holie Martirs, there was one called Entirianus, a man verie rich, plaine, and void of mallice. From this man they tooke all his goods, of which he ſeemed to make no regard; and if any thing had bene ſpoken to him thereof, he would anſwere thus: Take from me what you wil, yea, all that euer I haue to loſe, but you ſhall take my head before you take Chriſt from me. The bodie of Saint Anaſtaſia halfe conſumed, was buried by a matrone called Appolonia, after ſhe had dreſſed it with coſtlie ointments. And when ſhe had many times embraced and kiſſed it, ſhe wrapped it in moſt pure white linnen, and buried it in a garden ſhe had, where ſhortlie after ſhe cauſed a Church to be builded, after the name

of

of the ſaint. This glorious martir, is one of the Saints named in the Canon of the maſſe, which is no ſmall priuiledge. Her martyrdome was about the yeare of our Lord 300. (Diocleſian, and Maximian being Emperours) on the 25. of December. And becauſe on that daie the natiuitie of Chriſt is celebrated, the commemoration of this ſaint is only made in the ſecond Maſſe of the three, which are that daie ſaid on.

Some write; that Pope Teleſphorus ordeined, that three Maſſes ſhould be ſaid on that daie. And ſome Authors ſaie; that the firſt Maſſe ſignifieth the Gentiles, who were in a manner blind in their Idollatrie; and therfore it is ſaid at midnight. The ſecond is ſaid at the break of day, when the light is ſeene, although but a litle; and this ſignifieth the Hebrewes, who had ſome light from God, which was but litle; for they had all things in figures, and ſhadowes. The third Maſſe which is ſaid at the cleare daie; ſignifieth the Chriſtians, who haue the cleare light of God, becauſe they haue moſt cleare knowledge of him. Other authors ſaie; that in theſe three Maſſes, are repreſented three ſtates. By that which is ſaid at midnight, is vnderſtood the darkſome ſtate, full of obſcuritie and confuſion, of thoſe that be in hell. By the other, that is ſaid at the break of daie, when the light beginneth to be ſeene, are vnderſtood thoſe that liue in the world; who be in the middle, betweene the light and darknes; and doe not know, what ſhalbe their end. By the third, which is ſaid at cleare daie, is vnderſtood the ſtate of the happie, which be in eternall clearenes, and poſeſſe the ioyfull, and bleſſed viſion of God. This is the ſignification of the three Maſſes, which are comonlie ſaid on Chriſtmas daie, as the doctors generallie ſay.

The occaſion that mooued Pope Teleſphorus to make this ordinance, was: The firſt Maſſe is called *ad Galli cantum* which is at midnight, or a litle after, becauſe at that houre Ieſus Chriſt was borne. The ſecond is called at the daie break, becauſe at that houre he was viſited, and adored by the ſheapheards. The third is ſaid at the ordinarie houre, as on other daies, and is called the high Maſſe. (The ſpanish ſaith:) of theſe three Maſſes writeth Innocent 3. in the third ſermon of the birth of Chriſt. Galfridus, lib. de reb: Eccleſ: cap. 21. Alcuinus de diuin. office cap. 1. Ricardus Cremonenſ: and others.

The life of S. Stephen the firſt Martyr. Decemb. 26.

ROboam the king of Iſraell, ſucceding his father Salomon in the kingdome, made ſome lawes and ordinances, to be obſerued of his ſubiects, who eſteemed them to be too rigorous: Which cauſed them to aſſemble together, with intent, to rebel againſt the king Roboam, ſaying, and profeſsing openly, that they would not obey him, nor acknowledg him

for king. Thoſe which did thus rebell, were ten tribes of the twelue, into which, all the Hebrewes were diuided. The king being certified of this commotion, called one Aduram, his faithfull ſeruant, and one of great account in his court, commaunding him to go and ſpeak peacablie to theſe rebellious people, thereby to quiet, and appeaſe them. Aduram cauſed the ten tribes to be warned to appeare: and chooſing out the moſt principall of them, he ſhewed them ſome reaſons, whereby he might reduce them to the ſeruice of the king: but they hearing him named, with great indignation tooke vp ſtones, and ſtoned Aduram to death.

Roboam, in aſmuch as he is king of Iſraell, is a figure of Ieſus Chriſt, vnto whom the father eternall gaue the lordship and power ouer all flesh, and eſpeciallie ouer that people, vnto whom he was ſent for guide and captaine, and for king alſo, as the Prophet Zacharie calleth him. This king made his ordinances, when aſcending gloriouſly into heauen, he commaunded his holie Apoſtles, and diſciples, to publish the Euangelicall lawe, and make knowne vnto all men, that the old law was abrogated. Many of the Iewes thought this to be verie ſtrange, and rigorous, and therefore they tooke counſell together and determined, that they would not acknowledge Ieſus Chriſt, nor yet receaue his Ghoſpell, and doctrine. He vnderſtanding their conſultation, and entent, ſent a principall man of his court vnto them, which was S. Stephen, figured by Aduram. Whileſt he talked to the principall of them, to perſuade them to acknowledge Chriſt for the Meſsias, and that they would obey him, and receaue his doctrine; they on the contrarie part, being obſtinate, and rebellioufly bent, tooke vp ſtones againſt S. Stephen, and with extreame furie, led him forth of the citty, and there ſtoned him to death; the martir remaining victorious, being crowned in his owne bloud. The life of this glorious martir, written by S. Luke the Euangeliſt, in the Acts of the Apoſtles, and other good approoued authors, is in this manner.

THE Apoſtles preaching, and doing many miracles in Ieruſalem, the people of the cittie, and the countries there abouts came, and brought their ſick in great aboundance, and they were all healed. This was the cauſe, that the number of the diſciples encreaſed daily, for all thoſe that were Baptiſed, were called by that name. It befell, that amongſt them aroſe a little controuerſie, mooued by the Greeks againſt the Hebrewes. They were all Hebrewes, but ſome of them were borne in Greece, and others in Paleſtine, and theſe were called Hebrewes, & the other Grecians. Theſe Grecians ſeemed agreeued, that their widowes were not admitted into the publike miniſterie, and affaires; becauſe in thoſe times they that were conuerted, brought all their goods vnto the Apoſtles, and they prouided for them, their diet apparrell and all other things neceſſarie. And to the end, that all things might be done in order, they appointed to euerie one a particuler office: and to the widowes, (that were honeſt and deuout women,) they gaue in charge to dreſſe the meat, and to attend the table. The Grecians requeſted, that the widowes of their nation might be admitted vnto that ſeruice; for euerie one

deſired

deſired to be employed in ſome office, and to do the beſt ſeruice they could.

The Apoſtles aſſembled together to ſtaye this matter, leaſt it might grow to diſcord. And, hauing called all the diſciples, ſaid vnto them: It is not fit, that we ſhould be buſied in matters of ſuch ſmall importance; therefore let vs find out, and make choiſe of ſome good quiet men, of honeſt fame, who may haue authoritie to prouide perſons, which ſhall haue care of the prouiſion of dyet, without aggrieuance of any nation, one or other: and out of both nations may be choſen widowes diligent, and apt to dreſſe meat for the multitude. And when in this matter there may happen any occaſion of diſagreement, they may reſort to thoſe that be elected, who may quiet all diſſentions, if any ariſe, and that we may attend to preaching, and prayer.

This reſolution pleaſed them all, and out of the diſciples were choſen ſeuen; and as the head, and chiefe of others, Stephen a faithfull man, and full of the holy Ghoſt was choſen. S. Auguſtine out of this gathereth: that S. Stephen was a man of great continencie, and gouernement; ſince vnto him was giuen an office, in which he ſhould haue ſo great dealings amongſt women. The Holie Ghoſt ſaith alſo of him; that he was repleniſhed with grace and fortitude, and that he did many ſignes and miracles. He ſhewed himſelfe to be very valiant, and couragious, preaching Ieſus Chriſt to the Hebrewes, perſwading them to forſake the law of Moiſes, (which now was of no force) and that they would receaue the Ghoſpell and be Baptiſed. The matter was brought to that paſſe, that S. Stephen was more famous, then any other of the diſciples; becauſe he diſputed face to face with the maiſters of the Sinagogues, in which were congregated the Grecians of ſundrie Prouinces, as of Cyrene, of Alexandria, of Cecilia, and of Aſia the leſſe, who altogether could not make reſiſtance vnto the words of Stephen. For he propounded his reaſons with ſuch a ſpirit and wiſedome, and reſolued their arguments ſo cleerlie, that they remained aſhamed, and vtterly confounded. Where they ſhould haue taken profit by the ſame, they (contrariewiſe) tooke ſuch indignation againſt him, that they hyred certaine falſe witneſſes, to accuſe him vnto the high prieſt.

Hereupon S. Stephen was taken, and the witneſſes accuſed him, that they heard him ſpeake blaſphemie againſt God, the Lawe, and the Temple. And they added alſo, that he ſaid: that Ieſus of Nazareth ſhould deſtroy that ſacred place, and change the traditions, and ordinances giuen by Moyſes. This was an apparant ſlaunder; for this laſt they had not heard S. Stephen ſay, but the prieſts ſaid to themſelues that it muſt be ſo, ſince Ieſus Chriſt had ſaid ſo; yet they vnderſtood him wrong, when he ſaid vnto them: *Deſtroy yee this Temple, and in three daies I will build it vp againe.* In theſe words our Sauiour ſpoke of the Temple of his body, as the Euangeliſt ſaith: that they ſhould put him to death, and on the third day he would riſe againe. Whereupon the falſe witneſſes, (incited thereunto by the Scribes and Phariſies, the enemies of S. Stephen) depoſed, that he

affirmed the ruine of the Temple, and the change of the Traditions, and ordinances giuen by Moiſes.

This accuſation being laid, all they that ſate in Counſell, looked ſtedfaſtly vpon S. Stephen, and they ſaw his face, as the face of an Angell, glittering out of meaſure. The high prieſt demaunded if this were true which they affirmed to him? The glorious ſaint (hauing craued audience) reduced to their memories all the accidents that had happened to that people, and the graces, and fauours, that they had receiued from God; beginning at Abraham, euen vntill that preſent time. He made relation how Iacob going into Egipt, with all his ſonnes, in the time of Ioſeph (flying from the great dearth, which was in the land of Canaan) remained there, and inhabited in that countrie. And how Ioſeph being then dead, the Egiptians dealt euilly with them; wherefore God ſent Moiſes to bring them out of that countrie, and to deliuer them from the hands of Pharao, that kept them as ſlaues, and made them to paſſe the red ſea on the drie land, hauing drowned all their enemies therein.

He told them alſo, how God gaue them the law, by the hand of Moyſes, who propheſied and ſaid: that God would raiſe a prophet of the people of the Iewes, and that they ſhould and muſt, heare and obey him, euen as they had done Moiſes. He alſo charged them, with their vnthankfullnes toward God, they hauing receaued of him ſo many great benefits and graces; how they left to worſhip him and fell to adore Idols, made with their owne hands; how they had perſecuted the prophets, and killed many of them, and finally he ſaid vnto them: You indeed do ſhew your ſelues to be their children, for they were obſtinate, and ſtifnecked, againſt the commaundements of Gods lawe; and you be alſo like to them, reſiſting the Holie Ghoſt.

They perſecuted the prophets, that ſpoke of the comming of that iuſt and Holie Prophet, of whom Moiſes ſpoke likewiſe; but you haue impriſoned that ſame iuſt, and holie Prophet, who was the true Meſſias, and the Chriſt promiſed in the lawe, and you neuer ceaſed perſecuting him, vntill you had put him vnto the death of the Croſſe. The Scribes and Phariſies which ſat in Counſell were ſo mooued, that they gnaſhed their teeth againſt him, ſhewing thereby their indignation; and offring withall to lay violent hands vpon him.

S. Stephen lifting vp his eies to heauen, ſaw the glorie of God, and Ieſus Chriſt ſtanding at his right hand; as it were, to ſhew him his power, and fauour to helpe him in this ſharp conflict, which he vndertooke for his ſake. The glorious ſaint could not conceale nor hide it, but certified them of the great glorie, ſaying: Behold, I ſee the heauens open, and the ſonne of man, at the right hand of God. When theſe diueliſh, and hard-harted people, (who awaited to find any occaſion againſt the holie man, that they might wreake and diſcharge vpon him all their mallice and rage conceiued againſt him) had heard him ſpeake theſe words, they eſteeming

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it to be blaſphemie, lifted vp their voices and ſaid: Let the blaſphemer die, let vs put him to death; and herein they fained to ſhew their zeale vnto the lawe, and ſhut their eares, as if they had heard ſome abſurd ſpeech againſt God, or againſt his honour.

But this was not all. For as though S. Stephen had beene indeed a blaſphemer (whom the lawe commanded to be led out of the cittie, and there to be ſtoned) they laid violent hands on that holie Deacon, and with a furious vproare and noiſe, they led him out of the cittie, where the witneſſes that had giuen in euidence againſt him, gaue their garments to be kept by a yong man called Saul (who ſeemed to be verie ioyfull that S. Stephen was to be put to death) and then they began to ſtone him with ſtones. The holie ſaint ſeing that his death approached, lifted vp his eyes vnto heauen; and ſaid: *My Lord Ieſus receiue my ſpirit.* This prayer he made for himſelfe, ſtanding on his feet: but when he would pray for his enemies (to the end they might ſee he praied for them from his hart) he kneeled on the ground, and with a loud voice ſaid: *O Lord pardon them this ſinne, for they know not what they doe.* Little did this his pious act mollifie the obſtinate, and hard harts of his aduerſaries: yea they rather threw downe ſtones vpon him, like a ſhower of haile. Some miſſed him, ſome hitte him, ſome hurt him, others returned back, and ſome ſtuck faſt in his ſacred head. In this torment, the bleſſed Martir ended his life. His holie bodie was buried by ſome vertuous people, ſhedding ouer him many ſorrowfull teares.

Of this holie Martir are read great matters in particuler treatiſes, which S. Auguſtine, S. Gregorie Niſſen, S. Fulgentius, S. Peter Chriſologus, Euſebius Emiſſenus, Nicetas, and many other authors write of him. All this and much more S. Stephen meriteth, aſwell for his many vertues, as for the great zeale, wherewith he preached Ieſus Chriſt, and his honour: and alſo, for the great charitie he ſhewed, in praying vnto God for them, that tooke away his life. Hereof it came, that his praier was heard, and was ſo acceptable to God: for as S. Auguſtine, and S. Iohn Chriſoſtome affirme, the Catholique Church doth at this day, by him enioy S. Paul, who was one of the furtherers of his death. It is trulie ſaid, that S. Stephen was a deacon, ordained together with ſixe others by the Apoſtles, when they gaue them the charge of the ordinarie ſeruices, that dailie occurred among the diſcipls. Moreouer, S. Auguſtine writeth many miracles which God did by the merits of S. Stephen: but for that the greater part happened at ſuch time, as his bleſſed bodie was found; I refer you vnto the feaſt of his Inuention, which holie Church keepeth on the third of Auguſt, in which place you may read ſome more of them.

At this time, we will ſpeake only this: That ſeing this ſaint made praier for them that ſtoned him: we, which deſire to honour him, in celebrating his feaſt, may hope, that he will be a good meanes, to obtaine mercy for vs of the

heauenlie Maieſtie: and that, by his eſpecial fauour, we may haue the guift of perſeuerance in his ſeruice vnto our death, that afterward we may be worthy to ſee him in his glorie. Amen. Euſebius ſaith: the death of S. Stephen was in the yeare of Chriſt 34. in the raigne of Tiberius Cæſar. Durandus in his Rational ſaith: that the death of S. Stephen was on the third of Auguſt, when his Inuention is celebrated, which as he ſaith in the ſame booke, was on the 26. of December, being the day, whereon his principall feaſt is kept. The Church changeth it (as the ſame Guilielmus ſaith) to haue the Martyrdome more feſtiual, adioining that, rather then the Inuention, vnto the birth of Chriſt.

The life of S. Iohn the Euangeliſt. Decem. 27.

THE holy and valiant man Mardocheus (*the faithfull Chronicler of the King Aſſuerus and Eſther*) *recounteth: that he being aduiſed and attent, and hauing continuall regard to the health and welfare of his King and Lord, heard one day, that ſome ſeruants of the King had made a conſpiracy for to kill him, and reſolued to put it ſpeedily in effect. Mardocheus noted the wordes, and taking knowledge of the men, made a memoriall, wherein he wrote all their conſpiracy and wrought ſo, that it came to the Kings hands, who cauſed the offenders to be impriſoned and after they had confeſſed their offence, to be punished according to their deſerts. There was no reward giuen to Mardocheus, for diſcouering this treaſon: but there was made only a note in the Annales of the King of Perſia. Some dayes after it happened, that the King commaunded that booke to be read vnto him, that he might reward the ſeruices done vnto him, whereof in that booke the memory was conſerued, and when he came to that place, where mention was made of Mardocheus, the King perceiuing, that he had bene the cauſe of a great and manifeſt deliuery from a danger of his life, ſtudied what reward to beſtowe on him: At laſt he determined that Mardocheus ſhould be arrayed gorgeouſly, and led through the Citty vpon a goodly Horſe, and that before him ſhould go trumpets ſounding, and declare, that it was the Kings will and pleaſure, that Mardocheus ſhould be honoured, and euery man was charged to do him honour.*

This hiſtory agreeth and fitteth wel S. Iohn Euangeliſt figured in Mardocheus. For as he was Cronicler to the King of Perſia, ſo S. Iohn was a faithfull Cronicler of Ieſus Chriſt: The one was holy, the other moſt holy. Mardocheus diſcouered the conſpiracy made againſt the King, whereby he auoided a grieuous hurt; S. Iohn hauing notice alſo of another conſpiracy, that the Ebyonite hereticks plotted againſt Ieſus Chriſt (denying, that he was God,) wrote his Ghoſpell againſt them, whereby their iniquity was diſcloſed, the damage preuented, and they confounded. This writting was written in the memoriall of God, and then came the day, wherein the memorials are read, and ſeing what S. Iohn had done for Ieſus Chriſts ſake, not only for this ſeruice, but for diuers others worthy of reward, it

pleaſed

pleaſed his Lord to honour him, euen as it happened to Mardocheus. To this end, was giuen vnto him a gorgeous and rich veſture, the like whereof is hardly to be found: for the tittles that do agree vnto this holy ſaint, do not ordinarilie concurre in any other, at one time.

He was ſet vpon a horſe, which was the ſpeciall fauour beſtowed on him by God: The horſe was, that which Dauid meaneth in a Pſalme ſaying: O Lord, thou ſhalt ſaue both men and beaſts: *In ſome ſence, you may vnderſtand by beaſts, the bodies, as by the names of men, we may vnderſtand the ſoules: as if he had ſaid: that at the day of iudgement, the holy ſaints ſhall goe to heauen both in body and ſoule. Vpon this Horſe, viz. his owne body, it pleaſed God, that S. Iohn Euangeliſt not ſtaying for the day of iudgement, ſhould riſe againe, aſſoone as he died, and go vp into heauen, as many great authors hold, who yeeld many ſtrong arguments to proue, that S. Iohn Euangeliſt is in heauen both in body and ſoule, whereunto he entred like another Mardocheus triumphantly with trumpetters before him, who proclaime, all his heroicall acts, and declaring that God will ſo honour him, and that he would haue him honored of all. The life of this holy Apoſtle and Euangeliſt enſuying, is collected partly out of the Goſpell, and partly out of diuers good and graue Authors.*

SAint Iohn the Euangeliſt was the ſonne of Zebedee and brother of S. Iames the greater, who was beheaded by Herode. S. Iohn, (after Onuphrius) was borne in the third yeare of Chriſt. He was of a noble houſe as Nicephorus and S. Ierome ſay. And they be of that opinion, for that S. Iohn was familier in the houſe of the high prieſt, as appeareth in the night that Chriſt was taken, for S. Peter was ſuffered to come in by meanes of S. Iohn, as one whom they reſpected. Though he was a gentleman, yet for to auoid idlenes, (the nurſe of many vices,) he vſed the trade of fiſhing, ioinilie with his father and brothers: and the rather, becauſe their houſe was nere the ſea, of Galily. This ſheweth, they were not ſo poore as ſome make them, in that they had a barke of their owne, wherewith they fiſhed. They being then one time buſy at their fiſhing, Chriſt called them, and bad them follow him, and be his diſciples. They knowing him to be their kinſman (and reputing it happy that he would accept them into his ſchoole) forſook their father, the barks and the nets, and went to Ieſus Chriſt.

S. Iohn was now about 28. yeares old, and a virgin (as he was all his life) of a good nature, beautifull in countenance, very amiable, and wiſe. Wherupon the ſonne of God tooke an eſpeciall affection vnto him, and made him his fauorite, among all the Apoſtles. This ſame Euangeliſt eſteemed this prerogatiue ſo highly, that when he recounteth any thing in the Goſpell, where he is to name himſelfe, in ſteed thereof he vſeth this phraſe. *The diſciple, whom Ieſus loued.* Ieſus Chriſt ſhewed often to him particuler kindnes; of the which one was, that when he was to be transfigured vpon mount Thabor in the preſence of three Apoſtles, one of them was S. Iohn; He was one of them, that was preſent, when our Sauiour raiſed

ſed the daughter of the prince of the Sinagogue in the preſence of two other Apoſtles, he being the third.

S. Iohn gaue notice to his mother of the great affection Chriſt bore to him: who guided by motherly affection, or perſwaded with the opinion, that all, or the moſt part of them had, that conuerſed with Ieſus Chriſt, to wit; that he ſhould raigne temporally, it ſeemed to her an eaſy matter to obtaine of him, that the two brethrē her ſonnes, ſhould haue the higheſt place of dignity in his kingdome: ſo ſhee beſought him, to beſtow on them that fauour. But he entending to make her know, how they had deceiued themſelues in this demaund, for that his kingdome ſhould not be in this world, but in heauen, where if they would haue a peculier place, they muſt (he ſaid) if they would obtaine it, both drinke the ſame cuppe, and ſuffer troubles for Gods ſake, and that therein they muſt alſo looke for his help.

The night of his laſt ſupper, our Sauiour ſhewed eſpeciall fauours vnto S. Iohn: for when he ſaid that one of them that ſate at the table, ſhould ſell and betray him, though S. Peter was fauoured much of Chriſt, yet it appeareth, that Chriſt would not diſcloſe this ſecret to him, but to S. Iohn: yea S. Peter requeſted S: Iohn, to aske that queſtion. S. Iohn might do it fitly, as ſitting by our Lord; who anſwered that he was the traitor vnto whom he gaue a morſell of bread dipped in the platter; and then he gaue it to Iudas. In the ſame ſupper S. Iohn leaned vpon the breaſt of our Lord, and there ſlept; in the which ſleepe, he ſaw many high and ſecret miſteries, which he afterward wrote in his Ghoſpell. When our Sauiour went to pray in the garden, S. Iohn was one of the three diſciples, that he tooke with him, and willed them to watch in praier. At the time the Iewes apprehended him, S. Iohn fled as the other Apoſtles did, but incontinent he returned, and iointly with S. Peter followed him to the houſe of the high prieſt, where he ſaw how S. Peter denied him, and our Sauiour, to looke vpon him; and how S. Peter repentant for his fault, went forth and wept bitterly for his ſinne. After this S. Iohn departed from thence, and brought newes vnto the mother of God of that which had befallen. Shee was at that time in Bethania, or elſe, as others will, in the ſame houſe, where Chriſt ſupped with his diſciples, though ſhee was not preſent therat, but was withdrawne in ſome other lodging or roome. S. Iohn accompanied the holy Virgin with griefe (as we may well imagine) aſwell to ſee her in that heauines, as to thinke what torments his deare maiſter had and did ſuffer and endure.

This ſame diſciple ſtood with the bleſſed Virgin, at the foote of the Croſſe, when our Lord did him that fauour aboue all fauours, neuer ſufficiently praiſed and magnified: ſince, in ſuch a time and ſuch circumſtances, our Redeemer looked with his eyes vpon two ſuch perſons, as were his mother and his diſciple, and ſtudied in what manner he ſhould ſhew the bond he owed vnto his mother, and how

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ſhe ſhould ſatisfy the loue he bore toward his diſciple, he reſolued to giue the diſciple for ſonne vnto his mother, and the B. Virgin for mother vnto his diſciple, whereupon he ſaid vnto her: woman behold thy ſonne: It was not forgetfulnes of Ieſus Chriſt, that he called the B. Virgin, woman, and not mother, for the name of mother, is a word of great tendernes, and it would haue cauſed the B. Virgin to haue ſhed aboundance of teares, who had before powred teares like raine from her eyes, therefore he called her woman, and not mother. Then he ſaid to the diſciple; Behold thy mother, as if he had ſaid, Iohn take her to thy moth-, for I leaue her vnto thee: She is a Virgin, and thou alſo art a Virgin, it is very meete, that ſhe hold thee for her ſonne, and as a ſonne loue thee, and that thou hold her for thy mother, and as a mother loue and honour her.

S. Iohn ſtood at the foote of the Croſſe, all the time our Lord remained thereon, learning of him, as of a man reading from a chaire, things wonderfull and admirable, and chiefly when he heard him pray for them that crucified him: for then he learned a wonderfull leſſon of loue, that ought to be borne not only to ones friends, but alſo to his enemies. Chriſt had ſaid it before vnto them by word of mouth, but on the Croſſe, he confirmed it by deeds; to the end, they might better learne their leſſon. At the time our Sauiour called for drinke, and that vineger was giuen him, S. Iohn felt incredible griefe, to ſee his Lord and maiſter, (by him ſo much loued) to endure ſuch torments: laſtly Ieſus being dead, when his ſide was pirced with the ſpeare, S. Iohn with the ſharpe eyes of an Egale, ſaw water and bloud to iſſue from the wound, and noted the ſame in his Goſpell. When our Lord was taken from the Croſſe, S. Iohn tooke him in his armes, and gaue him to the penſiue and diſcomforted mother, and with her, and with the other that were preſent, and that came to take him from the Croſſe, carried him to his ſepulcher. And hauing heard the third day after by the Maries, that our Lord was riſen againe, S. Peter and he returned thither, yea he ran before Peter, and came firſt, but ſtaied at the doore, and did not enter in, vntill S. Peter came.

Then late in the euening he ſaw our Lord riſen againe, iointly with the other Apoſtles excepting S. Thomas and Iudas. He ſawe him alſo another time, being with S. Peter and the other Apoſtles fiſhing in the riuer Tiberias, when they being in the bark, and our Lord on the ſhore, S. Iohn was the firſt that knew him. And for that the diſciples ſaid to our Lord, that they had fiſhed all night, and had taken nothing, our Lord apointed them to caſt the nett on the right ſide of the barck, at which time, they tooke ſo many fiſhes, that it was a greate wonder the netts were not broken, which S. Peter ſeeing, ſwamme to him, and the other came to him being vpon the land by barck.

There our Lord gaue vnto S. Peter the Papacy, which he had promiſed vnto him, and did not giue it vnto S. Iohn, for certain reaſons, which the doctors alleage: One of the which is this, that if the Pope gaue vnto a ſeruant of his an office,

which was worthe yearly 1000. ducats, but paid out of it a penſion of 800. ducats, and if to another he gaue an office worth yearly 500. ducats without penſion out of the ſame, it would appeare, that the ſecond man ſhould be thought to be in the greateſt fauour. So alſo was it a great fauour to giue the Papacy and the charge of the Church vnto S. Peter, but this benefit paid a great penſion out of it, for them any cares and troubles adioyning vnto it. It was alſo a benefit to appoint and aſſigne vnto S. Iohn the mother of God, for his mother, which thing was without trouble or charge, and therfore greater was the honor done herein vnto Saint Iohn.

It is alſo very cleare, that he who is to be head of others, muſt haue both hony and gall, for he muſt (at one time) be affable and milde to the lowly and humble, and muſt ſhew himſelfe ſterne and rigorous to the prowd and hauty: S. Peter had theſe conditions, he was not altogether mylde, for when occaſion ſerued, he knew how to fight with his ſword, & to wound men: but S. Iohn he was peaceable and myld at all times. Moreouer, S. Iohn was the kinſman of Chriſt after the fleſh, and if he had giuen him the Papacy, it would haue bene thought (and he ſhould haue giuen occaſion ſo to think) that ſuch a dignity might haue bene beſtowed vpon their friends and kindred: he gaue it then to S. Peter with whom he had no kindred. S. Thomas ſaith alſo that our Lord giue the Papacy to S. Peter for that he loued him more then any other, as it is collected out of the ſame Ghoſpel, and therefore it was good reaſon he ſhould be preferred vnto that high dignity.

Chriſt hauing giuen that function vnto S. Peter, and ſaid to him obſcurely, that he ſhould die on the Croſſe, as he did; S. Peter, who loued S. Iohn dearly, asked our Lord, what ſhould become of him, as if he he had ſaid: *Shall Iohn alſo dye on the Croſſe?* the Sonne of God anſwered him: what it it pleaſe me, that Iohn ſtay till I come to iudge both the quick and the dead, to thee (o Peter) what importeth it to know it? The ſame S. Iohn alſo recounteth, that the brethren talked amongſt themſelues, that the diſciple ſhould not dy, but they marked not, that Chriſt, ſaid not, that he ſhould not dye: but if it pleaſed him, that he ſhould liue vntill his ſecond comming, what had S. Peter to do to know the ſame?

This ſpeech Saint Iohn made himſelfe is not ſo ſufficient, but that ſome make a doubt: for there be many that ſay, that he liueth yet, and is to come and preach againſt Antechriſt in the company of Enoch and Elias, whom God keepeth aliue for that entent: and that S. Iohn is to be martired with them. Some againe be of a contrary opinion, and ſay, that the ſame S. Iohn who treateth of the comming of Enoch and Elias in the Apocaliſe, ſaith they ſhalbe two, ſo that if he ſhould haue him ioined vnto them, he would not haue concealed it. And to the end it may appeare whichof theſe two opinions is of greateſt authority, I will in this place name them that be of thoſe opinions, this I ſay, if it be lawfull to put this matter in opinion, for that conſidering the words of Saint Iohn of himſelfe againſt the o-

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ther Apoſtles, that douted of his death, it ſeemeth not ſecute to ſay, that the Apoſtle did not dy.

They that affirme, that he died not, be Abbo Ioachim, and George of Trapeunt a grammarian, who made a treatiſe of this matter, and Francis Mairon red this treatiſe, and ſaith alſo that S. Iohn is yet aliue. He was a Franciſcan frier, and was the firſt that determinately ſaith; that the mother of God was conceiued without originall ſinne: for though that Scotus, who was a frier minour alſo, moued the queſtion, yet he did not reſolue the matter clearly, though he ſeemeth to be of that opinion as Mairon is, who affirmeth and determineth it to be ſo. Theſe three Authours I haue ſeene, and I know not, if any other be of that opinion: for that Theophilactus and Euthimius, who be graue and ancient authors, (if you mark their words well) ſay only; that in their time, it was the opinion of ſome, that S. Iohn was not dead, and the ſame ſaith Symeon Metaphraſtes alſo.

But other holy doctors be of a contrary opinion, Saint Ierome ſaith plainely in many places, that S. Iohn died; and the ſame is auouched by S. Iohn Chriſoſtome: Tertullian, who wrot the martirdom of S. Iohn, when he was put into the boyling oyle, ſaith; that then he was deliuered from death, but he afterward dyed: and the ſame ſaith venerable Bede, Euſebius of Ceſarea in his eccleſiaſticall hiſtorie; Polycrates. B. of Epheſus, ſaith that S. Iohn dyed Nicephorus Calliſtus not only ſaith, that he dyed, but alſo that he roſe againe incontinent, and that he went into heauen in body and ſoule: and S. Thomas Aquinas is of that opinion: alſo S. Ierome and venerable Bede ſeeme to infer, that S. Iohn is in heauen both in body and ſoule: for they ſay, that he dyed without griefe, and that his body was not turned into duſt. So that the Authors who ſay S. Iohn did not dy, be not of any great account, and againſt them is the opinion of many and auncient doctors. Iudge then, whom we ſhall beleeue. But in my opinion there is no dout, but that S. Iohn did die.

After that Ieſus Chriſt aſcended into heauen, and after the commyng of the Holy Ghoſt, at the which S. Iohn was preſent with the other Apoſtles, and diſciples, S. Luke recounteth in the Acts of the Apoſtles, that S. Peter and S. Iohn going into the temple to pray at the ninth houre, healed a lame man, to the great wonder of all the people. Whereupon the two holy Apoſtles were led into the conſiſtory of the Iewes, where they conſtantly profeſſed the faith of Ieſus Chriſt. They were alſo put in priſon and beaten, wherof they much reioiced, and thought they had receiued a ſingular benefite, in that they had ſuffered perſecution for the name of Ieſus Chriſt. In this conſiſtory was preſent Gamaliel a diſciple of Chriſt, who laboured to ſet the Apoſtles free without puniſhment, but he could not effect it.

S. Iohn remained in Ieruſalem certaine yeares, and that was (as ſome thinke) as long as the B. Virgin liued after the Aſcenſion of our Sauiour into heauen. He had a great regard and care of her, he ſtaied ordinarily in her company. He ſaid

maſſe vnto her: and ſhe did often times receaue the B. Sacrament at his hand, as S. Bonauenture ſaith. The communication, that theſe two bleſſed creatures had together, was queſtionles euen Seraphicall, being both of them ſo inflamed with the loue of God, as they were. After the death of the B. Virgin, S. Iohn went to preach in Aſia, which country fell vnto his lotte, in the diuiſion of prouinces. This glorious Apoſtle preached with great zeale, and founded ſeuen Churches in ſeuen principall Cities: viz. Epheſus, Smirna, Pergamo, Thyatira, Philadelphia, Sardis, and Laodicea. In all theſe places, he ordained prieſts to adminiſter the Sacraments to the Chriſtians, which were many in euery one of theſe Cities.

It befell that Domitian a moſt cruell tyrant, was made Emperour of Rome, who perſecuted the Chriſtians in all the landes ſubiect to the Empire. In this perſecution Saint Iohn was taken in Epheſus, and brought to Rome, and was there put into a veſſell of boyling oyle, (as Tertullian and S. Ierome ſay) out of the which he came without any hurt, and then he was baniſhed into an Iſle called Pathmos, which is one of the Iſlands called Cyclades, and is not farre from Rhodes. There the Apoſtle ſtayd a whole yeare, & on a Sunday he had a viſion and reuelation, in the which was diſcouered the ſucceſſes of the Catholike Church, that ſhould happen vntill the day of the generall iudgement: and all that he wrot in a booke, which he called the Apocaliſe or Reuelation. Whileſt that S. Iohn remained in that Iſland, he conuerted vnto the faith of Chriſt almoſt all the inhabitants thereof, and ſuch was their loue toward him, that (as Simeon Metaphraſtes ſaith) when he was to depart from them backe vnto Epheſus, they were like to die with ſorrow. He was releaſed from his exile, after the death of Domitian and ſucceſſion of Nerua, who did by the aduiſe of the Senate, reuoque and abrogate all the lawes his predeceſſor had made.

The Iſlanders vnderſtanding that S. Iohn would depart from them, went all vnto him lamenting and wailing: ſome called him father, others Lord, and all ſaid with one voice he was their ioy, and comfort. They beſought him with great affection, ſaying: Oh Iohn, thou holy and admirable man, wherefore cameſt thou into this Iſland, if thou art to depart hence ſo ſoone? Why was the knowledge of thee beſtowed on vs, if we were to looſe thy company ſo ſoone? Whither wilt thou go to be beloued, as thou art of vs? Where ſhalt thou be obeyed, as thou art heere? Where ſhall thy words be ſo eſteemed, ſince we liſten to them, as if they came from God, and do beleeue that God ſpeaketh in thee? Then o father haue pitty on vs thy children: behold that without thee, we are left in danger and peril to looſe our ſelues: Oh Emperour Domitian thou haſt done to none ſuch euill, as thou haſt done good vnto vs: thou haſt ſent hither the elect diſciple of God, whom we haue knowen, and receiued Baptiſme by his meanes. Thou haſt done right well: but for that, to do good was far from thee, of this good ariſeth this preſent euill, that now we muſt looſe him, whom before thou madeſt vs to know. They

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al came to the holy Euangeliſt, & kneeled at his feete, tooke his garments in their hands, kiſſed his hands with great humbleneſſe and reuerent behauiour, for that they thought to make him ſtay there, more by prayers and entreaties, then by force or violẽce. The holy Euangeliſt ſaw the griefe of theſe Iſlanders for his departure, but hee promiſing not to forget them, and to ſend them ſome that ſhould take charge of them, they remained ſomewhat pleaſed and ſatisfied: And ſo he embarked and returned to Epheſus, where he was receiued with great and incredible ioy.

As the holy ſaint was to enter the Citty, they carried out to buryall a noble Matrone called Druſiana who had loued S. Iohn very dearely. He vnderſtanding the ſame by many perſons that followed the corps lamenting and mourning, for the loſſe of ſo vertuous a woman, that was charitable and had done many good woorkes of piety toward all kind of perſons, and he remembring the ſame, prayed for her, and God at his requeſt raiſed againe the dead woman to life, and the holy Apoſtle went to lodge at her houſe. Then he began to gouerne that prouince againe: and hee vnderſtood that two young men in a Citty had diſtributed much riches vnto the poore, deſiring to ſerue God in pouerty, (which life S. Iohn had commended and praiſed much in his ſermons) but after perceiuing themſelues in great want of neceſſary things, they repented of what they had done. S. Iohn talked with them, and badde them bring him, two great branches of trees from a Hill he named, and ſome ſtones, and the young men did ſo. Then the Apoſtle by the power of God turned the ſtones into moſt pretious Iewels, and the branches into Gold, and ſaid to the two young men; Behold now, ſee you may be as rich, as you were before, but conſider well, that the riches of the world doe puffe men vp, and doe not ſatisfy them. Thinke alſo that there is but one paradiſe, and he that will haue it in this life, and enioy and poſſeſſe worldly riches: delights, and pleaſures, cannot haue it alſo in the other world.

The Apoſtle did alſo in their ſight raiſe to life, a young man, ſonne to a poore widow, who with many teares beſought him, to haue compaſſion on her, as he had on Druſiana: The two young men hauing ſeene this ſtrange miracle, determined to continue ſtill in poore life, and beſought the Apoſtle, to pray vnto God for them, and gaue him backe his Iewels and Gold, and he threw it vpon the ground, and they returned to their former nature, and he praied vnto God for them, and they led a holie life euer after. S. Iohn had a great controuerſy and variance with a prieſt of the Goddeſſe Diana, called Ariſtodemus, who ſaid, that the miracles, the Apoſtle did, were not by the power of God, but of the deuill, and if he would haue him to beleeue it was by the worke of God, let him drinke a cuppe of poiſon (that he would temper for him) without any nocument or hurt to his life, or health. The malicious villaine thought by this meanes, to take away the Apoſtles life, and to repaire the loſſe his falſe gods ſuſteined thereby. S. Iohn accepted of the

match, and tooke the impoyſoned cup in his hand, and made thereon the ſigne of the Croſſe, and drunke it off, without receyuing any hurt.

Some Authors ſay, for this cauſe, S. Iohn is painted with a cuppe in his hand, out of which commeth a ſerpent, and he ſeemeth to bleſſe it, which ſignifieth, that he deſtroyed the force of the venime. Others ſay, this is not the cauſe, but that he is painted ſo, vpon the words Chriſt ſaid vnto him, when his mother requeſted, that hee and his brother might haue the next place vnto him, the one on the right hand, and the other on the left; and the words of Chriſt were theſe: *Can you drinke the cup, which I muſt drinke?* & they anſwered; *We can*: & our Sauiour replyed: *I ſay vnto you in verity, that you ſhall drinke my cup*; This cuppe (as ſome ſay) is ſignified by the cuppe, which is painted in the hand of S. Iohn, and it may be, it is painted there for both the cauſes.

S. Clement of Alexandria, S. Iohn Chriſoſtome and other Authors, recount alſo a ſtory which befell betweene S. Iohn and a diſciple of his, being a beautiful young man. And it was this: S. Iohn kept the young man very ſtrait, and would haue brought him to a ſtrict and a mortified life: And hauing on a time occaſion to viſite one of his Churches, he commended him vnto the care and gouernement of a Biſhop, deſiring him to haue a great care of him: In the abſence of S. Iohn, the young man began by a little and little to fall vnto lewdnes: and at the laſt, to be a Captaine of robbers and murderers by the high way: S. Iohn being returned, and vnderſtanding what was become of the young man, was aggrieued for the ſame, and went vnto the deſert, where the young man kept and haunted: in fine, he met him. He at the ſight of the Apoſtle, began to fly, and S. Iohn followed him, ſaying: My ſonne, why doeſt thou flie? behold I am weary, and euen tired in comming to ſeeke thee in this deſert, and vnhabited place: doeſt not thou perceiue, that it is euill done of thee a young man, to flie from me an old man? If thou doeſt it for feare of the account, thou haſt to render vnto God for thy ſinnes, I offer my ſelfe to anſwer for thee, at the day of iudgement. The hart of the young man relented at the words of S. Iohn, and at the teares he ſaw to fall on his white beard; ſo he fell at his feete, bewayling his ſinnes. S. Iohn tooke him home, and the young man amended his life, and ſerued God with great feruour after that time.

Sometime this ſeruant of God ſhewed indignation againſt them, whom he knew would not amend their faults. S. Policarpe (his diſciple) writeth of him, that being one time in a bayne, Cerinthus the heretike came in, and then he made haſt to get out, ſaying with indignation; Let vs get hence quickly, leſt the filthy and corrupt water of Cerinthus infect vs: meaning by the water, the falſe doctrine of the heretike. His diſciples importuned him to write that which he preached, that they might haue it in continuall remembrance: The Apoſtle condiſcended to their requeſt, and commaunded a general faſt, and continuall prayers to be kept by

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al the people: Then wēt he vpon a moūtaine, & tooke only with him his diſciple Procurus: Metaphraſtes ſaith, they heard thunders and thunderclaps with whirlewinds, which put Procurus in great feare and dred: but theſe tempeſts being alayed, S. Iohn began to ſay: *In principio erat verbum*, and ſo Procurus wrot and continued the Gholpell after his enditing, wherein he laboureth to deſtroy the errour of the heretiks called Ebionites, who held that Chriſt was not God, and the principall entent of S. Iohn was, to ſhew and proue that Chriſt is true God. And becauſe he flew ſo high, the figure of an Eagle (which is a foule that ſoareth aloft) is attributed vnto him.

The holy Euangeliſt was now farre in yeares, and when he talked with his diſciples, he had all wayes in his mouth theſe words? *My ſonnes, loue one another*: and they ſaid; Maiſter, let vs heare ſome other words, for we haue heard this very often; And he anſwered them: I ſay this thing vnto you, for that this is ſufficient, & he that doth this, doth all. Hauing then had reuelation of his death, bein 99. yeares old, he aſſembled all his diſciples, and led them vpon a high mountaine, where a Church ſtood: In that place he cauſed his ſepulcher to be opened, aud ſtripped himſelfe of part of his cloths and put off his ſhoes, and ſo aliue he went into his ſepulcher, (his diſciples making great lamentation) and then there came from heauen a brightnes vpon that place, enuironing the body and the holy place; And they that were preſent remained in a traunce, as it ſeemed, for great dread, and being come to thē ſelues, they ſaw S. Iohn no more, but the graue couered with earth, which ſeemed to boile vp a pretious liquor that cured many infirmities.

This was the paſſage of S. Iohn, and as S. Ierome and venerable Bede affirme, his death was without any griefe, and his body neuer felt corruption. Of which words, S. Thomas, Nicephorus, Calliſtus, and many other Authors take occaſion to ſay; that S. Iohn was raiſed againe, and aſcended into heauen, both in body and ſoule, where he hath an eminent place, ſince the titles he had in the world were ſo honourable. He had the title of Virgin, Apoſtle, of Euangeliſt and of martir, at leſt in will and deſire: yea S. Auguſtine, S. Iohn Chriſoſtome, and Ruffinus call him martir, for when he was put into the veſſell of oile, he ſhould haue died, if God had not miraculouſly deliuered him: and his will was alwaies prompt and readie to die for the loue of Ieſus Chriſt.

Beſide the ſaid titles, he had another rare and ſingular name of the *Diſciple beloued of Chriſt, of his brother, and ſonnes of the ſame mother*, by the will and appointment of the ſame God. This glorious Apoſtle did ſpend 70. yeares in preaching and conuerting of ſoules, all which time he continued buſy in the ſeruice of God, alwaies louing him, and alwaies perſwading others to ſerue him. But all this, which we haue ſaid, is but little to equalize the great glory, that he enioyeth in heauen: although that wqich he hath, and what place he poſſeſſeth there, God and he beſt knoweth. Let it ſuffice vs, to recommmend vs to him by taking him

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to our Aduocate, and imitating his life, aſmuch as lieth in vs: And ſo aided by him, we may be rewarded by God, and ſee S. Iohn in heauen, yea God himſelfe, enioying him in his glory for euer. Amen. The Catholike Church celebrateth the feaſt of S. Iohn Euangeliſt on the 27. day of December: And his death was in the yeare of our Lord 100. or there about, in the time of Traian the Emperour.

The feaſt of the holie Innocents. December. 28.

THere is mention made in the booke of Kings of a moſt cruell woman, called Athalia, who was the mother of king Ochozias. This woman (her ſonne being dead) vpon ambition and deſire to raigne, got into her hands the children, which were of the bloud royall, and put them all to death. One only eſcaped her hands, who was called Ioas. This child was ſaued by the care, and diligence of the nurſe that brought him vp, and of Ioiada the high prieſt, who hid him, ſo that Athalia could not get him into her poſſeſsion and power, and in proceſſe of time Ioas was king of Iſraell. This cruell Athalia, was a figure of Herod, who holding the kingdome of Iſraell by violence (for that he was a forrainer, and of a ſtrange countrie) to aſſure himſelfe of that kingdome, he killed many innocent children, as Athalia had done before; out of whoſe hands eſcaped Ioas, by the induſtrie of his nurſe, and of Ioiada, which kept him ſecret.

So Ieſus Chriſt figured in Ioas, fled from Herod, by the care & induſtrie of his moſt B. mother, and of S. Ioſeph, who deliuered and kept him free out of Herods furie, when they carried him into Egipt. Ioas was afterward king of Iſraell; Ieſus Chriſt was, and is King of heauen and earth, and the vniuerſall redeemer of all mankind. The hiſtorie of theſe holie Innocent infants, was written by S. Matthew the Euangeliſt in this manner.

AFter the birth of the ſonne of God into the world, and after his circumciſion on the eight daie. After he had bene viſited, and adored by the three kings, on the thirteene daie, and after he had bene preſented on the 40. daie in the Temple of Ieruſalem. S. Ioſeph and the B. virgin, with their little child, being returned vnto Nazareth; the Euangeliſt S. Matthew ſaith: that an Angell of our Lord appeared to S. Ioſeph in his ſleepe, and ſaid vnto him. *Ariſe and take the child with his mother, and flie into Egipt, and ſtaie there vntill I bring thee word, for Herod will ſeek to kill the child.* God hath great care of his friends, vnto whom he ſheweth the remedy, before the hurt.

God (being omnipotent) was able to haue made Ioſeph and the virgin, with the litle child, to haue remained ſafe in Nazareth by miracle; but he doth not alwaies miracles, where prouiſion may be made by mans helpe. This you maie perceiue in Abraham, who feared to be murthred in Egipt, for his wifes ſake, who was very beautifull (for the Egiptians if they had knowne ſhe had beene his wife,

wife, would haue killed him, and taken her awaye) bad her ſaie, that ſhe was not his wife, but his ſiſter. He might well ſaie ſhe was his ſiſter, for the neere kinred that was betwene them. The holie man Ioſeph did not ſtaie long to execute the commaundement of God, but gaue notice of his reuelation vnto the bleſſed virgin, and without ſtaie, they trauelled with their infant, into Egipt, and there they ſtayed in ſecret manner, vnto the time of Herodes death.

The old Adam broke the commaundement of God, and fled from him, but the new Adam to fulfill the commaundement of God, went to hyde himſelfe, and laye hid as a ſtranger, for certaine yeeres in Egipt. This was done for the conſolation of the ſaints, that they ſhould not wonder if they were forced ſometimes to flye, and if at any time they lie hidden or ſecret, it is no great matter, ſince they be in a ſtrange land. But if they will be in all places happie, and ſecure, let thē haue the child Ieſus in their companie, though it be in the land of Egipt, as Ioſeph and Mary had, who were well entertained, and much made of by that barbarous nation, for the child Ieſus ſake, who they had with them.

A delinquent, or offender, flieth often vnto the Church for ſuccour, and ſome times he will take a litle childe if he can, and get with him vpon ſome ſteeple, or tower. The people will ſhoot no harquebuze or arrow at him, leaſt they might kill the child, but they will rather giue him victuals to eate, leaſt the innocent child, ſhould die for hunger. So alſo, if a iuſt man ſeing himſelfe perſecuted, take Ieſus Chriſt (which is the child) with him in this life he ſhalbe ſecure and ſafe; but if he ſtaie to take him in the other life, then he ſhalbe potent and ſtrong, and then it will litle help, to ſeeke to take him vp, as it is to ſmale purpoſe, for them which be in hell, to praie vnto God. Chriſt in this life maie be taken vp as a litle child, and he that ſhall haue him in his companie, maie be ſecure and aſſured, to haue meanes and remedies, to be deliuered out of all dangers and perrills, that can come vnto any man, though all the men on earth and diuells in hell, make warre againſt him.

Ioſephus ſaith in his book of Antiquities, that Herod had bene buſied with controuerſies, that he had againſt his owne ſonnes, for the ſucceſſion of his kingdome; and had bene enforced to go to Rome, to defend his allegations before the Emperour Cæſar Auguſtus. And when he had ended that variance, he began another, with the children of the citizens and inhabitants, of the territorie of Bethleem. Herod called then to his remembrance the three kings, which came to ſeek the new borne king of the Iewes. If they had ſaid he had bene in a ſtable, and layd vpon a litle haye, it might be, he would not haue regarded it; but the wiſemen told him, that they ſought the king of the Iewes, who was latelie borne. Herod kept that kingdome by tyrany and force, not comming to it by kinred or bloud, for he was a ſtranger borne; yet he had receiued the religion of the Iewes, and obſerued their lawe.

He knew that people looked for the Messias and king, which should set them at libertie, and deliuer them from all oppression, which he vnderstood temporally. When he heard the three wise men saie, that this king was borne, he grew into a great suspition, and sought by all meanes to know by the law, where this king should be borne; and he being told by them, that he should be borne in Bethleem, he sent the kings thither, apointing them to returne vnto Ierusalem and to certifie him, where the new king was to be found, because he also, would go to adore him. The cursed wretch said this in deceit, because he would haue murthered him: but the mallice of man cannot preuaile against the wisedome of God, for he was so blinded, that he had not the reason to send a messenger of his owne with them, to certifie him of their doings. It happened after, that the kings warned by God, returned vnto their owne countries by another waie.

Herod seing that the kings had mocked him, and douting vtterlie to loose his kingdome, he called all his captaines and men of warre, and (as Basill Bishop of Seleucia saith, who is alleadged by Simeon Metaphrastes) he spake to them in this manner: I haue oftentimes had experience, (my louing seruants and friends) of your courage, and valiant harts, in the affaires which haue happened in my kingdome, though they haue bene many, and of great difficultie, in which you haue not refused to aduenture your liues in my seruice. At this time is fallen out a most important busines, vnto which, if I giue not remedie, I shall (remediles) loose this my kingdome, and you your king, who hath alwaies shewed you many fauours, and graced you, and studieth still, to do you many more. Now it shall appeere if you be as desirous to serue me; and if you account your selues valiant souldiers, now is the time to shew your valour, for euen in mine owne house is a great mischief readie to oppresse me.

Know then, that my royall estate is secretlie threatened, yea, the vtter subuersion, and ouerthrowe thereof. There is no open warre proclaimed, or made against me, neither am I assailed, by any publike enemie; but a child, who is not yet two yeeres old, threateneth to depriue me of my crowne, and of the scepter of the kingdome of Israell. He is borne in the cittie of Bethleem, and there he remaineth at this present time; and of this child haue the prophets said, that he shalbe king of Israell, and that he shall set my crowne on his head, and shall take the scepter of the kingdome out of my hand. I feare the prophets, because I haue not seene their words fulfild as yet. Do not you remember the three kings that came from the East, who plainlie reported that this king was borne, and that they came to worship him, and to yeld him obedience?

If these kings so farre distant, stood in awe of him, much more cause haue I to feare, that am so neere vnto him. I appointed these kings, that they should giue me notice when they found him, because I would haue gone to see him, and then I would haue beene freed from this danger. But they (I know not for what cause)

haue

haue mocked me, and be returned into their countries, and kingdomes by another waie, and haue giuen me no notice. I feare, I doubt, I faint, and conſume with ſorrow, when I ſtudie on the ſucceſſe of this buſines. I haue no remedie, and I know not vnto whom to reſort, but vnto you.

My will therefore is this: I would haue you go vnto Bethleem, and into all the territorie thereof, and the countrie there about, and with your naked weapons, ruſhe into the houſes, pardon the old men, touch not the yong men, ſpare the women, only kill all the children, all of them, from two yeeres old, vnto a daie old. My will is, that you kill them all, ſpare none of them, for if one of them remaine aliue, that ſame one ſhall depriue me of my kingdome. Take no regard, nor pittie not the teares of the mothers; yea, in their armes, I would haue you ſearch out mine enemies. And if any woman will defend her child, kill her alſo with him. Feare not to be accuſed for this fact, for it is by my commaund that you do it. Go into the cittie like Lyons, ſearch it through diligentlie, leaſt any remaine hidden, and perchance it maie be that child, that the kings came to adore.

The captaines vnderſtanding the kings mind, and intention, gathered all the armie, recyting vnto them the ſame reaſons, that the king had alleadged before. They all accorded and agreed, to performe this miſcheiuous act, and ſo to Bethleem they went, and he ſeemed the beſt and worthieſt fellowe, that trauelled thither with moſt ſpeed. So comming to Bethleem, they began the maſſacre; the cruell butchers ſlaughtering the quiet lambes. All the houſes were repleat with the outcries of the afflicted mothers, the waies ſtreamed with riuers of blood, and the ſtreets were filled with bodies of the holie Innocents. Herod deſired to ſlay Ieſus Chriſt in the perſon of euerie one of them; and ſo euerie of them died for Chriſt, who being in Egipt, had yet compaſſion on them, ſeeing they died for his ſake.

Trulie Herod did vnto them herein more good then harme, and more proffit, then damage, ſince they be all ſaued. If theſe children had not bene put to death at that age, and by ſuch occaſion, it might haue come to paſſe, that many of them might haue beene damned. But Ieſus Chriſt our bleſſed ſauiour, and of all mankind, would not, that any of them that were borne in that prouince, and at the time that he was borne, ſhould be condemned. The ſlaughter, and butcherie continewed, the waies were all ſtained with blood, and the number of dead bodies increaſed, but the rage, and cruell furie of theſe barbarous ruffians, was no whit diminiſhed. The moſt ſecret roomes could not defend the holie infants from the ſlaughter, neither was the Temple, where God was honored, a ſufficient refuge, or taftie for their liues. In that their Temple, they aſſembled to make their praiers, but they offred no ſacrifice therein, for that was to be done only in the Temple of Ieruſalem.

They began now to make ſacrifices in the Temple of Bethleem, not of brute

beaſts, but of innocent children. Euerie thing was ſtained with blood: graues, and ditches were filled with children, and their dead bodies were lying in euerie place. And if perhaps any mother did hide her ſonne from the ſouldiers, the child manifeſted himſelfe, ſeeming with his crying to call thoſe butchers to kill him, becauſe he would not be depriued of ſo happie, and bleſſed death. Some mothers that were more bold, thruſt forward on the executioners, deſirous rather to receaue the blow themſelues, then it ſhould light on their children; but this was to no purpoſe, for themſelues were wounded, and their children ſlaine. Some other mothers held them ſo hard in their armes, that they could not get them from them; then would they cut and deuide them in the middle, ſo that one part of the child remained in the hands of the mother, and the other in hand of the ſouldier. Some women ran to and froe, with their children in their armes, to get out of the place where the ſlaughter was, and ſtumbling on the dead bodies, killed their owne children themſelues.

Some other turning vnto theſe bloodie fellowes, ſaid vnto them: How is it that you become ſo ſenceles, and voyd of pittie? Haue none of you a mother? haue you not wiues and children? Do none of you know how great the loue of parents is, toward their children? How ſauage and beaſtlie is this your cruelltie? If in this cittie hath bene committed any offence, theſe whom you kill, haue not done it. Slaie vs that deſerue death, the rather, for that we haue liued in companie with ſuch men as you bee, and brought them children. The ſouldiers hearing theſe words, were mooued vnto compaſſion and ſhed teares, but remembring the commaundement of king Herod, they became more fierce, and enraged then before, killing a freſh the children in their mothers armes.

S. Auguſtine who alſo wrote hereof, ſaith in a ſermon: when our Lord was borne, there was heard many plaints, not in heauen, but in earth. The Angells in heauen reioyced, and the mothers which were in earth lamented. God was borne a litle child, and his will was, that vnto him ſhould be offred a ſacrifice of children. He that was to be ſacrificed like a lambe, on the Altar of the Croſſe, would haue the Innocent children ſacrificed vnto him. It was a lamentable ſpectacle, to ſee ſouldiers, with naked ſwords in their hands, to kil ſo many litle infants & not to know the the cauſe, ſeeing none of them could committ ſuch an offence, as might merit ſo vntimelie a death. It was euident therefore, that enuy was the only cauſe.

Theire poore mothers tore their haire, ſtroke their breaſts, and made pittifull outcries, their eyes running like fountaines of water. The more they laboured to hyde their litle infants, the ſooner they were diſcouered; they not hauing the ſenſe to hold their peace, for they had not learned to feare ſuch butcherly ruffians. The mother and the ſouldier ſtrugled together, the one to deliuer her ſonne, the other to take him awaie. The mother ſaid: why wil you pul from me, him that was borne of me? Ah my prettie tender infant, I haue not brought thee ſo carefully,

vp,

vp, that thou ſhouldeſt be thus rudelie handled. If any fault or offence hath bene committed, I haue done it; let this babe liue, and kill me. Others ſaid: If you look for one alone, why murder you ſo many? Oh come now Sauiour of the world, let theſe ſouldiers ſee thee, without any peril or danger vnto thee, ſince the power to liue and die, is at thy pleaſure; ſo ſhalt thou deliuer vs from this great ſorrow, and our children from death.

S. Gregorie Niſſen ſaith: It was pittifull, to ſee the mothers of the inocents, how they imbraced their litle infants, and bathed them in teares, awaiting to haue them ſhortlie bathed in their owne blood. The cruell edict of Herod hauing bene brought to Bethleem, and the cruell ſouldiers being come, they aſſailed the litle infants ſo furiouſly, that they wounded the mothers alſo, and mingled the blood of the mother, and the infant together. Some mothers ſawe the ſword to come, and pierce the bodie of her infant, as ſhe gaue it ſuck, ſo that at one time, the mother gaue milk vnto the child, and the child reſtored aſmuch blood vnto the mother.

There was one ſorrowfull mother, that had two ſonnes at one birth. She ſaw the ſword drawen againſt them both, and ſhe knew not which to defend firſt, from the blowe; ſhe looked on the one, and held it faſt to her breſt, and left the other further from her. Then ſeing the blow come, ſhe pulled it cloſe to her, and thruſt out the other. The poore diſtreſſed mother, had not much time to deliberate, which of their liues ſhe ſhould longeſt ſaue, for no ſooner was the one wounded to death, but the ſword was thruſt quite through the other: and this was the caſe of many wofull mothers, that had two children in their armes. It happened alſo in this maſſacre, that two butcherly villaines came vnto a mother, that had two ſonnes; they ſeuered themſelues to kill them, and withall ſeuered the hart of the afflicted mother, The one infant wailed, and the other cried alſo. The wofull mother knew not which to anſwere firſt, with the like muſick. Laſtly, ſhe could but lament, and ſodeinlie ſhe ſaw them dead at her feete.

S. Baſill Biſhop of Seleucia (cited before) ſaith: that in all the cittie of Bethleem, nothing could be heard, for the confuſed noiſe, which endured as long as the ſlaughter of the innocents continewed; becauſe the Infants that were killed cried pittifully, the elder brothers and ſiſters lamented, and ſo did the fathers; but the outcries of the mothers exceeded all the reſt. The oldmen ſaid: that there was neuer committed ſuch a cruelltie in any place, no not in a long ſuſteined warre; for though all were put to the ſword, yet infants were ſpared. Complaints were generallie made, yea, of the ſunne it ſelfe, that ſtaied ſo long, to keepe back the darknes of the night, whereby the furie of theſe enraged people might ceaſe. When theſe Ruffians found no more infants in the cittie to murther, they departed into the villages there about, to do as they had

done in Bethleem. Then the lamentable outcries of the woefull mothers was renewed, when they went to ſeek out the bodies of their dead infants. Some, that found them cut in pieces, laid their ſeuered members together; vſing pittifull, and compaſſionat complaints.

Some kneeling downe to their ſlaughtered prettie babe, ſaid vnto him: Awake now my ſonne, thou haſt ſlept inough; ſhake off this heauie drowſines, which the crueltie of Herod had cauſed. Come, come, ariſe my ſweet babe, take thy mothers breaſt, which thou haſt ſo often ſucked; Ah wilt thou not ſpeake? doeſt thou ſlumber ſtill? Alas, alas, too long laſteth this heauie ſleep, that thus oppreſſeth thee, would to God it were poſſible for thee to enter againe into my womb, that thy prettie members thus mangled, might be reioyned, and returne vnto life. Theſe and ſuch like words, ſaid the mothers of the Innocents. When Herod vnderſtood that his commaundement was performed, he made ſhew of great ioye, & adorned himſelfe with a crowne of victorie, as if he had triumphed ouer ſome dangerous enemie. Neither did the cruell tyrant care, though his owne child (that was nurſed in a place neere Bethleem) was murthered among the reſidue.

Macrobius reporteth, that this came vnto the eare of Octauius Auguſtus, and that he ſaid: that it were better to be a hogge in the houſe of Herod, then his ſonne. By which ſpeach he ment, that Herod being a Iew, the hogge had bene ſecure, for he would not haue killed it, nor haue eaten thereof, but his ſonne was not ſo ſafe, for he was killed amongſt the other children. Herod could not haue deuiſed a better meanes then this, to diuulge, and ſpread abroad, the birth of Chriſt. For hereby it came to the knowledge of all, that a child was borne, who was a king, and had bene adored of the kings, and of whom he was afeard, that his kingdome ſhould be taken from him. But he ſtaied not ſo long, for before Chriſt was of age, Herod was depriued of his kingdome, by looſing of his life, killing himſelfe with thoſe hands, with which he had perſecuted our Sauiour Chriſt.

It is often ſeene, that God doth puniſh, and chaſtice men, by the ſame thing, and meanes, wherewith they take occaſion, and whereby they offend him. Saul deſired to kill Dauid with his owne hands, and with the ſame he killed himſelfe. Iudas ſinned by ſelling Ieſus Chriſt, & the wretch hanged himſelfe with his owne handes. Some thinck that the number of the ſlaine children, was the ſame, which S. Iohn nameth in the Apocaliſe, when he ſaith: that 144000. follow the lamb; but this is not certaine. It ſeemeth rather a thing impoſſible, that in the towne, and territorie of Bethleem, ſhould be ſo many children, of two yeeres old and downe-wards.

The Euangeliſt S. Mathew ſaith: that then was fulfilled the words of the prophet Ieremie: *A loud voice was heard, weeping and lamentation, Rachell weeping for her children, and would not be comforted, becauſe they were not.* In this place, Bethleem is called

is called Rachell, becauſe the faire Rachell, who was wife to the patriarch Iacob, was buried neere to the cittie of Bethleem. The holie Innocents were the firſt martyrs that dyed for Chriſt, and he being come into the world, offred them to his eternall father, as the firſt fruites of the garden of his Church. He did them alſo an eſpeciall fauour, for that they were all ſaued.

Their parents alſo had no cauſe to be aggrieued: for if they were depriued of their liues (which he had before giuen vnto them) for his ſake, we may alſo belieue, that he beſtowed others on them, in their place; as it happened to Iob, who being depriued of ſeuen ſonnes, and two daughters, God gaue vnto him as many more, when he returned vnto his former proſperitie. Laſtly, we may know by the euent hereof, that as when the people of Iſraell departed from Egipt, one may well ſay that God departed out of that countrie, in the company of his people, & that the Egiptians remained in lamentation (for one, and the laſt of the plagues that he ſent vpon them was, when he ſlew all their firſt borne:) ſo alſo, when Ieſus Chriſt departed from Bethleem, the Bethleemits remained alſo in lamentation. For a ſure thing it is, that in the place, from whence God departeth, there remaineth nothing, but ſorrow and wayling.

Let vs praie vnto his diuine maieſtie, that he alwaies remaine in our companie, that we maie alwaies be glad and ioyfull in him, and that our ioy may be true and perfect, enioying it in this world by grace, and after in heauen by glorie. Amen. The Catholique Church celebrateth the feaſt of the holie Innocents, on the 28. of December, and their Martyrdome was in the time of Octauian Auguſtus, in the beginning of the ſecond yeere of Chriſt, according to Ioannes Lucidus.

The life of S. Thomas, Archebishop of Canterbury and Martyr. Decemb. 29.

THe life of this holy Prelat and famous martyr, collected out of foure Hiſtoriographers of his time, Gulielmus Cantuarienſis, Ioãnes Carnotenſis or Sarisburienſis, Alanus Abbot of Teukesburie, Herbert of Hoſcam clerke, Petrus Bleſenſis, Archedeacon of Bathe, and manie epiſtles of Popes, Kinges, and Biſhops, is in this manner.

SAint Thomas, vſually called of Canterbury, biſh. and martir, was borne in London, the head cittie, and royall ſeate of great Britanie. His father was one Gilbert ſurnamed Becket, a man inferioure to none of his cittizens for kindred and riches, and ſuperioure to moſt, for ſingular good carriage, and holie conuerſation. This Gilbert being in the flower of his youthe, voluntariely receaued the holy croſſe, an enſigne of ſuch as enrolled their names to ſerue againſt Infidels, and trauailed into the holie land; where, as he returned from viſiting thoſe ſacred pla-

ces of

ces of Hierusalem, he, together with others, was taken by his enemies, that lay in ambush, and made prisoner to an Admirall, a Prince of great account amongst the Infidels. There he remained in captiuitie, the space of one yeare and a halfe; wherein, the only daughter of the aforesaid Admirall was so wonne with the carriage, and excellent good partes and qualities of Gilbert, with his discreet and weighty reasoning of matters that concerned Christian religion, and also with his noble and stoute resolution to die for Gods honoure, that (he afterwards by flight hauing obteined his libertie) she, wounded with his loue, and led with desire of being a Christian, forsooke all her wealth, abandoned her fathers house, and her countrie, and followed him secretly into England. There being first well instructed in Christian religion, and baptized in the Church of S. Paule by the Bishop of London with great solemnitie, in the presence of sixe Prelats, she was married to Gilbert: all, but especially the Bishop of Cicester wondring at this heauenly vocation, and admirable prouidence of God; and prophecying that her wombe should beare a childe, whose sanctitie and holie labours would make Gods Churche renowned and glorious. Not long after was Thomas borne, and brought vp by his vertuous mother in all good manners and exercises. But he learned of her especially the feare and loue of almightie God, with a greate deuotion to the B. Virgin his mother Marie, next after Christ reposing in her his greatest confidence, and making her, Patron and Protectrice of all the wayes and steppes of his lyfe. He was first brought vp in a religious house of Merton; after instructed in liberal sciences; thē sent to studie in the vniuersitie of Paris: from whence returninge home he discharged with honoure and great good satisfaction, some publicke offices of the cittie of London. And hauing now for the space of three yeares, attended vnto temporall affayres, and followed courte-businesses, shewing himselfe therein quicke, discreete, and well aduised, and thereby attained greate creditt, and learned much prudence and experience: hauing also beene carryed with affection to youthfull sportes of hawking and hunting, yett euer without staining or blemishing his good name with anie vice or imperfection; led by the instinct of the holie Ghost, more then by anie friends persuasion, he retired and weaned himselfe from secular affaires, & betooke himselfe to Theobald Archbish. of Canterburie, where his industrie, diligence, & well aduised managinge of matters, wonne him a chiefe place and greate reputation amongst the Archbishops most familiar and trustie friends. After his admittance into the companie of Theobalds counselors and chiefest followers, he studied at Bolognia and at Altisiodorum: was greatly imployed in Church affaires of greatest importance: oftentimes sent, for decision of weightie controuersies to Rome; from whence he euermore returned with good dispatche in his busines: lastly he was made Archedeacon of Canterburie, a place in those dayes of highest degree in the English cleargie, next vnto the Lord Abbots and the Bishops.

Much

Much about that time Henry duke of Aquitane and Normandie, ſucceeded king Stephen in the crowne of England. Theobald fearing leaſt the kings good nature might be abuſed by ſome of his craftie counſelours, and by ſuch as vnder the cloake and pretence of publicke authoritie thirſted after the Churches reuenues, and the commons ſpoile, drawen to ſome ouer ſharpe courſe and rough proceeding: deſirous alſo, that the bond of loue and amitie might encreaſe betweene the Prince and his Prelats, and the kings gracious fauoure ſhine vpon his cleargie, a thing moſt neceſſarie, for the good and wellfare of all the kingdome, and well aſſured of his Archeadeacons ſufficiencie to doe all faithfull ſeruice to the king, and good offices to all manner of people, brought him to the courte, and wrought him into the fauour of his Maieſtie, from whome he receaued the office of high Chancheloure of England. It might ſeeme in outward ſhew and apparance, that Thomas had now forgotten quite, that euer he was an Archedeacon. His retinue was greate; his followers men of good account; his houſe keeping ſuch as might compare with, if not ſurpaſſe, the greateſt Earles of all the kingdome; his ſtuffe verie coſtlie & ful of brauerie, ſo farre forth as his bridles were of beaten ſiluer; his principal care to retaine his Princes fauour, and winne al mens good will; which care did alſo compell him ſometimes to ſhew himſelfe pliant to his Maieſty in his fare, his diſcourſe, in hauking, in huntinge and ſporting, aſwell as in his ſerious affaires: A table, that dailie and honorablie intertained Barons and Earles: a houſe, that wellcomed all needie and afflicted perſons: a hand, that bountifully beſtowed large gifts in howſehold ſtuffe, apparail, prouiſion, plate and coine. Finally fortune did ſeeme to haue made him her darling; and all things ſo flowed according to his wiſh and his deſire, that one would haue iudged him, to haue laide cleane aſide the verie thought of a cleargie man. But this was only the outſide of Thomas: for inwardly, he was humble and abiect in his owne eyes: much addicted to praier and deuotion: a great tamer and curber of his owne body; in ſo much, that manie times he would chaſtize himſelfe with a cruell diſcipline, laſhing himſelfe vpon the bare backe: his zeale was great for the good of the Church, and reliefe and ſuccoure of the commons; vndergoing for this cauſe manie encounters and afflictions; manie calumniations, ſlaunders, and ſnares, armed to entrap him, by ſuch as in court know not how to riſe but by others ruines. Nay ſometimes, as farre as modeſtie and duetie would permit it, he gently, and with greate reſpect and reuerence, withſtoode euen his Prince; who liked therein his conſtancie, & tooke it in good part, and not as proceeding of anie diſloyaltie, for why? he did finde him moſt faithfull in all his proceedings: adviſed and diſcreete in counſaile: prouident and vnappalled in doubtful buſineſſe: and in aduerſitie valiant and magnanimous: in puritie of mind & chaſtitie of bodie, euermore vnſpotted & vndefiled: manie greate trialls hauing byn made to proue his honeſtie. And, for moſt of that which we haue rehearſed, let this one thinge ſerue

as a ſufficient witneſſe. There was in Stafforde a beautiful young woeman, whom the Prince greately fauoured. She, as often as the Chanceloure came that way, did ſend him manie tokens and fauours. Her guardian, miſdoubting that all this kindneſſe proceeded from ſome lewd intention; and, ſeeing the yonge, freſh, beautifull yeares of Thomas, and the neereneſſe of their lodginges, did encreaſe his ſuſpicion, he needes would be acertained thereof. In the dead of the night, by a ſecret way, and with a cloſe lanterne, in he goeth to his chamber; and findinge his bed with out anie print of his bodie, or once being touched, was ſtrongly confirmed in his ſuſpicion: but lifting vp his lanterne, and looking ſome what further, he found, that after longe kneeling vpon his bare knees in prayer, he was fallen faſt a ſleepe vpon the grounde, in a verie incommodious manner: whereupon altering his opinion, he verily deemed him a ſaincte, whom before he ſuſpected to be diſhoneſt and a ſinner.

Not only in this of Chancelour, but alſo in manie other offices Thomas did the kinge good ſeruice: for, being made tutor to the yonge Prince Henry, his care was greate to bringe him vp with the ſonnes of manie Lords of the court, in learning and ciuilitie, and in al manner of courtly and Princely knowledge and behauiour. Moreouer he ſerued the kings Maieſtie in his warres of Fraunce with a choyce band of ſeuen hundred ſouldioures of his owne familie, beſides manie others, with whome alone after the kings departure, he obtained a worthie victorie, yea another time, he himſelfe in perſon vnhorſed a frencheman called Enguerranus de Creya, a moſt hardie ſouldiour, and moſt renouned in all feates of armes and chiualrie. And with his good example he ſo encouraged all his followers, that in all the kinges armie the Chancellours ſouldiours were eſteemed the very flower and the valianteſt. Theſe and manie other vertues, made him honoured euen amongſt his foes, the Peeres and Princes of France, and greately beloued amongſt his friends. Eſpecially the kings Maieſty of England ſometimes after hunting, ſometime after riding, would, vpon a ſoddaine & without anie biddinge, come to the Chancelours houſe when they were at dinner, and ſome whiles dine with him, other whiles ſitte by him to ſee the order, and heare the diſcourſe which was at his table; whereof manie things were ſpoken with admiration.

It fell out that Theobald Arche: B. of Canterbury died; and newes thereof came beyond ſea to the kinge: who weighing well the great ſufficiencie of his Chancelour, whome euen then he had in his companie, after ſome deliberation turninge about, comaunded him to prepare himſelfe to goe on a iourney: and hauing now receaued his inſtructions, concerning manie other affaires, and comming to take leaue of his Maieſty, and to goe forward on his iourney; Nay ſoft, quoth the kinge, you know not fully yet what you muſt goe aboute: My pleaſure is to haue you Arche. B. of Canterbury. The Chancelour firſt ſtarting, and afterwards ſmiling vpon the king, and ſhewing him his riding ſuite, full vnfitt and vncomely for

ſuch

ſuch a calling, ſaid: Oh! and loe heere how religious and how ſaintlike a man your Maieſty will place in ſo holy a ſeate, and in the conuent of ſo manie bleſſed Monckes! If euer I haue done your Maieſty anie ſeruice, let me craue and obtaine this as a reward, that this charge be not impoſed vpon me. For I certainly know, that if I vndergoe it, you will quicklie withdrawe your fauour from me, and turne it into deadly hatred, enuious people will neuer be wanting, who vpon ſome exactions of your Maieſty in Eccleſiaſticall affaires, and ſome reſiſtance, which I muſt of dutie and neceſſitie make, as Primate of England, will wholy alienate your royall harte and affection from me, and extinguiſhing all the former grace, enkindle ſuch flames of enimitie, as neuer will be anie more alaied.

Theſe words of the Chanceloure, ſo litle taſting of Ambition, ſo plainely diſcloſing a conſtant reſolution, did more enkindle the kinges deſire. Wherefore ioyning others in his companie to effect his purpoſe, he called to the chiefeſt of them Richard Lucie, commaunding him to effect as diligently the promotion of the Chanceloure to the ſea of Canterburie, as he would the ſucceſſion to the crowne of his ſonne Prince Henry, in caſe that the kinge himſelfe were deceaſed. To the ſame effect he likewiſe ſpake to Henricus Piſanus Cardinall, and legate of the Pope; who at laſt brought Thomas to accept that dignitie. He was choſen at Weſtminiſter in London, by the whole conſent of all the Biſhops of the Realme, only London excepted, and by the voice of Canterburie monkes; and after was preſented vnto Prince Henry, who, by the authoritie of his Father, committed vnto him for this effect, freed the Chanceloure from all former debts, accounts, and obligations of court or exchequer, and in his full libertie reſtored him vnto his cleargie, who receaued him with great ioy and ſpirituall canticles. After his election at London, he went to Canterburie; where in Whiteſon-weeke he was made prieſt vpon the ſatterday (for hitherto he was but Deacon) & cõſecrated Biſhop vpon Trinitie ſundaie, Prince Henry heire apparant of the crowne, fourteene Biſhops, and manie other great Peeres of the realme being preſent at the ſolemnitie. Streight waies after, Alexander the 3. Pope of Rome did ſend him the Palle: which he receaued with vnacuſtomed deuotion, going barefoote, and lying proſtrate on the ground.

Hauing now receaued that ſacred vnction, he was changed into an other man. He gaue not himſelfe to a vaine, looſe, ſtately, wide and free manner of liuing, as many accuſtome after dignities obtained, but rather obſerued greater abſtinence; watched more; praied more; preached often vnto his flocke; iudged, he neuer could rule well others, if firſt he did not wel rule and maiſter himſelfe. His outward apparail was of a Biſhop; vnder a friers weede; next to his skinne, a courſe rough heire cloth, like an Hermit. Hauing done his office ſtreight after the cocke crowing, he ſerued thirteene poore men at the table, waiting on them in perſon, waſhinge alſo their feete, not only with water, but with his owne teares, crauing

moſt earneſtly their praiers, and giuing eache of them foure pence in monie: in the morning, verie earlie, twelue more were ſerued by the Archebiſhops almoner; and about nine of the clocke a hundred poore men called Prebendis, on whome two monkes of the conuent attended. The Biſhop, hauing diſcharged his parte, and repoſed a litle to refreſh his ſenſes, beſtowed all the time he could ſteale from his reſt, without great diſparagement of his health, in praying, weeping, and holie meditation. When he was to celebrate the moſt dreadfull oblation, then he did ſeeme to poure out his hart with teares, ſighes and ſobbes, that came as often as his words. He was ſomewhat ſpeedie in diſchargeinge this office, fearinge diſtractions; yett all waies attent, and recollected, without vaine addinge of more then the Church appointed; performing the communion with ſuch deuotion and teares, as if he did viſibly behold the wounds of our ſauiour Ieſus Chriſt.

Not only his owne, but alſo the hands of all his houſehold were ſo free from receauing bribes, that an Abbot comminge to his courte with important buſines, and deſiring to winne his officers good will with gold, and not findinge anie that would receaue it, he himſelfe notwithſtanding receauing great ſatisfaction in his ſuite, cryed out at his departure: I haue founde a court more golden, then euer I could haue belieued or imagined: for not onlie it walketh not after gold, but ſcorneth, deſpiſeth, and flyeth from gold. Semblable to theſe were all his other holie vertues: ſo vpright a Iudge, that no might nor meanes could withdrawe him from right: ſo good a father to the poore, that none departed from him without reliefe: ſoe bountifull in giuinge almes, that he twice doubled the vſuall allowance giuen to the poore, by all his Predeceſſoures: ſo zealous a prelate that no vice, eſpecially no ſchiſme or errour could take roote with in his Iuriſdiction: ſo addicted to learninge that his conuerſation at table & vpon the way, was allway of learning: ſo prouident in giuing orders, that he neuer impoſed his hands vpon anie, without mature and diligent examen, whither he had ſufficiencie enough in meanes, in learninge, and vertue; leaſt anie of theſe three being wanting, prieſthood ſhould turne into ſcandall, deriſion, and beggerie: ſo great a fauourer and Patron of learned men, that his moſt eſpecially befriended followers, were the moſt eſpeciall learned men of thoſe daies: of Engliſh men Ioannes Salesburienſis, afterward B. of Carnotum; Robert Foliot, afterward B. of Hereford: William Glauile, afterwards B. of Rocheſter; Gerard Maide, afterwards B. of Couentrie: Of ſtrangers, Hughe Dantinant a Norman, Archedeacon of Oxeford, afterwards B. of Couentrie; Herbert of Wolcham, afterwards Cardinall of Rome, and Archebiſhop of Beneuentum; Humbert of Lumbardie, afterwards Archebiſhop of Milan his natiue countrie, and laſtly Pope of Rome by name of Vrbanus tertius, theſe were his followers of greateſt name, beſides manie others of a lower ranke in dignitie, though inferiour to none in learning and vertue.

Nunard.

Finallie

Finallie his watching in meditation, his teares in praying, his puritie of life, his modeſtie in ſpeeche, his vprighteoulnes in his workes, his trueth in his word, his compaſſion of the poore, and care of the commons good and welfare did ſpread his fame ſo wide, that it made the Kinges Maieſtie hartlie to reioice for the good election he made of ſo holy a prelate. Moreouer he was renowned in forraine countries, where comming to the Councell of Towers in Fraunce, he was ſo ioifully receaued by Pope Alexander the third, and all the Cardinalls and Prelates, that all of them, ſauing the Pope and two Cardinalls who ſtaied to accompanie his Holines, went out of the towne to meete and wellcome the Archebiſhop.

Hitherto he might ſeeme to haue had a proſperous courſe and nauegacion, but God would haue him alſo tryed in aduerſitie, and therefore ſuffered a ſtorme of perſecution to be raiſed againſt him. Firſt certaine men of greate account, outs of whoſe hãds he had wreſted churche-liuings, which they had wrongfully vſurped, began to calumniate him with his Maieſtie, alleaging that his royall fauoure emboldned the Arche B. to ſuch attempts and wrongs, which he had, and did offer vnto mmie: yet they could not impaire the good opinion, which the kinge entertained of the Arche B. Then followed his renouncing the office of Chancelloure, which ſome what exaſperated the Kinge: next ſome reſiſtance in a matter belonging to the Exchequer. But laſtly that which enkindled his Maieſties indignation, was in this manner. The friends of a certaine, man that was ſlaine, accuſed a prieſt for committing the murder: he, being apprehended, and brought before his Biſhop, ſo denied the facte, that his aduerſaries could not ſufficiently conuince him, by reaſon their information was weake, neither he Canonically cleare himſelfe. He therefore remaining thus infamous, and branded with ſuſpicion, his cauſe was referred to the Archebiſhop, who depriued him of all Eccleſiaſticall benefice, and ſhut him vp in a Monaſterie, commaunding that he ſhould be perpetually recluded, and made to doe hard penance all daies of his life. About the ſame time one Philip de Lidrois a Canon, had contumelioufly abuſed one of the Kings Iuſtices of peace: the complaint being brought to the Archebiſhop, he commaunded the Canon ſhould be publiquely whipped, and for certaine yeares depriued of all Eccleſiaſticall benefice and office. Theſe puniſhments, eſteemed rigorous enough, could not quiet the rage of ſome of the laitie: for laying ſome few mens faults vpon all the cleargie, and pleading, that prieſts and clearks preſuming on their priuiledges, and that they were not put to death, committed manie outrages, offences and villanies, they made a great vproare and commotion in all the countrie.

The Kings Maieſtie, as zealous of the peace and quiet of the common wealth, as the Archebiſhop of the Churches liberties; and being informed by ſome of the cleargies enemies, how their manifold offences dailie encreaſed, preſuming vpon their priuiledges; he made an aſſembly of all the Biſhops of the Realme,

and cleargie of London, demaunding, that all ſuch Prieſtes as committed anie offence, ſhould enioy no priuiledge of the Church; but, deliuered ouer to ſecular Iuſtice, ſhould be puniſhed with corporal paine; the only meanes as he ſaid, to ſtop the courſe of their wickedneſſe, who building to much vpon their order, ſtained and ſhamefully debaſed the renoumne and glorie of their order. For the higher one is ſeated in dignity, the fouler is his crime and more exorbitant; the more ſcandalous his example, and of greater conſequence, to draw meaner people into ſinne: and therefore ſuch delinquentes ought to feele the ſmart of more heauie puniſhments. To this demaund the holie Prelate mildly and conſtantly made replie: That ſacred Canons, and Generall Councels, and holie Popes, and glorious Kings and Emperours had ſo ordained, that cleargie men ſhould be iudged and chaſtized by none other, but only by their owne ſuperiours and Prelates. And that when crimes were ſuch as deſerued death, the Church did not winke at her miniſters faults, nor foſter enormous offences with priuiledges; but firſt degrading them from their order, abandone and forſake them as none of hers, and then turne them ouer to the ſecular power and Magiſtrates, to giue their wickedneſſe its due reuenge and recompence. That ſeeing this had beene the auncient practize of the primitiue Church in her glorious daies, and now wee had no new Chriſt, nor new Church, he beſought the royall clemencie of his Maieſtie, not to bring in this new manner of proceeding, ſo contrarie to the ſtatutes of all Antiquitie: neither ſo to be lead with a zeale of Iuſtice, as to raze the verie foundations of Iuſtice, which could not ſtand firme, without conſeruing the bounds and limits perſcribed vnto each power and authoritie. But the king eſteeming this ſo round and reſolute an anſwer, to be a diſloialtie in his Biſhops, and open withſtanding his ſoueraigne authoritie, did preſſe them further to make him a promiſe of keeping his ancient prerogatiues and roiall cuſtomes.

The Archbiſhop with the aſſent of his brethren anſwered, they would; ſo farre forth as they were not contrarie to the priuiledges and prerogatiues of the Church, ſoe firmely eſtabliſhed. Now amongſt thoſe royall prerogatiues, theſe ſixe were included amongſt many others. 1. That vpon no cauſe whatſoeuer, any appeale ſhould be made to the Sea Apoſtolique, without hauing obtained licence of his Maieſtie. 2. That it ſhould neuer be lawfull for any Biſhop or Archbiſhoppe to depart out of the kingdome, or come at the commaund of the Pope, without licence of the King. 3. That it ſhould not be lawfull for any Biſhop to excommunicate any perſon, that holdeth *in Capite* of the King, nor graunt any interdict againſt his lands, nor the lands of any his officers. 4. That it ſhould not be lawfull for any Biſhoppe to puniſh periurers nor falſe witneſſes. 5. That Cleargie men ſhould be bound to anſwer, and haue their triall and puniſhment in ſecular Tribunals. 6. That the King and his ſecular Iuſtices and other officers, ſhould bee Iudges in matters of Tithes, and other like cauſes Eccleſiaſticall. Theſe were contained

contained amongſt many other articles, drawne by his Maieſties officers, as auncient prerogatiues of the Crowne: and notwithſtanding they were ſo contrarie and preiudiciall to the practize of the Primitiue Church, and priuiledges of great Kings and Monarches, yet his Maieſtie (moued thereunto by his officers, and eſteeming it a great diſparagement of his Princely authoritie to be ſubiect to the Church, and want of Iuſtice, not to chaſtize the offences of cleargie men) moſt earneſtly inſiſted to haue all the Biſhops promiſe without any reſtriction or limitation, to keep the aforeſaid prerogatiues, contained as he ſaid in their temporall allegeance.

And not hauing obtained his deſire, hee was greatly incenſed againſt the Biſhops, and riſing in a great wroth and indignation, went forth of the place, where the aſſembly was, and next day very earely (without giuing audience to any of the cleargie) out of London. All the courte was in a tumult and vproare, and of the Biſhops, ſome began to ſhrinke, and ſeeke by all meanes (though with ſhipwracke of their conſcience) how to recouer the fauour of their Prince, & remaine aſſured of their tẽporal goods, though with euident hazard of looſing thoſe which are euerlaſting. Amongſt the Prelates, ſome, that ſhould haue aduaunced the vnitie of the Church, gaue the King counſaile to ſet the Prelates at variance amongſt themſelues. Others laboured to make the Archbiſhop more plyant to his Maieſties will; with promiſes, with menaces, with rehearſing benefits receaued, daungers iminent to the whole cleargie, the fruites of peace, the bad ſequeles of diſunion betwixt the Prince and cleargie: That rigour was not fit for all times; that ſometimes yeelding, though with ſome inconuenience, did afterwards draw on many greater commodities; that troubles and vexation, now threatning the Church, were matters of more weight, then ſome liberties of the Church: that his Maieſtie proteſted his deſire neuer was to preiudice the Church, but only to be honoured before the Peeres of his realme; and that a bare promiſe and conſent would giue him ſatisfaction. Wherefore oppreſſed with the weight of manie Noblemen and Prelates perſuaſions, and with the teares of many, that bitterly wept the vtter ruine and diſtruction of the cleargie, he yeelded to the will and pleaſure of his Maieſtie, and in a generall Parlament holden at Claringdon, promiſed in the word of Trueth, and without any reſtriction or limitation, to keepe the aforenamed Prerogatiues, and ſo did likewiſe all the other Biſhops.

The King was not yet contented heerewith: but, hauing drawne a writing of thoſe prerogatiues, would, for the greater euidence and ſtrength thereof, haue it ſigned with all the Prelates ſeales. The Archbiſhop, craning ſome litle reſpitte to conſider of ſo weighty a matter, tooke one coppie of the writing with himſelfe, and gaue one to the Archbiſhop of Yorke, leauing the third in his Maieſties hand: and ſo, being licenced by the King, departed from the Courte, and went towards Winton.

And

And now being retired, and alone by himſelfe, and reflecting vpon all his former actions, and duely poiſing the ſequele of all this buſineſſe, how preiudicious it would be to all the Church of God, what a breache and confuſion of Eccleſiaſticall libertie; how great a ſlauerie to men, that were the particular lot of Ieſus Chriſt, and how bad a preſident to all the world, and ſcandall to all other Princes and Prelates; ſorrow, griefe, teares, ſighes, and ſobbes proceeding from a repentant heart, did make him conſume and melt away. Neither was he content to doe rigorous penance in faſting and ſackloth, but he alſo ſuſpended himſelfe from the Altar, and from the communion of the bodie and bloud of our Sauiour Chriſt; vntill he was reſtored thereunto by the abſolution, and ſpirituall conſolation of the Biſhoppe of Rome.

The King vnderſtood of the Archbiſhops change and alteration: and all his proceedings were aggrauated and miſconſtered by his calumniators and aduerſaries. His auſteritie of life, was ſuperſtition: his zeale of Iuſtice, nothing but crueltie: the care of his Churches reuenues, was attributed vnto couetouſneſſe; his contempt of worldly fauours, was deſire of vaine glorie: following the will of God, a proud conceite of himſelfe: inſiſting in his Aunceſtours ſteppes in defending right and much more care thereof, then ſome of his later ſlacke temporizing Predeceſſoures, raſhneſſe and ouermuch wilfulneſſe: finally ſome made no ſcruple to ſay, that, if the Archbiſhops power went on in that manner, the Kings Maieſties royall dignitie would quite decay: and Princes ſhould heere after reigne, ſuch and ſo long, and with only that power and authoritie, as the Archbiſhoppe with his cleargie would pleaſe to permit.

Hereupon the Archbiſhop was cited to appeare before his Maieſtie at Northhampton. Firſt he was iudged both by Noblemen and Prelates to haue all his moueables confiſcated, for not appearing perſonally vpon a citation of the King: and yet his anſwer to their obiection was verie ſufficient. Now in the verie firſt entrance and beginning, heere were two ſtrange things (as the Archbiſhop pleaded) and neuer heard of before in the world; An Archbiſhop of Canterbury, Primate of England, ſpirituall father both of Prince an people, iudged by the Peeres that were his children: and ſuffragans pronouncing ſentence of condemnation againſt their Metropolitain, ouer whom they had no iuriſdiction. He was further called in queſtion about 500. pound receaued of the King, during the time of his Chancelloure ſhip. He acknowledged the receite, but pleaded that it was a guift; and yet was the money adiudged to the King; and he ſtraight waies enforced to giue ſecuritie for the paiment thereof: or in plaine tearmes commaunded to his face to remaine there as priſoner. When ſome perceauing the Archbiſhop quite forſaken of his bretheren, and in daunger of ſhipwrack, offered themſelues of their owne accord to enter band, for the paiment of the monie, and ſo this daunger was eſchewed. Many other controuerſies of old forgotten Exchequer matters

matters were maliciouſly enforced againſt him by his aduerſaries, only of purpoſe as men talked then, to ouerwhelme the Biſhop. But Henrie Biſhop of Wincheſter, a man renowned for nobilitie of birth and a ſanctlike life, found a way to free him from all further troubles in this kinde; by auouching: That when, being Archdeacon and Chancelour, he was choſen for to be Archbiſhop, he was by the Kings authoritie freed and acquitted, of all debts and obligations of Courte and Exchequer, and ſo deliuered ouer to the Church of England. Which teſtimonie, being ſo euidently true, none could withſtand it. Now remained the laſt and the fierceſt aſſault, concerning thoſe royall Prerogatiues.

The Archbiſhop hoping thereby to moue his Maieſtie the ſooner to compaſſion and clemencie towards the Church, reſolued the laſt day to goe to Court in his ſacred roabes, and bare footed with his croſſe in his hand, and kneeling on his knees, to entreate his Maieſtie for peace. Heerein alſo his aduerſaries depraued his good intention, and informed the King, that he was come all armed to court. His Maieſtie hearing the bruite of armes, and not informed, nor reflecting of what ſort and condition they were, withdrew himſelfe into an inner roome: and there, calling vnto him the Noblemen and Biſhops, made a grieuous complaint and narration, how the Archbiſhop was come, not as into the Courte and Pallace of a King, but the houſe of a Traitour; in ſo odious and deſpitefull a manner, as neuer was heard of before in the Courte of any Chriſtian King.

There wanted not others that ſeconded and amplified his Maieſties ſpeeche: alleadging that his pride had now drawne him ſo farre, as to make him fall into open Treaſon & Periurie of himſelfe; and, with his manner of proceeding, to caſt vpon the King and all his kingdome an aſperſion, and infamous note of Treaſon. All the chamber reboũnded with Periurie & Treaſon, and the officers of the Courte came forth, and with enraged lookes pointed at the Biſhoppe, that was left all alone with his croſſe in his handes; the banner vnder which he was to fight, the portraiture of him, that he was to follow, only ſome few of his Captaines about him; and euen thoſe were not permitted by the officers to ſpeake vnto him. Proclamations were made, that none ſhould declare himſelfe of the Archbiſhops ſide, vnder paine of being accounted an enemie to the ſtate. The Biſhops they appealed againſt their Primate, as one that was periured; not obſeruing the allegiance he had ſworne to his Maieſtie. The Earles and Barons were now come forth to giue iudgment againſt him. To all whome, but eſpecially to the Earle of Leiſter, that had ſpoken in the behalfe of the reſt, the Archbiſhop made this anſwer: Iudgement againſt me, my Lord and my Sonne? neither law nor reaſon doth permit, that children ſhould iudge and condemne their Father. My ordinarie Iudge is the Biſhop of Rome: to him I appeale from your Iudgement. And likewiſe I ſummon theſe my brethren, to appeare and decide all matters and controuerſies in his Tribunall. Hauing ſaid theſe words, and fearing with his ſtay

to giue them occasion of heynous sacriledge, hee forthwith departed from the Courte, many of his aduersaries, and some others of the Courtiers following after, and reuiling and calling him a haughtie, proud, and periured Traitour.

All his traine and followers were fledde, and only some cleargie men attended on him, with a great number of sicke folkes and poore men, that hartily reioyced and praised God; who had deliuered his seruaunt from the hands of his enemies. How glorious a processiõ, quoth the Bishoppe, doth accompanie our returne from the face of tribulation! Sithence they haue shared in our affliction, let them all come in, that wee may all feast together in our Lord. After prayer some mention was made of the bitternesse and dreadfulnesse of that day: Vnspeakeably more bitter, quoth the Bishop, and more dreadfull will the latter day be. And I charge you all, that each man demeane himselfe modestly and quietly, and that none be so bold as to vtter any rough or distastfull words. In such traunces as these, a patient and milde suffering is most gratefull to God, and most auaileable to worke good in all men, whether inferiours or superiours. In the dead of the night two Noblemen of great renowne in the kingdome, and his faithfull friends, came vnto him, and with ruefull lookes, and teares in their eyes, and knocking their breast, protested by the dreadfull iudgement of God almightie, how they certainly knew, that some debauched and wicked people had conspired together, and with mutuall oathes bound themselues to kill him. Wherefore, greatly fearing, least the cause of the Church, which was not fully made knowen to the world, should be not only endamaged, but vtterly ouerthrowen with his death, he resolued to depart out of the kingdome. He disguised himselfe, and trauailed by night, went strange and vncouth wayes, lay secret and hidden euen in his owne Lordships, hearing seruice from out of a little hoale, and finally apparailed in a white monkes weede, and going barefooted, and calling himselfe brother Christian, got safely in a little boate out of the Realme: and with great labour, penurie, affliction, difficulties, and daunger, sometimes trauailing twelue leagues in a winters day barefooted, arriued at last at Sẽs in France, where Alexãder 3. Pope, driuen out of Italie by a schisme, resided. The King had sent, before his coming thither, an honorable Embassage by the Archbishop of Yorke, and 4. other Bishops, the Earle of Arundell and other Noblemen, to certifie the Pope & complaine against the Archbishop, and obtaine that he might be sent backe into England, with a Legat which they call *a latere*, to haue his cause decided there. And although they obtained not their suite, by reason of the Archbishops absence, who according to law, should first be heard in his appeale, before any course were taken against him, yet so had they alienated the affections of the Cardinals from him, that verily esteeming him a rash, presumptuous, stiffe-necked man, and one that for matters of no importance, had made an vproare in the kingdome, and broaken that vnitie and bond of peace, which before was betweene the king and the cleargie,

cleargie, none of them would ſhew him any countenance. The day next enſuing, wherein the Archbiſhop in the preſẽce of the Pope & Cardinals was to deliuer the ſtate of all the controuerſie; hauing firſt related the glorie wherin he liued before, the exceeding great fauours which his Maieſtie had ſhewed him, the reſpect which all the kingdome did beare vnto him, how all thinges flowed euen according to his will, vntill the time of his Maieſties indignation: hauing furthermore declared, how eaſily he might yet be reconciled, and winne the Prince his fauour againe, and be admitted into as great grace as euer before, and that without any bodies mediation, in caſe he would ſwarue from his conſtant reſolution, and ſubſcribe to that, which the king demaunded: Hauing alſo ſhewed, how, although he abounded not in witte, yet he was not ſo deſtitute of common ſence, as to leeſe matters of ſuch weight for only trifles; Laſtly hauing told them, how that for the ſame cauſe for which he had loſt all other temporall goods, he would moſt willingly ſacrifice the verie laſt drop of his bloud; But whether, quoth he, raſhly and vnaduiſedly led by curioſitie and ambition, or diſcreetly and vertuouſly, moued thereunto by a well grounded reſolution, let theſe ſerue for witneſſe and euidence. And with that he drew forth the originall coppie of thoſe Articles, which his Maieſtie would haue eſtabliſhed, as auncient and royall prerogatiues. Which Articles being read, not only the Pope, but alſo thoſe Cardinals, who before were offended with the Archbiſhop, did now with teares thanke almightie God, for giuing him grace and conſtancie, to withſtand ſuch pernicious conſtitutions, ſo oftentimes reprooued, and condemned by Generall Councels and ſacred Canons. And all of them with one aſſent concluded, that, to helpe the Archbiſhop, was, in his perſon, to ſuccoure the vniuerſall Church of God.

There Thomas would haue reſigned his dignitie; and drawing to that purpoſe his ring from his finger, and offering it vp, moſt humbly beſought his holineſſe, to prouide a more fit and worthie Paſtoure to rule his flocke. It ſeemed not conuenient to the Pope, to condeſcend vnto his requeſte: nay rather he confirmed him in his dignitie, to the end, other Prelats ſhould not in like caſes ſlacken in their duetie, and feare in future times to withſtand Princes willes, in matters that were damageable to the Catholique Church, ſeing one that had ſo valiantly fought in her defence, depriued of the dignitie of Archbiſhop. And promiſing him to doe his beſt endeuoure to reconcile him vnto his king, he commended him to an Abbot of a monaſterie called Pontiniacum, of the order called Ciſtercienſis, which flouriſhed with renoune of ſanctitie. There S. Thomas liued with an admirable peace and quietneſſe of minde, amidſt all his troubles, giuing himſelfe wholely to reading, to praier and meditation: chaſtizing his bodie with extraordinarie rigour and penance. His diet was certaine vnſauourie roores, and herbes and other groſſe meates, which he himſelfe eate though priuately, beſtowing all other dain-

tyer diſhes vpon the ſicke and the needy. Next to his skinne he euermore did weare a long rough haire-ſhirt, that couered all his bodie from the necke to the knees. His diſciplines were vſuall and verie cruell; and ſometimes for a greater mortification, he would ſtand naked in a cold ycie riuer, vntill ſuch time as he was almoſt frozen. And accordingly to this, his life did ſeeme a continuall death. All which auſterities, though he did couragiouſly vndergoe them, with a cheerefull countenance, yet at length did caſt him into ſuch a ſicknes, that he was euen at the point of death.

But none of theſe things did afflict him at all, in compariſon of the griefe, which he receaued by the baniſhment of his friends. For the king, firſt confiſcating all the goods of the Archbiſhop, proceeded in like manner againſt all his kinred, and ſuch as by familiaritie, or any other title had dependance of him; and afterwards, neither ſparing age, nor ſexe, nor qualitie, nor condition, baniſhed them from out of all his dominions, compelling ſuch, as might for age, to ſweare they would goe vnto the Archbiſhoppe, whereſoeuer he was, and complaine of him, as of the ſole cauſe of their miſerie, loſſes, ruine and deſtruction. The calamitie of ſo manie innocent people, baniſhed for his ſake, yet without his fault, did greatly grieue the good Archbiſhop: he offered vp theſe troubles and comended their cauſe to God and his friends, who ſo bountifully prouided for the baniſhed; that, in a ſhort time, none did feele any want, and many found that plenty in forraine countries, which they had loſt for Gods ſake in their owne.

The king, moued thereunto by his officers, did not deſiſt to further moleſt the Archbiſhop. For writing to the Generall chapter of the Ciſtercienſes he threatned all their order with grieuous puniſhments, if they kept his enemie any longer in their monaſterie. S. Thomas vnderſtanding this, leſt thoſe good religious men ſhould ſuffer any damage for his ſake, departed from thence of his owne accord, and with licence of Lewes king of Fraunce, who appointed him a Princely allowance out of his owne Exchequer, went to make his aboade in the cittie of Sens, where hee was moſt ioyfully and honorably welcomed by Hughe Archbiſhop of that cittie, and all his cleargie.

The Kings Maieſtie of England endeuoured alſo to caſt him out of Fraunce, and to that purpoſe did ſend an Embaſſage, and write his letters complayning againſt Thomas, ſometimes Archbiſhop of Canterbury, who like a Traitour had fled out of his countrey, deſiring King Lewes not to relieue him, nor permit him to abide any longer in his countrey. Thomas ſometimes Archbiſhop of Canterbury, quoth the king! And who, I pray you, hath depoſed him? Certes I account my ſelfe as abſolute a king, with as full authoritie, as the king of England; yet neither may I, nor can I depoſe the meaneſt prieſt of all my kingdome. Tell your king that he will not ſuffer thoſe, which he calleth auncient prerogatiues, to be abrogated; nor any wayes impaired, although, as men ſay, they be not ſo conformable to the law of God,

God, much leſſe reaſon then haue I, to ouerthrow this auncient cuſtome, hereditarie to the crowne of Fraunce; which, euen from time out of memorie, hath vſed to cheriſh, relieue, and defend all, that are diſtreſſed, and exiled, eſpecially for iuſtice. Wherefore, following herein my auncеſtoures moſt royall ſteppes, and truſting to the protection of God, I will not diminiſh one iotte of this accuſtomed fauour to my Lord of Canterbury, at the intreaty or ſuggeſtion of any perſon. Many ſtrange meanes were vſed alſo to withdraw the Popes affection from S. Thomas, and winne his good will to fauoure the king againſt the Archbiſhop, & with cunning diſſimulation cloſe vp the matter, ſo that the king ſhould admitte the Archbiſhop into his fauoure, and reſtore him peaceably to his Sea, but with this addition, *Sauing the dignitie of his kingdome*, and Thomas ſhould promiſe to obſerue the royall prerogatiues without adding this clauſe, *Sauing the libertie of the Church*. And ſurely, ſome of the Cardinals had condeſcended to the kings requeſt, but that S. Thomas alwayes cryed out; The Church of God ought not to be ruled and directed with hypocrity call diſſembling, and worldly crafte and pollicie, but with Iuſtice and Trueth, which freeth her followers from all dangers. At length the king of Fraunce with entreaty, and the Pope with the terroure of the Churches cenſures, made a full attonement and reconciliation betweene his Maieſtie of England and the Archbiſhop: the king not only recalling him and all his friends from his baniſhment, but alſo writing into England, that peacebly, well, and honorably he and his might be reſtored to all, which they enioyed three moneths before his departure out of England. He led him alſo aſide, & talked with him ſo long, and ſo familliarie, as if no diſagreement had euer bin betweene them: he gaue him leaue to proceed againſt ſuch of his ſuffragans, as had offended during his abſence: and at his departure willed him to forget all former hatred, & reſtore vnto each other their auncient loue & affection: and ſo the Archbiſhop humbling himſelfe at his Maieſties feete, tooke his leaue and departed towards England, after ſeauen yeares of baniſhment. And, although he vnderſtood by the Earle of Bullen and manie others comming out of England, that no other preparation was made there to receaue him but of priſons and bonds, and treacherous proceedings, and thirſting after his bloud and his life; yet would he not ſtay his iourney, but anſwered. Allthough I ſhould be torne in pieces, I will not break of my intended iourney: no feare, no force, no torment ſhall ſtay me any longer: let it ſuffice that the flocke of Chriſt hath, for ſeauen yeares ſpace, bewailed the abſence of her ſhepheard. At his returne into his Church he was receaued with great ioy & deuotiō by the cleargie & al well affected people; though ſome others, guilty of their owne wickedneſſe, repined thereat, & endeuoured to haue hindered his landing with armed men. Whereſoeuer the Arch: B. wēt, there was exceeding great ioy & triumph, eache Pariſh, with their croſſes and Pariſh prieſts, wellcoming him with a ſolemne proceſſion, & ioyntly ſinging & weeping for ioy, & prayſing God,

that had ſent them home their Father againe. Within ſome few daies after, at his comming to London, there was the like publike ioy and triumphing. For all the cleargie and poore-ſchollers of the cittie, to the number of three thouſand men, went forth to meete him without the cittie. So did likewiſe the flower of the cittie, with an innumerable number of people: and all together, ſinging *Te Deum laudamus*, accompanied him vnto his lodging.

But this reioicing and gladneſſe laſted not long: for ſome Biſhops and other men of great account, that were excommunicated by the Pope, reſorted vnto the Archbiſhop, and earneſtly required to receaue their abſolution at his hands. He anſwered, that, notwithſtanding their excommunication and ſuſpenſion was from the Pope, yet he would preſume ſo farre, as to abſolue them, in caſe they would make him a Canonicall caution or aſſurance, of ſtanding to the Iudgement of the Church in thoſe things, for which they were excommunicated. They eſteeming it to much pride in the Archbiſhop, to tie them to any ſuch conditions, went ouer to the King in Normandie, and complained vnto him, that Thomas was rather more haughtie, proud, and imperious after his baniſhment, then before: that he went vp and downe with great troupes of men, both horſe and foote, that attended on him, as vpon the Kings owne royall perſon: that, to be a King indeede, he wanted but the name, and letting the Crowne vpon his head, and ſaying that he would be King. That ſuch, as were moſt loiall to his Maieſtie, were moſt oppreſſed with frequent exactions and excommunications by the Archbiſhop: and manie other aggreeuances and calumnations to the ſame purpoſe, which ſo much enraged and enflamed the Kinges indignation, that, with anxietie of minde, he burſt forth into theſe impatient words. *And is it poſsible, that I cannot peaceably enioy neither kingdome, dignitie, nor life; and all this for one only Prieſt? Curſed be all ſuch as eate my bread, ſince none will reuenge me of this fellow*. Vpon theſe words ſome principall gentlemen of the Kings chamber, conſpired together, and with oathes and proteſtations combined themſelues, to kill the Archbiſhop: imagining it would be moſt gratefull ſeruice to the King. For flatterie, & deſire to humourize Princes, and execute, not only what they commaund, but, what they incline or bend vnto, is a paſſion that is ouer powerfull in Courtes, and blindeth many men, to worke their owne euerlaſting perdition. They embarked themſelues, they landed in England at a caſtell called Flatwide, aſſociated themſelues with others of great ranke, but little grace; and with manie armed men came marching to Canterbury, and went to the Archbiſhop, and with diſcurteous and vnſeemely ſpeeches, reuiled him for manie treaſons committed againſt the Kings Maieſtie. The good Prelate anſwered to all their obiections, and with humilitie and modeſtie, and yet with valour and conſtancie, defended himſelfe againſt all accuſations wherewith they did charge him; alleadging that for ſome of thoſe, which they eſteemed enormious crimes, he had expreſſe leaue and licence from the King.

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At this they began to crie aloud and say, this was to touche the honour of the Kinge, and appeache his Maiestie of Treason; and fearing the number of the Archbishops seruaunts, they went forth, both to arme themselues, to and call in other companie prepared to assist the: mand in the meane time the Bish. went in to euening praier. At the noise of armes and armed men all the Church was in a tumult: some flying away; some hiding themselues; some shutting fast the doores of the Church. Only the Archbishop did so behaue himselfe, as one deuoide of all dread and feare: and comming to the doores did set them wide open: saying that Churches ought not to be defended as castles besieged with enemies: and that he should ouercome, farre better with suffering, then with fighting. In came they rushing to the Church, crying out aloude: Where is that Beket the Archbishop? Where is that Traitour to the King and all his kingdome? He without any trouble or alteration answered: Heere I am, no Traitoure to the King; but a Priest and seruant of Iesus Christ; readie to leese my life for my Lord, and shed my bloud in defence of his Church. I commaund yee in the name of God, and vnder paine of excommunication, that none of yee doe hurt any of these which are present, if there be any fault, it is wholly mine, that haue taken vpon me to defend the cause of the Church, for whome I embrace death most willingly, hoping, that by the effusion of my bloud, she shall enioy libertie and peace. And then ioyning his hands and lifting them & his eyes & hart to heauen, and setling himselfe to praier, he said these last words. To God and our Ladie, to all the sainctes Patrons of this Church, and to the blessed martir S. Dionise, I commend my selfe, and the cause of the Church. Afterwards kneeling vpon his knees, and continuing his praiers, his enemies crying out, kill him, kill him, his head was clouen with many woundes, all lighting in one place, his braines were scattered about the ground, and his bodie did fall close besides the Aultar, before which he had offered himselfe as a sacrifize.

The Monkes and cleargie men fearing to leese that precious treasure of their Prelats bodie, assembling together did strippe him of his cloathes, and found all his bodie, from the neck to the knees, couered with a rough haire shirt, and his breeches also made of his haircloth. With this token of his sanctity, and the remembrance of his vertues, they did shed many teares, saying one vnto another; how farre was he from affecting the Crowne, and seeking after earthly honour, that did so despise and chastize his owne flesh, as if it had bin his mortall enemie? They apparailed him in his Pontificall roabes, and buried him before the aultar of S. Iohn Baptist and of S. Augustine, first Bishop of that citty: God that is wonderfull in his sainctes working manie miracles to witnesse his sanctity and glorie. This renowned champion of Iesus Christ, Thomas Archbishop of Canterbury, Primate of England, Legate of the Apostolique, and glorious martir, suffered in the year of our Lord 1171, in the 53. yeare of his age, scarce a moneth after his exile, after

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he had bin Prelate 12. yeares, 5. whereof he liued peacebly in his chaire, and 7. in baniſhment. Of him Petrus Bleſenſis a Frenchman by birth, a great fauourite of Henry the 2. King of England, and a graue writer of thoſe daies, hath theſe words. (Thomas) was the publiſher of Gods word; trumpet of the Ghoſpell, friend of the ſpouſe, pillar of the cleargie, ſight of the blinde, tongue of the dumbe, foote of the lame, ſalt of the earth, ornament of his countrie, miniſter of the higheſt, Vicar of Chriſt, the annointed of our Lord. All his conuerſation was a ſchoole of vertue, the rule of good manners, a patterne of ſaluation. He was vpright in iudging, induſtrious in executing, diſcreet in commaunding, modeſt in ſpeaking; circumſpect in his counſaile, moſt ſparing in his diet, moſt liberall in giuing, peaceable in wrath, in fleſh an Angell; meeke in iniuries, fearefull in proſperitie, well aſſured in aduerſity, almoſt lauiſh in almes giuing, and euen altogether mercie; the glorie of religious men, and the loue and greateſt delight of the people: with many other praiſes to the ſame purpoſe. Neither is it only hee, but all the moſt famous men of thoſe daies, who extoll S. Thomas, as the only patterne and mirroure of good Prelats.

King Henry himſelfe did plainely declare, how much he did lament his death. For he not only ſwoare, that he neuer ſo much lamented the death of father nor mother, nor would haue bin ſo ſorrowfull for the death of his owne childe: but he alſo of his owne accord came vnto Canterbury; and, going barefooted from S. Dunſtans Church, preſented himſelfe before the ſhrine of S. Thomas; and, bathing the ground with his teares, ſtripped himſelfe out of his Princely roabes, and vpon his naked backe receaued 5. ſtripes of euerie Biſhop, and 3. of euerie monke, that was preſent; and afterwards faſted all that day and night with great deuotion. A rare example of pietie, humilitie and deuotion in a Chriſtian Prince, ſuch, as ſcarce hath his match and paragon in all Eccleſiaſticall Hiſtories. And ſurely God did manifeſtly declare, how acceptable this penance of the King was in his ſight; for the ſelfe ſame day, he, by his Captaines, obtained a glorious victorie, wherein the King of Scottes was taken priſoner. And manie other proſperous ſucceſſes enſued this act of humiliation; the holy Saint euidently aiding him from heauen, that humbled himſelfe ſo much vpon earth: and helping him, that ſubdued and conquered thus himſelfe, to conquer, ſubdue, and glorioufly to triumph ouer all his enemies.

Moreouer his murderers, notwithſtanding they were men of knowen nobilitie and great poſſeſſions, and in high eſtimation for their valoure and cheualrie; yet forlooke they all riches, and voluntarily croſſed all the hopes of their preferments, going in pilgrimage to Hieruſalem, where they did publique penance. All of them died within three yeares after the facte committed, verie penitent for their offence, calling vpon the ſainct, deſiring his patronage and interceſſion, whoſe death they acknowledged to haue bin wickedly contriued and executed by themſelues,

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yet pretious in the ſight of God, and glorious in the eye of all the world. That time, which they liued, was alwaies with a perpetuall trembling of bodie and ſoule, like men aſtonied and diſtracted, hauing euermore winde and weather againſt them, acknowledging all to be the iuſt Iudgement of Almightie God for their heinous offence. But eſpecially he, that gaue the ſaincte his firſt wound, died with a conſumption, and rotte of all his limmes, he himſelfe caſting away the fleſh, which rotted off from the very boanes, and calling vpon the moſt glorious martir for pardon and forgiueneſſe. God of his mercie, and by the interceſſion of this holie Prelate, graunt vs pardon and grace to follow his ſteppes.

The life of S. Siluester Pope and Confeſſor. *Decemb.* 31.

SAint Paule writing vnto Timothie his diſciple, ſaid that a Biſhop ought to liue ſincerely: and it is fit, that in him, be not any thing to be iuſtly reprooued. And for to ſhowe what ought to be in him, he ſetteth downe ſome properties, that a good Biſhop ought to haue, among other things, he ſaith: that he ought to giue good example to them, that be without the Church, which be the Pagans, leſt he fall into reproach, and into the ſnare of the deuill. S. Iohn Chriſoſtome ſaith: that one of the things, wherewith the Apoſtles ſpred their doctrine through all the world, and the Ghoſpell was receiued of all men, was: becauſe they liued without reprehenſion, and gaue good example to euery one, and ſubmitted themſelues to great paines, and deſired no reward at all. They fled from honours, riches, pleaſures, and embraced troubles, tribulations and afflictions. They did not complaine, nor ſought reuenge, but pardoned and did good to them, that did them euill: wherefore the pagans ſaid, it was not poſsible for the man, that liued ſo, to be in any errour, for that God, (as they ſaid) would not haue ſuffered it: and ſo thereby they iudged the doctrine they preached to be true and veritable, and ſo holpen by God, they receiued it. On the other ſide, thoſe, who by their office and function they haue, are bound to giue good example, and liue euilly, do very much hurt by their wicked life. And theſe (as S. Paule ſaith) fall into reproach, and the ſnares of the deuill, for with their euill and wicked life, they giue others occaſion to do euill, and chiefly vnto the paiunes, who (as S. Iohn Chriſoſtome ſaith) ſeing the Chriſtians to ſteale, murder, commit fornication, and other ſinnes, ſay: that their God cannot chaſtiſe them, or els, that he is like vnto them, and ſo by their fault, the holy name of God is blaſphemed.

Aſſuredly glorious ſaint Siluester the Pope, was farre and free from giuing of ſcandall by his life, for it was ſuch, and gaue ſuch a glorious light in the 23. yeares, that hee was Pope, that innumerable people were conuerted vnto the faith of Ieſus Chriſt, and among others the Emperour Conſtantine the great. We read that the life of this holy Pope was in the manner enſuing, as Damaſus, and other ſubſtantiall Authors write of him.

SAint Silueſter was borne in Rome, and was the ſonne of Ruffinus. Spa: Cirinus the prieſt was his maſter, and he being 30. yeares old, Pope Melchiades created him Deacon of Rome; which was in dignity, as a cardinall is nowe. Before he was choſen to be Pope, he was taken by a gouernour in the city for receiuing and harboring ſome Chriſtians, that came from places farre diſtant, as one of their religion, moreouer the gouernour willed Silueſter to deliuer into his hands the goods of certaine Chriſtians, that had bene martired, and had bene (as it was ſaid) left in his cuſtody: As they were leading S. Silueſter toward the priſon, his friends lamented, and made moane, and he told them, that his empriſonment ſhould not be long, and ſo it proued: for on the next night the iudge who had committed him, died, and on the next day he was ſet at liberty. Melchiades the Pope dying afterwards, S. Silueſter was ſet in the chaire of S. Peter.

The remnaunts of the perſecutions of Diocleſian and Maximinian endured ſtil in Egipt, and though by the comming of Conſtantine (afterward called the great) vnto the Empire, the fury of the ſame was well aſſwaged, yet Silueſter after he was choſen to be Pope, douting to be taken, departed from Rome, in ſecret manner, and was hidden in a caue of the hill Soracte in the Phaliſci, not far from Rome, which hill vpon this occaſion, is called *Monte de San Silueſtro*. There the holy Biſhop ſtaid a certaine time, vntill that it pleaſed God, that Conſtantine was healed of an incurable leproſy called Elephantia.

To remedy and cure himſelfe he had bene counſeilled by the prieſts of the Gentils, to be waſhed in a baine of. 3000. Infants bloud. The good Emperour refuſed to commit that deteſtable cruelty, but choſe rather to die of that infirmity, then to be cured by ſo inhumane a remedy. The children were brought to that purpoſe, but he cauſed them to be reſtored vnto their mothers, ſending them backe with ioy to their houſes, and alſo beſtowed many gifts vpon them.

That ſame night there appeared vnto him S. Peter and Paule the Apoſtles, who commending him for his pitifull deed, in ſauing the life of the innocent children, bad him ſend vnto Monte Soracte, for the Biſhop of the Chriſtians, who ſhould ſhew him another baine, and that ſhould cure him of his leproſy. The Emperour ſent forthwith for S. Silueſter, who went to Rome, as one douting he ſhould be led vnto martirdome. But when he came thither, the Emperour told him his dreame, whereat S. Silueſteſter tooke hart, and preached to him Ieſus Chriſt, perſwading the Emperour to be Baptiſed, which he did, and was incontinent cured of his leproſy.

Helena mother vnto Conſtantine, being at that time in Britanie, was certified hereof, and wrote to her ſonne, commending him for forſaking the Idols; but ſhe wiſhed he had turned vnto the religion of the Iewes, and not vnto the faith of the Chriſtians, who adore one, who, as a mortall man, was crucified, and ſo died. Conſtantine ſent her word to come vnto Rome, and to bring with

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her the moſt wiſe and learned Iewes ſhe could find. Helena did ſo; and the Iewes diſputed with S. Silueſter (two great philoſophers, called Cato and Zeno, being as iudges) S. Silueſter anſwered ſo ſubſtantially vnto the argumẽts made by the Iewes againſt the articles of our faith, that they were not only conuinced, but alſo conuerted and Baptiſed, and ſo was Helena the mother of Conſtantine alſo. Whereupon the Emperour made a law and decree, that Ieſus Chriſt ſhould be adored as God, and that malefactors ſhould not be crucified (as the vſe was then.) That none ſhould blaſpheme the name of Ieſus Chriſt vpon paine of death, that the Temples of the Pagans ſhould be demoliſhed, and that Churches ſhould be builded, into the which if offendors came, they ſhould be ſecure from daunger, and enioy the priuiledge of ſanctuary. The ſame Emperour cauſed many Churches to be builded, aſwell within, as without Rome, and turned his owne pallace into a Church, which is called at this day S. Iohn Lateran, or Baſilica Conſtantiniana, and adorned it with many Iewels of ineſtimable price.

It is holden for a thing certaine, that Conſtantine gaue vnto Pope Silueſter and to his ſucceſſors, the city of Rome, and the Lordſhip or ſeigniory of Italy, and it is likely to be ſo, for that he tranſlated the Emperiall ſeat to Conſtantinople. Some Authors deny this to be ſo, and our former report of his Baptiſme, and of his leproſy alſo: but therin they ſhew rather their malice, then a deſire to ſay the truth, ſince that many autenticall authors do auouch our former report of his Baptiſme, of his leproſy, and of the donation he made to the Church alſo.

Conſtantine builded alſo beſide that Church, other two, the one of S. Sauiour, the other of S. Iohn Baptiſt, which he builded in his pallace. He alſo builded the Church of S. Paule, in the way to Oſtia, S. Croce in the pallace Senphorianum, which is now called holy croſſe in Ieruſalem, one to S. Laurence, in the way to Tibur, and another to S. Agnes, in the way to Lauicum, betweene the two bay trees, at the requeſt of one of his daughters. He builded another in the honor of S. Peter and Marcellin martirs. In the citty of Oſtia, he cauſed to be built the Church of S. Peter and of S. Paule, and of S. Iohn Baptiſt, and in Capua, one to the ſame Apoſtles, and one in Naples. Theſe and many other Churches the deuout Emperour cauſed to be builded at the inſtance of S. Silueſter, and adorned them, with veſſels of gold and ſiluer, and with rich Iewels.

The perſecution againſt the Church of God was ceaſed, but there began another warre by the heretiks, raiſed by one Arrius a prieſt of Alexandria. This man was ambitious, and becauſe he would be famous in the world, he publiſhed an impious blaſphemy, againſt theſe words of Chriſt, I *and my father are one.* This hereſy was diſperſed into ſundry countries, whereupon S. Silueſter apointed a Counſell to be holden; (and the Emperour was at the charge thereof) which was kept at Nice a citty of Bithinia, where were preſent. 318. Biſhops: among whom Oſius B. of Cordoua in Spaine was famous and renowmed. There was alſo preſent

ſent in perſon the Emperour Conſtantine, who ſeing many of thoſe prelates and religious men, that were in the councell, ſome to lacke an eye, another a hand or ſuch like (which had happened to them, for the loue of Chriſt in the paſſed perſecutions) the pitifull Emperour embraced them one by one, and kiſſed the place, where the eye wanted, and where the hand had beene cut off, (ſhedding the whileſt, teares for deuotion.) and ſaid, they were happy, in that they had ſuffered ſuch torments for the loue of Ieſus Chriſt. The Counſell was ended, Arrius was declared and denounced an hereticke, & his doctrine for hereticall. And becauſe he was obſtinate in his falſe and erronious opinion, he, with ſixe of his followers were ſent into exile, by the decree of Conſtantine. And for that, whileſt the Counſell endured, this great and potent Emperour did a notable thing worthy of eternall memory, it ſhall not be amiſſe to write it in particular, that other ſeculer Princes may learne to make account of Eccleſiaſticall perſons, and not to intromit to iudge their liues, nor to breake their priuiledges and immunities.

Great was the reſort of people from ſundry nations vnto the Counſell, aſwell for to diſpute of the propoſitions of the Arrian heretiques, as alſo to craue Iuſtice, and to be remedied of many aggreeuances. Euery day were brought vnto the Emperour ſupplications, ſcedules, or billes of complaints, againſt ſome of the Prelats, aſwell of thoſe that were preſent, as of ſome other that were abſent: yea the Prelats made complaints, one of another. The Catholique Emperour tooke all theſe ſupplications, and kept them, and neuer read any of them. After vpon a day, in a full aſſembly of the fathers, he ſhewed them all their ſceduls and ſupplications, and ſaid vnto them: Our Lord God hath made you prieſts, and hath giuen you authority and power to iudge all men, and me alſo among others; So then, I muſt be iudged by you, and you cannot be iudged by me, therefore await and ſtay you for the iudgement of God. Your variances and controuerſies, let them be of whatſoeuer matter they be, ſhalbe referued vnto the iudgement of God: I deſire you earneſtly to leaue thoſe priuate quarels, and let vs all attend vnto the deciding of matters of faith, for the which, we are heere aſſembled. When he had ſaid thus: he threw all the writings into the fier, to aboliſh and extinguiſh them for euer: a worthy deed of a renoumed Emperour.

Nicephorus Callixtus, and Gregory a prieſt of Cæſarea, ſay: that in this Counſell of Nice, there died two Biſhops, the one called Griſantus, and the other Maſonius, before they could ſubſcribe vnto the decrees of the Counſell, and that the other Biſhops went one night, vnto the place, where the two Biſhops were buried, and one, in the name of all the counſell ſpooke vnto them, requeſting them, that hauing before their death approoued in the counſell, that Chriſt is God, which Arrius denied, that they would alſo ſubſcribe thereto, as the other Biſhops had done: hauing ſaid thus, they laid the paper vpon their graues; and in the morning their names were found to be ſubſcribed in that paper: and many of them,

that

that were preſent, and knew their hand-writing, ſaid, that it was the hand of the deceaſed Biſhops.

The Counſell being finiſhed and ended, all, that had bene determined therein, was ſent vnto Pope Silueſter, to be approued, and they alſo certified him, how the Emperour Conſtantine, had baniſhed the wicked man Arrius, and ſixe of his adherents. The Pope for the greater confirmation of the truth (and for that he could not be in Nice, being farre diſtant from Rome, and the voiage long) aſſembled another counſell at Rome, of. 227. (Spatlaith 284.) Biſhops who being all of one opinion, and with one voice, confirmed that, which had bene determined at Nice, by the 318. Biſhops: and againe condemned Arrius, Photinus, and Sabellius, and other Arch heretiks.

The councell of Nice was holden and celebrated in the yeare of our ſaluation, 325. and therein was declared and decreed, that the Church of Rome is the head of all other Churchs: And that vnto hir, the next is the Church of Alexandria, which had bene gouerned by S. Marke the Euangeliſt. The third in dignity, is the church of Antioch, where S. Peter made his firſt reſidence. And the fourth is the Church of Ieruſalem, where S. Iames was the firſt Biſhoppe.

We read of many holeſome ſtatutes and ordinaunces made by S. Silueſter: viz: That the prieſt hauing finiſhed Baptiſme, hee ſhould anoint his forehead with Chriſme, though this was vſed before, in ſome particuler Churches, as, for example, in Aphrica; for S. Cipriã, who was Biſhop of Carthage before this, writing to Ianuarius, ſaith: It is fit and conuenient, that thou anoint with oile, the forehead of him, thou doeſt Baptize: So that Pope Silueſter commaunded it ſhould be obſerued through all the Church vniuerſally, which before was done, but in ſome particuler places.

He commaunded alſo, that the Corporals ſhould be of white linnen cloth, not of ſilke, nor any other ſtuffe, nor of any other collour. That Biſhops only ſhould conſecrate the Criſme, and vſe the ſame in the holie ſacrament of Confirmation. He commaunded that the Deacons ſhould vſe the Dalmatica or Tunicle, and the Maniples on the left arme. He forbad prieſts to goe to ſute in law before ſeculer iudges, for any cauſe whatſoeuer. In the time of this Pope was celebrated a counſell in Spaine, in a city neere vnto Granada, called Illiberis, and therefore the counſell was called Iliberitanum, though that others ſay, that this counſell was celebrated in another Illiberis, to wit: in Colibree. Another prouinciall counſell was celebrated in his time at Arlez in Fraunce, and ſome others, in other parts: Whereby it is apparant that the faith, and the Goſpell was enlarged and ſpred very farre in many countries, and had taken deepe root in Spaine. In the ſame time, the people of Scotia, the moſt northerly parte of the Iſland of Britanie, receiued the faith of Ieſus Chriſt.

It is ſaid, that Pope Silueſter chaunged the name of the daies of the weeke, from

the munday vntill the Saturday: for that the Pagans called them by the names of the Planets: viz. Munday of the Moone, Tueſday of Mars, Wedneſday of Mercury, Thurſday of Iupiter, Friday of Venus, and Satterday of Saturne, and appointed they ſhould be called Ferias: the firſt, the ſecond, the third, fourth, fifth, ſixth, and Satterday: but this ordinaunce is not vſed at this preſent, but in the diuine offices: that which is commonly called Sunday, Pope Leo. 1. called it, *our Lords day*, though ſome called it ſo, euen from the time of the Apoſtles.

S. Silueſter, had very great care of the poore and needie, and kept many memorialls, wherby he had alwaies the better meanes to know their needes, and to prouide for their neceſſities. He had an eſpeciall care, that incloſed Nonnes ſhould haue all thinges neceſſarie prouided for them, to the end they ſhould not goe wandring out of their monaſteries, vnder pretext to ſeeke their meate and drinke, or any other neceſſarie thinge.

S. Silueſter liued in the papacie 23. yeares 10. monthes, and 11. daies, and then died, and was buried in the Church-yard of S. Priſcilla, in the way called Salaria. He gaue holy orders ſix times in the month of December, and made 65. Prieſts, and 26. Deacons. The Catholique Church celebrateth his feaſt, on the day that he died, to wit, on the laſt day of December, in the yeare of our Lord 333. in the raigne of Conſtantin the great.

The end of the Twelue monthes.

FINIS.

The faults eſcaped in the printing, I pray thee gentle Reader of thy curteſie to correct them.

APPROBATIO.

Hæ vitæ Sanctorum Hiſpanica lingua conſcriptæ ab ALFONSO VILLEGAS, *& fideliter in linguam Anglicanam tranſlatæ & recognitæ, nihil continent Catholicæ Fidei, aut moribus aduerſum. Quin potius valeant plurimum ad eandem fidem confirmandam, deuotionem excitandam, & patientiam in ſufferendis perſecutionibus.*

Datum Duaci 11. *Septembris* 1615.

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